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Minutes and Proceedings

—OF THE—

Five Years Meeting

-:- 1902 -:-

INDIANAPOLIS, INDIANA



MINUTES AND PROCEEDINGS
OF THE
FIVE YEARS MEETING

OF THE
AMERICAN YEARLY MEETINGS

HELD IN INDIANAPOLIS, INDIANA

1902

Friends, Soc. of

ALSO MINUTES OF THE
QUINQUENNIAL CONFERENCE
FINAL SESSION

PUBLISHED BY DIRECTION OF THE FIVE YEARS MEETING

PHILADELPHIA
THE JOHN C. WINSTON CO.
1903

PREFATORY NOTE.

The Minutes of the Five Years Meeting and of the final Quinquennial Conference are printed in full, and the papers read before The Five Years Meeting are also given in full. By direction of the Meeting, only a synopsis or rather condensation of the stenographic report of the discussions is printed. In preparing this synopsis great effort has been made to give enough to represent fairly the views expressed by each speaker. Discussion of technical points of order, irrelevant remarks, and matters of unimportance have been omitted. It has been thought best not to report the Devotional Exercises.

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MINUTES OF QUINQUENNIAL CONFERENCE. 1902, 1903

THIRD DAY EVENING. 1912

1. The Fourth Quinquennial Conference of the Society of Friends in America convened at Friends' Meeting House, Indianapolis, Ind., on Third day, 10th Month, 21, 1902, at 7.30 p.m.

The meeting was called to order by Timothy Nicholson, who presented Edmund Stanley, Vice-President, in the absence of the president of the former Conference. Ellwood O. Ellis read the 2nd chapter of 2nd Timothy, which was followed by earnest petitions for wisdom and blessings.

2. Delegates from thirteen Yearly Meetings were present :

New England.—John Ellwood Paige, Charles H. Jones, Benjamin F. Trueblood, Rufus M. Jones, Phebe S. Aydelott, Hannah J. Bailey, Sarah J. Swift, Daniel C. Maxfield, Olney T. Meader.

New York.—James Wood, Robert M. Ferris, Harry R. Keates, Robert I. Murray, Elmer D. Gildersleeve, Mary L. Chase, Emilie Underhill Burgess, Elias S. Minard, Carolena M. Wood.

Baltimore.—Allen C. Thomas, Anna King Carey, Samuel R. Neave, Richard H. Thomas, Miles White, Jr., Annie D. Stabler.

North Carolina.—L. Lyndon Hobbs, Joseph Potts, Mary C. Woody, John W. Woody, Dr. J. J. Cox, David E. Sampson, Mary E. Cartland, W. Alpheus White, Sue V. Hollowell.

Ohio.—Jacob Baker, J. Walter Malone, Elizabeth M. Jenkins, Edward Mott, James M. Estes, Esther H. Butler, Emma E. Malone, Lida S. Romick, William J. Harrison, William P. Pinkham, S. Adelbert Wood.

Indiana.—Timothy Nicholson, Francis W. Thomas, Allen Jay, Naomi H. Jay, Hannah Lewis Smith, Ellwood O. Ellis, Joseph John Mills, Ida S. Henley, Alpheus Trueblood, Joseph A. Goddard, Enos Harvey, Elizabeth J. Hill, Mary E. Baldwin, Anna A. Warder, Evan H. Ferree, Mary H. Goddard, Thomas W. White, Robert M. Douglas, Ira C. Johnson, Emma Hodges, Charles W. Osborne, Mahalah Jay, Isabel Kenworthy, David Overman, Charles E. Hiatt.

Western.—Murray S. Kenworthy, Dr. Sylvester Newlin, Henry Guyer, Milton Hanson, Dinah T. Henderson, William L. Pyle, David Hadley, J. Elmore Haworth, John T. Hadley, Enos Kendall, Joshua Carson, Andrew F. Mitchell, Peter W. Raidabaugh, Solomon B. Woodard, Dr. Seth Mills, Albert J. Brown, Ruth W. Newsom, Eliza C. Armstrong, Sarah J. King, William Trueblood.

Canada.—Alma G. Dale, William J. Moore. Elias Rogers, William Harris.

Iowa.—Absalom Rosenberger, Isom P. Wooton, Laura P. Townsend, Isaach N. Rich, Zenas L. Martin, Eliza Lindley, Joseph Sopher, Rhoda Neville, A. J. Hanson, Cyrus Beede, Albert W. Green, Samuel L. Haworth, A. F. N. Hambleton, Charles W. Sweet, Alfred H. Lindley, John W. Stribling.

Kansas.—William P. Haworth, L. Clarkson Hinshaw, Isaac Lindley, Achsa C. Kenyon, Isaac A. Woodard, Francis A. Wright, Catharine H. Osborne, Leah

Bales, Rachel Kirk, Edmund Stanley, Calvin C. Kesinger, Thomas Folger, Josiah Dillon, Mary A. Sibbitt, Dillon H. Dillon, Nathan Brown.

Wilmington.—Eliza A. West, Paul Tasso Terrell, Elizabeth Larkin, Thomas L. Scott, Robert E. Pretlow, Ellen C. Wright, John B. Peelle, Nancy A. C. Leonard, Amos Cook, Esther G. Frame, Sarah T. Stanley, Emma S. Townsend.

Oregon.—Louisa Painter Rounds, Jesse Edwards, Aaron M. Bray, Edwin H. McGrew.

California.—Charles E. Tebbetts, Levi Gregory, Washington Hadley, Mary M. Brown, Levi D. Barr, William V. Coffin, R. Esther Smith.

3. Inasmuch as the delegates to the Quinquennial Conference are for the most part delegates to the Five Years Meeting, the Clerk of the Conference was directed to furnish to the Five Years Meeting the reports from the Yearly Meetings.

4. Sarah J. Swift and Timothy Nicholson were appointed to assist the Auditor, Elizabeth M. Jenkins, in auditing the Treasurer's report.

5. James Wood, Chairman of the Committee on the Uniform Discipline, read the following report, which was accepted and the Committee discharged with a vote of thanks from the Conference. The whole report was referred to the Five Years Meeting without recommendation.

REPORT OF THE COMMITTEE TO PREPARE
A UNIFORM DISCIPLINE, PRESENTED TO
THE QUINQUENNIAL CONFERENCE
TENTH MONTH 21, 1902.

The Committee to prepare a Uniform Discipline for the several Yearly Meetings, appointed by the Conference held in Indianapolis in 1897, presents the accompanying

draft. It has been adopted by New England, New York, Baltimore, North Carolina, Wilmington, Indiana, Western, Iowa, Kansas, California and Oregon Yearly Meetings, and thus has become the common Declaration of Faith, Constitution of Government, and Rules of Discipline of the general body of Friends in America. Canada Yearly Meeting also adopted it, but subsequently reconsidered that action.

The draft that was put forth and has been thus generally acted upon contained a number of typographical and some grammatical errors. In the copy herewith presented these have been corrected, so far as discovered, and some changes in arrangement have been made. As none of these make any material alteration in the meaning of any portion of the document from that originally intended, we recommend that this be considered the official copy, from which future publications should be made.

The Committee feels that it is proper to state that their work has been carried on and completed in much harmony and mutual condescension. Very important assistance has been rendered by a number of Friends, not upon the Committee, widely scattered throughout the country. Above all, reverent acknowledgement is made of the Divine assistance that has made the completion of the work and its general acceptance possible. We humbly trust that the Divine blessing may attend its future administration.

JAMES WOOD, Chairman,

MAHALAH JAY, Recording Secretary.

Indianapolis, Tenth month 21, 1902.

6. On behalf of the Committee to consider the subject of a Friends' Hymnal, Robert E. Pretlow made the following report (See Minutes of Five Years Meeting, Minute 57, Proposition 3), which was accepted and referred to the Five Years Meeting without recommendation.

7. The Treasurer's report was read and, together with the report of the Auditing Committee, was accepted,

and the cash on hand with the unpaid bills was referred to the Five Years Meeting. The report is as follows :

TREASURER'S REPORT.

RECEIPTS

1898

June 13th,	To receipted bills received from T. Nicholson on behalf Indiana Yearly Meeting	\$168 36
" "	To Cash from Treasurer Indiana Yearly Meeting	85 41
" "	To Receipted bills from James Wood, on behalf New York Yearly Meet- ing	6 75
" "	To Cash from Treasurer New York Yearly Meet- ing	41 32
June 15th,	To Cash from Treasurer Baltimore Yearly Meet- ing	14 08
" 16th,	To Cash from Treasurer Wilmington Yearly Meeting	64 94
" "	To Cash from Treasurer Western Yearly Meeting	195 06
" 26th	To Cash from Treasurer Canada Yearly Meeting	12 94
" "	To Cash from Treasurer Ohio Yearly Meeting .	65 70
July 2d,	To Cash from Treasurer New England Yearly Meeting	56 20
Aug. 19th,	To Cash from Treasurer North Carolina Yearly Meeting	68 71

Oct. 3d,	To Cash from Treasurer • California Yearly Meet- ing	17 90
“ 11th	To Cash borrowed from John Pearson	71 38
“ “	To Cash borrowed from State Bank, West Branch, Iowa	183 62
1899		
Feb. 4,	To Cash from J. Pearson, account Iowa Yearly Meeting	76 63
March 4,	To Cash from W. Wild- man, Treasurer Iowa Yearly Meeting	63 37
Oct. 20th,	To Cash from J. M. New- lin, Treasurer Kansas Yearly Meeting	149 66
“ “	To Cash from I. T. Smith, Treasurer Oregon Year- ly Meeting	19 10
Sept. 6th,	To Cash from Treasurer Iowa Yearly Meeting	5 00
Total Receipts . .		\$1,366 13

1897

DISBURSEMENTS

By Sundry receipted bills,
paid by T. Nicholson,
on behalf Indiana Year-
ly Meeting, as follows:

Nov. 3d,	By Cash paid Josephine Burson, for typewriting considerations and con- clusions of Conference . \$	1 35
Dec. 18th,	By Cash paid T. Nichol- son, for telegrams, post- age, etc.	2 41

“	27th,	By Cash paid Anna Taylor, reporting, transcribing, etc.	112 92
“	“	By Cash paid Mahalah Jay, for editing Convention proceedings, postage, etc.	38 00
1898			
Jan.	4th,	By Cash to M. Cullaton & Co., for 100 copies of Minutes of appointment of committees	3 50
“	“	By Cash paid W. D. Hoskins, for sundry supplies for committees, telegraph messenger service, etc.	10 18
			\$168 30
By Bills paid by James Wood as follows :			
May	25th,	By Cash paid Smith Iliff Stationery Company, 250 programs	\$ 3 75
“	“	By Cash paid the Recorder for 250 programs . . .	3 00
			\$6 75
June	22d,	By Cash paid <i>American Friend</i> for printing . .	\$ 400 00
July	5th,	“ “ “ . .	62 70
Aug.	25th,	“ “ “ . .	100 00
Oct.	13th,	“ “ “ . .	300 00
			\$862 70
July	25th,	By Cash paid A. T. Ware, expense as Secretary Hymnal Committee .	11 27

1899		
Mch. 20th,	By Cash paid State Bank, print. note dated Oct. 11th, renewed Jan. 11, 1899	183 62
" "	Interest on above note .	7 65
		\$ 191 27
Apr. 19th	By Cash to John Pearson, note Oct. 11, 1898 . .	74 12
" "	By Cash to John Pearson, postage and exchange .	1 62
Oct. 21st,	By Balance, Cash on hand	50 04
		\$1366 13

RECAPITULATION.

Total amount received .	\$1366 13
" " disbursed	1316 09

Balance, Cash on hand	
Oct. 21, 1902	\$50 04

Respectfully submitted,

W. JASPER HADLEY, Treasurer.

The above account has been audited and found to be correct. With a draft on New York for \$50.04 and one unpaid bill for expenses of Uniform Discipline, \$88.

ELIZABETH M. JENKINS,
SARAH J. SWIFT,
TIMOTHY NICHOLSON.

8. On motion of Timothy Nicholson, a vote of thanks was tendered to W. Jasper Hadley, Treasurer, for his faithful, business-like service.

9. It was moved that proceedings of the Conference be referred to the Five Years Meeting, as the legitimate successor of the Conference, and the proceedings of the three previous Conferences are referred to the custody of the Five Years Meeting.

10. The Conference then adjourned without a day.

EDMUND STANLEY, President.

MARY C. WOODY, Secretary.

MINUTES OF THE FIVE YEARS MEETING, 1902.

1. The first Five Years Meeting convened at Friends' Meeting House, Indianapolis, Ind., Tenth month, 22, 1902, at 9 o'clock, a. m.

2. The meeting was called to order by Timothy Nicholson, and Edmund Stanley and Mary C. Woody were appointed as temporary officers. Richard H. Thomas read as an opening lesson the 13th Chapter of First Corinthians, which was followed by prayer and exhortation.

3. The following reports were received from eleven yearly meetings, giving names of delegates and alternates to the Five Years Meeting :

New England.—Delegates : John Ellwood Paige, Charles H. Jones, Benjamin F. Trueblood, Rufus M. Jones, Phebe S. Aydelott, Hannah J. Bailey, Sarah J. Swift, Daniel C. Maxfield, Olney T. Meader. Alternates : Timothy B. Hussey, D. Wheeler Swift, Mary E. Miars, Alice W. Maxfield, Alfred T. Ware.

New York.—Delegates : James Wood, Robert M. Ferris, Harry R. Keates, Robert I. Murray, Elmer D. Gildersleeve, Mary L. Chase, Emilie Underhill Burgess, Elias G. Minard, Carolena M. Wood.

Baltimore.—Delegates : Allen C. Thomas, Anna King Carey, Samuel R. Neave, Richard H. Thomas, Miles White, Jr., Annie D. Stabler. Alternates : Lindley D. Clark, Sarah H. Hoge, James Carey, Jr.

North Carolina.—Delegates : L. Lyndon Hobbs, Joseph Potts, Mary C. Woody, John W. Woody, J. J. Cox, David E. Sampson, Mary C. Cartland, Mary J.

White, W. Alpheus White, Sue V. Hollowell. Alternates: N. C. English, Mary M. Hobbs, David Farlow, Jr., Josiah Nicholson, James R. Jones.

Indiana.—Delegates: Timothy Nicholson, Francis W. Thomas, Allen Jay, Naomi H. Jay, Hannah Lewis Smith, Ellwood O. Ellis, Joseph John Mills, Ida S. Henley, Alpheus Trueblood, Joseph A. Goddard, Enos Harvey, Elizabeth J. Hill, Mary E. Baldwin, Anna A. Warder, Evan H. Ferree, Mary H. Goddard, Thomas W. White, Robert W. Douglas, Ira C. Johnson, Emma Hedges, Charles W. Osborn, Mahalah Jay, Isabel Kenworthy, David Overman, Charles E. Hiatt. Alternates: Robert L. Kelly, Joseph O. Binford, Morton C. Pearson, Fannie Elliott, Bertha Stubbs.

Western.—Delegates: Murray S. Kenworthy, Sylvester Newlin, Henry Guyer, Milton Hanson, Dinah T. Henderson, William L. Pyle, David Hadley, J. Elmore Haworth, John T. Hadley, Enos Kendall, Joshua Carson, Thomas C. Brown, Andrew F. Mitchell, Peter W. Raidabaugh, Solomon B. Woodard, Seth Mills, Albert J. Brown, Ruth W. Newsom, Eliza C. Armstrong, Sarah J. King, William Trueblood. Alternates: Lewis E. Stout, Lydia Taylor Painter, Sarah A. Kelsey, Lindley A. Wells, Anna Tomlinson, Ransom Trueblood, Martha J. Binford, Fleming Johnson.

Iowa.—Delegates: Absalom Rosenberger, Isom P. Wooton, Laura P. Townsend, Isaac N. Rich, Zenas L. Martin, Eliza Lindley, Joseph Sopher, Rhoda Neville, A. J. Hanson, Cyrus Beede, Albert W. Green, Anna S. Joyce, A. F. N. Hambleton, Charles W. Sweet, Alfred H. Lindley, John W. Stribling. Alternates: Edwin Morrison, Ellison R. Purdy, L. Maria Deane, Mary T. Thomas,

Charles S. White, R. J. Mendenhall, Philip Slack, Emma F. Coffin, Eli G. Parker, Anna G. Thorndyke, Hannah T. Green, Samuel L. Haworth, Viola Smith, Hiram Hammond, Eli B. Mendenhall, C. Bevan Johnson.

Kansas.—Delegates : William P. Haworth, L. Clarkson Hinshaw, Isaac Lindley, Achsa C. Kenyon, Isaac A. Woodard, Francis A. Wright, Catharine H. Osborn, Leah Bales, Edmund Stanley, Rachel Kirk, Calvin C. Kesinger, Thomas Folger, Josiah Dillon, Mary A. Sibbitt, Dillon H. Dillon, Nathan Brown. Alternates : William S. Wooton, Albert A. Bailey, Elizabeth Lindley, John Howard, Mary A. Brown, Eusebia S. Couch, Orestes A. Winslow, Elisha H. Janeway, Eliza H. Carey, L. Ella Hartley, Mary Jones, M. Elizabeth Watts, Laura Coppock, William Q. Elliott, Ruth S. Davis, James Pitts.

Wilmington.—Delegates : Eliza A. West, Paul Tasso Terrell, Thomas L. Scott, Robert E. Pretlow, Ellen C. Wright, John B. Peelle, Nancy A. C. Leonard, Amos Cook, Esther G. Frame, Sarah T. Stanley, Emma S. Townsend. Alternates : Arthur L. Carey, Elizabeth Larkin, Olive Berger, William A. Starbuck, Edgar H. Stranahan, John Cook, Elsie R. Harvey, Jesse Hawkins, Mary Edwards, Samuel Dunlap, Ann C. Wall.

Oregon.—Delegates : Edwin H. McGrew, Aaron M. Bray, Louisa Painter Rounds, Charles Baldwin, F. M. George, Jane H. Blair, Esther Townsend. Alternate : Jesse Edwards.

California.—Delegates : Charles E. Tebbetts, Levi Gregory, Washington Hadley, Mary M. Brown, Levi D. Barr, William V. Coffin, R. Esther Smith. Alternates : Thomas Armstrong, William H. Coffin, Rebecca Naylor, William E. Cox, Emilie V. Hadley, Jesse F. Hunnicutt, Esther A. Hiatt.

4. Ohio Yearly Meeting and Canada Yearly Meeting sent Fraternal Delegates, as follows :

Ohio.—Fraternal Delegates : Jacob Baker, J. Walter Malone, Elizabeth M. Jenkins, Edward Mott, James M. Estes, Esther H. Butler, Emma B. Malone, Lida G. Romick, William J. Harrison, William P. Pinkham, S. Adelbert Wood. Alternates : Daniel H. Wood, Joseph C. Hadley, Frederick J. Cope, William H. Harris.

Canada.—Fraternal Delegates : Alma G. Dale, William I. Moore, Elias Rogers, William Harris.

A cordial welcome was extended to these delegates and an invitation given to participate in the discussions.

5. Harriet Green, Sophia M. Fry and Rachel S. Tylor were present as visitors from London Yearly Meeting.

Rebecca W. Cadbury, Edward G. Rhoads, Elizabeth B. Jones, John C. Winston, Sarah M. Scull and William W. Cadbury, of Philadelphia Yearly Meeting, were present as visitors, all of whom were cordially welcomed to the Five Years' Meeting.

6. The places of absentees were filled from the Alternates by the delegations, as follows :

In *New York* delegation Mary T. Tatum takes the place of *Emilie U. Burgess* until her arrival.

In *Baltimore* delegation, James Carey, Jr., to act as delegate until the arrival of Allen C. Thomas.

In *North Carolina* delegation the vacancy caused by the absence of Mary J. White, unfilled.

In *Western* delegation Lewis E. Stout was made delegate in the place of Andrew F. Mitchell ; Lydia Taylor Painter to fill the place of Ruth W. Newsom ; Sarah A. Kelsey to fill the place of Sarah J. King.

Iowa delegation was filled by appointing Samuel L. Haworth as delegate in the absence of Anna S. Joyce.

Kansas delegation, Albert A. Bailey is made delegate in place of L. Clarkson Hinshaw, absent ; Elisha H. Jane-way in place of Leah Bales ; and Mary Jones in place of Dillon H. Dillon.

In Wilmington delegation Mary Edwards filled the vacancy caused by the absence of Amos Cook and Edgar H. Stranahan until the arrival of Esther G. Frame.

7. The following epistle from London Yearly Meeting to the Five Years Meeting was read by James Wood, and personal greeting was given by Harriet Green, of London. Rufus M. Jones, Absalom Rosenberger, Ellen Wright, Eliza B. Armstrong and Robert L. Kelly were appointed to prepare a suitable letter in response.

“TO THE FIVE YEARS MEETING OF THE RELIGIOUS
SOCIETY OF FRIENDS IN AMERICA

A Greeting in Faith and Love from the Yearly Meeting of Friends in London, held by adjournments from the 21st of Fifth month to the 29th of the same, inclusive, 1902 :

“ Dear Friends :—

“To you, beloved Friends, who are gathering together for the first time as a constituted representative body, we are led to send a message of fellowship and cheer, and to bid you God-speed in the name of our Lord and Saviour, Jesus Christ, your Master and ours. We have learned with no ordinary interest of the banding together of so many of your Yearly Meetings, and desire to express our hope and trust that your association together will tend to the consolidation and progress of our section of the Church of Christ, to the promotion of unity in faith and purpose, and to the spread of the Kingdom of Heaven amongst men. We are encouraged in this belief because we are sure that by your united organization you will be able to

work more effectually in the cause of righteousness in the world, in the promotion of peace, temperance, human charity, and goodwill to men.

“Recognizing that the charter of your mutual association is that uniform Discipline which your associated Yearly Meetings have severally adopted, we rejoice that you have been able to find therein a basis of co-operation and agreement under the Headship of Christ. It has been no part of our duty to compare your book of Discipline with ours; still less have we made any attempt to criticize it. All thoughts of criticism have been overpowered by thoughts of love and thankfulness at finding how heartily we are at one with you, and with what broad-minded charity your Discipline has been drawn. With you we believe that ‘the Doctrines of the apostolic days are held by the Friends as the essentials of Christianity . . . not as traditional dogmas but as vital, life-giving realities.’ With you we hold ‘that man’s salvation is a personal matter between his own soul and God, and does not depend upon the intervention of the Church in any of its offices, or by any of its officers;’ that it does not consist ‘in the administration of any rite, ordinance, or ceremony whatever;’ that there is ‘no authority for any form or degree of sacerdotalism in the Christian Church;’ that the Holy Spirit does indeed visit and ‘abide’ in the hearts of those who are willing and obedient, leading them into all truth. We rejoice that you recognize that there are many ministries of divers kinds to which the children of God are called; and that, while no order of men is set apart, we are all called to be priests unto God.

“In these days when our national life, even more than yours, has been darkened by the shadows of the war spirit, we rejoice in your unwavering testimony to the unlawfulness to Christians of all war. We rejoice, too, that in the recent Peace Congress held in Philadelphia, Friends of your Yearly Meetings were able to co-operate with other bodies of Friends many of whom, though they stand in no official relation with us, are yet dear to us, and whom we honour and esteem for their works’ sake.

“We pray that your gathering may be owned and blessed of God : that He may be glorified in your midst : that there may be amongst you an abundant outpouring of His Holy Spirit : that Christ may dwell in your hearts by faith, and His divine life illuminate your souls. And may the Lord unite your hearts with ours in the love of God and the patience of Christ.

“Signed on behalf of the Meeting,

“JOHN MORLAND, Clerk.

“Devonshire House,

“12 Bishopsgate Without,

“London, E.C.”

8. A Business Committee for the Five Years Meeting was appointed, composed of the following individuals :

New England.—Rufus M. Jones.

New York.—James Wood.

Baltimore.—Allen C. Thomas.

North Carolina.—Mary C. Cartland.

Indiana.—Allen Jay.

Western.—Peter W. Raidabaugh.

Iowa.—Charles W. Sweet.

Kansas.—Nathan Brown.

Oregon.—Aaron M. Bray.

Wilmington.—Robert E. Pretlow.

California.—William V. Coffin.

9. The Business Committee was instructed to meet in Committee Room No. 1, at the close of the session for organization and arranging further business.

10. Propositions from the different Yearly Meetings were read and referred to the Business Committee, for consideration, to be reported at a future session, as seems best.

11. All further propositions of change of Discipline are referred to the Business Committee, without reading,

to determine whether these should come before the Conference or be referred to Special Committees.

Recess of five minutes.

12. Section 2, of Chapter 4, of the Uniform Discipline, was read as introductory to Isom P. Wooton's paper on the "Scope and Work of the Evangelistic and Church Extension Board of the Five Years Meeting."

Allen Jay also read a paper on the same subject, and the discussion awakened so much interest, that as the hour of adjournment arrived, a motion prevailed to close the session and continue the discussion at the opening of the afternoon session.

FOURTH-DAY AFTERNOON, TENTH MONTH 22.

13. The meeting assembled at 2.30 o'clock. Prayer was offered by Harriet Green, of London, and a hymn was sung by the congregation.

14. The Chairmen of the Yearly Meeting delegations reported in writing that they had organized as a Committee by choosing Timothy Nicholson, of Indiana, as Chairman, and Edwin H. McGrew, of Oregon, Secretary. They proposed the following persons for officers of the Five Years Meeting, and, on motion, the persons named were chosen to fill the respective positions for which they were proposed, viz.:

CLERK.—Edmund Stanley, of Kansas.

FIRST ASSISTANT CLERK.—Ellwood O. Ellis, of Indiana.

SECOND ASSISTANT CLERK.—R. Esther Smith, of California.

TREASURER.—Miles White, Jr., of Baltimore.

AUDITING COMMITTEE.—Timothy Nicholson, of Indiana; Francis A. Wright, of Kansas; and Charles H. Jones, of New England.

15. The minutes of the morning session were read and adopted.

16. It was ordered that hereafter, the minutes be read each morning for all the sessions of the preceding day.

17. The Business Committee offered the following propositions, which, having been separately considered, were all adopted, and Allen C. Thomas, Rufus M. Jones and James Wood are appointed as proposed in the second proposition.

(1) That the time for the sessions be fixed as follows: Morning session to open at 9 o'clock and close at 12 noon; afternoon sessions to open at 2.30 and adjourn at 5; evening sessions to open at 7.30.

(2) That the following committee of three be appointed to edit and publish the proceedings of this meeting, including the minutes and decisions, the prepared papers and a synopsis of the discussions, viz.: Allen C. Thomas, Rufus M. Jones and James Wood.

(3) That all propositions for amending the Constitution and Discipline that have been presented to the Five Years Meeting, and also the additional disciplinary regulations adopted by several of the Yearly Meetings for their own use, be referred to a committee to be composed of two members from each Yearly Meeting, to be named by the several delegations.

(Signed) ALLEN JAY, Chairman,
P. W. RAIDABAUGH, Secretary.

18. The meeting then entered into further discussion of the subject of the morning, viz.: "Scope and Work of the Evangelistic and Church Extension Board of the Five Years Meeting;" those who participated being Jacob

Baker, of Ohio; Timothy Nicholson, of Indiana; Levi D. Barr, of California; Joseph O. Binford, of Indiana; Thomas C. Brown, of Western; Esther G. Frame, of Wilmington; Samuel L. Haworth, of Iowa; Rufus M. Jones, of New England; and Charles W. Sweet, of Iowa.

19. On motion of Charles E. Tebbetts, of California, the delegations were instructed to propose at the session to-morrow morning the names of persons to constitute the Evangelistic and Church Extension Board, the Board of Legislation and the Board of Education, according to the provisions of the Uniform Discipline; and further, to propose the names of two persons from each Yearly Meeting to constitute the committee to which shall be referred questions of Constitution and Discipline as already provided for in the third proposition of Minute 17.

A recess of five minutes was taken.

20. Edmund Stanley, of Kansas, read a paper on "Scope and Work of the Committee on Legislation and Its Co-operation with the Government." Timothy Nicholson, of Indiana, presented a paper in discussion, and the question was further discussed by Sophia M. Fry, of London; Mary M. Brown, of California; and Allen Jay, of Indiana.

21. On motion of Phebe S. Aydelott, of New England, the question of whether there shall be a committee to draft resolutions on subjects brought before the meetings in papers and discussions was referred to the Business Committee for their consideration and their recommendation thereon, to be reported to a future session.

22. On motion of Robert E. Pretlow, of Wilmington, the subject, "Scope and Work of the Committee on Education," was deferred till to-morrow afternoon at 2.30 o'clock.

23. On motion of Robert L. Kelly, of Indiana, it was decided that the business of this meeting shall continue to be transacted according to the rules of parliamentary usage.

24. On motion, the meeting then adjourned.

FOURTH DAY, EVENING, TENTH MONTH, 22.

25. The meeting assembled at 7.30 o'clock. Hymns were sung and prayer was offered by Levi D. Barr, of California, and Charles W. Sweet, of Iowa.

26. The Business Committee gave information that a book for registration of delegates and visitors will be ready to-morrow and requested that all should register their names and postoffice addresses.

Also, with reference to a direction given them in Minute 21, they gave information that they would act as a committee on resolutions, and would consider all resolutions submitted to them for that purpose by members of this meeting.

27. On motion of Rufus M. Jones, of New England, the Business Committee was instructed to consider the question of devising uniform record books, and blanks for statistics, for use by the various meetings of the church, and to report their judgment thereon to a future session.

28. A paper prepared by Edward M. Wistar, of Philadelphia, on the "Present Condition of the Indians and the Work to be Done for Them," was read, in his absence, by John C. Winston. Rachel Kirk, of Kansas, led in the discussion, and was followed by Francis W. Thomas and Allen Jay, of Indiana; Carolena M. Wood, of New York; and Cyrus Beede, of Iowa.

29. On motion of James Wood, of New York, the

Business Committee was instructed to produce to a future session a resolution favorable to a continuance of the Indian work as it is at present carried on by the Associated Executive Committee on Indian Affairs.

30. John W. Woody, of North Carolina, read a paper on the "Present Condition of the Negroes and the Work to be Done for Them." Allen C. Thomas, of Baltimore, led in the discussion, and was followed by James Wood, of New York.

31. On motion of Richard H. Thomas, of Baltimore, the subject of the present condition of, and work to be done for the Negroes is referred to the Business Committee, with instructions to produce to a future session a strong resolution thereupon, and further, to propose some plan for definite action, if any way opens therefor.

32. The meeting then adjourned to meet to-morrow morning at 9 o'clock.

FIFTH DAY, MORNING, TENTH MONTH, 23.

33. The meeting assembled at 9 o'clock. Esther H. Butler, of Ohio, led the devotional exercises, reading a portion of the Scripture, giving an earnest exhortation and offering prayer. William P. Haworth, of Kansas, also made supplication.

34. The Minutes of the afternoon and evening sessions of yesterday were read and adopted.

35. Zenas L. Martin, of Iowa, proposed that in view of the magnitude of the subject to be presented by Mahalah Jay, of Indiana, his time be used by her in addition to that allotted her on the program, and the proposition by unanimous consent was granted. She then read a paper on the "Present Condition of the Foreign Missionary Work of American Friends."

36. Prayer was offered by Mary C. Woody, of North Carolina.

37. Esther H. Butler, of Ohio, by request of the meeting, spoke concerning her fifteen years of missionary service in China.

Francis W. Thomas entered into discussion of the question.

Wilfred and Della D. Rowntree, recently returned from mission work at Ramallah, Palestine, were introduced and spoke briefly.

A recess of five minutes was taken.

38. Carolena M. Wood, of New York, read a paper on the "Scope and Work of the Board of Foreign Missions of the Five Years Meeting." James Carey, Jr., of Baltimore, and Thomas C. Brown, of Western, also read papers in discussion of the subject, which was further discussed by Benjamin F. Trueblood, of New England, and Anna B. Thomas, of Baltimore, she not being a delegate, but speaking by general consent.

39. On motion of Zenas L. Martin, of Iowa, the papers and propositions presented in the discussion were referred to the American Board of Foreign Missions for their consideration, and they were directed to prepare and present to a further session a draft of plans for work, if they find it practicable to do so.

40. In accordance with the instructions of Minute No. 19, of the session of yesterday afternoon, the following committees were appointed:

(1) EVANGELISTIC AND CHURCH EXTENSION BOARD.

New England.—Charles H. Jones and D. Wheeler Swift.

New York.—Elmer D. Gildersleeve and Emilie Underhill Burgess.

Baltimore.—Samuel R. Neave and Anna K. Carey.

North Carolina.—David E. Sampson and Sue V. Hollowell.

Indiana.—Joseph O. Binford, Emma Hedges, Evan H. Ferree and Mary H. Goddard.

Western.—Lindley A. Wells, Sarah Kelsey, Dinah T. Henderson and John T. Hadley.

Iowa.—Isom P. Wooton, Laura P. Townsend and Samuel L. Haworth.

Kansas.—Isaac A. Woodard, William P. Haworth and Rachel Kirk.

Wilmington.—Esther G. Frame, Josephus Hoskins and Nancy A. C. Leonard.

Oregon.—Jesse Edwards and Louisa Painter Rounds.

California.—Levi Gregory and Levi E. Barr.

(2) THE BOARD OF LEGISLATION.

New England.—Olney T. Meader and Hannah J. Bailey.

New York.—James Wood and Albert K. Smiley.

Baltimore.—S. Edgar Nicholson and Lindley D. Clark.

North Carolina.—John W. Woody and J. J. Cox.

Indiana.—Timothy Nicholson and Francis W. Thomas.

Western.—Amos K. Hollowell and William Trueblood.

Iowa.—A. F. N. Hambleton and Cyrus Beede.

Kansas.—Calvin Kesinger and Albert A. Bailey.

Wilmington.—John B. Peelle and Paul Tasso Terrell.

Oregon.—Aaron W. Bray and Jesse Edwards.

California.—Washington Hadley and William V. Coffin.

(3) THE BOARD OF EDUCATION.

New England.—John Ellwood Paige.

New York.—Carolena M. Wood.

Baltimore.—Allen C. Thomas.

North Carolina.—L. Lyndon Hobbs.

Indiana.—Robert L. Kelly.

Western.—Andrew F. Mitchell.

Iowa.—Absalom Rosenberger.

Kansas.—Edmund Stanley.

Wilmington.—Robert E. Pretlow.

Oregon.—Edwin H. McGrew.

California.—Charles E. Tebbetts.

(4) COMMITTEE ON DISCIPLINARY PROVISIONS.

New England.—Charles H. Jones and Benjamin F. Trueblood.

New York.—James Wood and Harry R. Keates.

Baltimore.—Richard H. Thomas and Samuel R. Neave.

North Carolina.—Joseph Potts and Mary C. Woody.

Indiana.—Ellwood O. Ellis and Alpheus Trueblood.

Western.—Lewis E. Stout and Sylvester Newlin.

Iowa.—Isaac N. Rich and Absalom Rosenberger.

Kansas.—Mary Jones and Francis A. Wright.

Wilmington.—Eliza A. West and Thomas L. Scott.

Oregon.—Jesse Edwards and Aaron M. Bray.

California.—Washington Hadley and Levi Gregory.

(5) THE AMERICAN BOARD OF FOREIGN MISSIONS,
as appointed by the yearly meetings, was also reported
at this time, and is as follows :

New England.—Benjamin F. Trueblood and Phebe
S. Aydelott.

New York.—Robert M. Ferris and Carolena M. Wood.

Baltimore.—James Carey, Jr. and Anna B. Thomas.

North Carolina.—Josiah Nicholson and Mary A. Peelle.

Indiana.—Mahalah Jay, Charles E. Carey, Ida S. Henley and Joseph A. Goddard.

Western.—Thomas C. Brown, David Hadley, Lydia Taylor Painter and Flora P. Mills.

Iowa.—William Jasper Hadley, Charles L. Michener and Viola Spurgin.

Kansas.—Hannah E. Sleeper, Francis A. Wright and Martha M. Woodard.

Wilmington.—Ellen C. Wright, Laura E. Dunham and James B. Unthank.

Oregon.—Laura E. Minthorn and Emmor W. Hall.

California.—Mary M. Brown and R. Esther Smith.

41. The meeting then adjourned to meet at 2.30 o'clock in the afternoon.

FIFTH-DAY AFTERNOON, TENTH MONTH 23.

42. The meeting met pursuant to adjournment, at 2.30 o'clock. Prayer was offered by Isom P. Wooton, of Iowa, and Jacob Baker, of Ohio; two stanzas of a hymn were sung.

43. Absalom Rosenberger, of Iowa, read a paper on "The Scope and Work of the Committee on Education." The subject was then discussed by Charles E. Tebbetts, of California; L. Lyndon Hobbs, of North Carolina; William P. Pinkham, of Ohio; Rufus M. Jones, of New England; Edwin H. McGrew, of Oregon; Benjamin F. Trueblood, of New England; S. Adelbert Wood, of Ohio; and Aaron M. Bray, of Oregon.

44. On motion of Rufus M. Jones, of New England, the subject now under consideration was referred to the Board of Education, with instructions to present, if practicable, at a future session, propositions for the consideration of this meeting.

45. Timothy Nicholson, of Indiana, read a paper on the "Finances of the Five Years Meeting," Phebe S. Aydelott, of New England, following also with a paper. The question was discussed by Charles E. Tebbetts, of California; Milton Hanson, of Western, and many others in brief remarks.

46. On motion of Benjamin F. Trueblood of New England, the question of Finances, as presented in the papers, was referred to a committee of one from each delegation, to be reported by the chairman, for their consideration, and they were directed to report to a future session, their judgment as to practicable plans for adoption this meeting, and also to define the duties of the Treasurer. This committee was appointed as follows:

New England.—Daniel C. Maxfield.

New York.—Robert I. Murray.

Baltimore.—Miles White, Jr.

North Carolina.—W. Alpheus White.

Indiana.—Joseph A. Goddard.

Western.—Milton Hanson.

Iowa.—Cyrus Beede.

Kansas.—Thomas Folger.

Wilmington.—John B. Peelle.

Oregon.—Jesse Edwards.

California.—Washington Hadley.

47. The Business Committee presented a program for the evening session, announcing that James Wood, of New York; Rufus M. Jones, of New England; Mary E.

Cartland, of North Carolina; Robert E. Pretlow, of Wilmington; Edmund Stanley, of Kansas; and Edwin H. McGrew, of Oregon, would speak on the subject of the evening.

48. The meeting then adjourned to meet at 7.30 o'clock.

FIFTH DAY, EVENING, TENTH MONTH 23.

49. The meeting assembled at 7.30 o'clock, and prayer was offered by Rufus M. Jones, of New England, and Mary A. Sibbitt, of Kansas.

50. According to the announcement made by the Business Committee at the afternoon session, the discussion of a plan for united action for the suppression of the liquor traffic was given by James Wood, of New York; Rufus M. Jones, of New England; Mary E. Cartland, of North Carolina; Robert E. Pretlow, of Wilmington; Edwin H. McGrew, of Oregon; Emilie Underhill Burgess, of New York; and Edmund Stanley, of Kansas.

51. James Wood, of New York, in behalf of the Business Committee, read a document which was proposed for the adoption of this meeting, calling upon other branches of the Church of Christ to join ours in holding a convention for the consideration of methods for the suppression of the liquor traffic.

52. On motion of Robert E. Pretlow, of Wilmington, the document read was unanimously adopted by a rising vote, and the issue of it as a call was authorized in some manner to be determined at a future session.

(For copy of this document see under Third Proposition adopted by Minute 84.)

53. On motion of James Wood, of New York, the

document and the subject of it were referred back to the Business Committee with instructions to report to a future session a plan for issuing the proposed call. (See Third Proposition under Minute 83.)

54. The meeting then adjourned to re-assemble at 9 o'clock to-morrow morning.

SIXTH DAY, MORNING, TENTH MONTH 24.

55. The session opened at 9 o'clock. The devotions consisted of Scripture reading, exhortation and prayer by Esther G. Frame, of Wilmington; the congregation joined in singing, and prayer was offered by J. Walter Malone, of Ohio, and Enos Harvey, of Indiana.

56. The Minutes of the three sessions of yesterday were read and approved.

57. Propositions were received as follows:

(1). From Wilmington Yearly Meeting—

Wilmington Yearly Meeting at its late annual session instructed its delegates to the Five Years Meeting to request that body to take under advisement the subject of a Church catechism, and to consider the propriety of putting such catechism within the reach of Friends.

(2). From Baltimore Yearly Meeting—

The matter of the advisability of having a Friends' Bible School Quarterly has been brought to the attention of this meeting by a communication from Baltimore Quarterly Meeting. We request our delegates to the Five Years Meeting to bring the subject before that body.

(3). From the Quinquennial Conference—

The Committee to consider the subject of a Friends' Hymnal made the following report, which was referred to the Five Years Meeting without recommendation:

REPORT OF COMMITTEE.

Owing to the distance and expense involved in getting representatives from each Yearly Meeting together, the work was undertaken by an Executive Committee, which has given no little time, labor and personal expense in fulfilling the object of their appointment. We did not deem it wise to involve the Conference financially without being able to submit the matter for acceptance. The result of our labors has been to prove that it is possible to obtain from publishers a book, with, say, 600 hymns upon a wide range of subjects and acceptable to Friends from a doctrinal standpoint, provided an order were placed for an edition of 3,000 copies, said book to be well bound and to retail at seventy-five cents. A strong interest is shown in this matter from the many inquiries as to when such a book will be ready.

Your Committee recommends that the subject be referred to the Five Years Meeting to appoint a committee with power to select hymns suitable and arrange for printing and publishing the same at an early date.

For the Committee,

ROBERT E. PRETLOW, Acting Chairman.

58. On motion the three items of the foregoing Minute were all referred to a committee composed of one from each delegation, which later was named as follows :

New England.—Rufus M. Jones.

New York.—Elmer D. Gildersleeve.

Baltimore.—Samuel R. Neave.

North Carolina.—Mary C. Woody.

Indiana.—Ellwood O. Ellis.

Western.—Andrew F. Mitchell.

Iowa.—A. F. N. Hambleton.

Kansas.—Josiah Dillon.

Wilmington.—Sarah T. Stanley.

Oregon.—Louisa P. Rounds.

California.—Levi D. Barr.

59. The subject of "Methods of Practical Work among Rural and Urban Communities" was presented by Ellwood O. Ellis, of Indiana, following which, in further presentation, a paper was read by Alpheus Trueblood, of Indiana.

60. David E. Sampson, of North Carolina, led in prayer, and then discussed the question, and was followed by Levi D. Barr, of California; Charles H. Jones, of New England; Harry R. Keates, of New York; Isom P. Wooton, of Iowa; J. Walter Malone, of Ohio; James Carey, Jr., and Richard H. Thomas, of Baltimore; Alma G. Dale, of Canada; Solomon B. Woodard, of Western; and Jacob Baker, of Ohio.

61. On motion of Levi Gregory, of California, the question under consideration is referred to the Evangelistic and Church Extension Board for their consideration and report to a future session.

62. The author of "Throw Out the Life Line," Rev. E. D. Ufford, was introduced and sang that hymn.

A recess of five minutes was taken.

63. James Wood, of New York, in behalf of the Business Committee, presented the following resolutions, which, having been separately considered, were all adopted:

(1). Resolved, That we protest in the strongest manner possible against the spirit of lawlessness that is being manifested in various parts of the land. Our civilization and our institutions are founded upon respect for and obedience to law, and they are undermined and threatened with destruction when any law is violated with impunity.

Resolved, That in respect for law, for the rights of humanity, and for the religion of Jesus Christ, we protest in the name of Christian civilization against the mob violence, which in the form of lynching either of white or black, or red or yellow men, outrages every principle of right and justice ; and we call upon the Legislatures of the several states to so revise their statutes that the continuation of this barbarous practice may be prevented.

(2) Resolved, That we approve of the work being done by several of the Yearly Meetings for bettering the condition of the Negroes, and we desire to encourage them therein.

(3) Resolved, That the Five Years Meeting approves of the work of the Associated Executive Committee of Friends on Indian Affairs, and while we recognize that there is much yet to be done, we are thankful for what has been accomplished in protecting the Indians in their rights, in giving them both intellectual and manual training, and most important of all, in bringing them to the knowledge of Jesus Christ.

Resolved, That we accept the present organization of the Committee, and we request it to continue its work, and we appoint it as our official representative in this field.

Resolved, That the several Yearly Meetings are advised to continue their financial support to the Committee, and we request them to increase their contributions as they may be able to do.

Resolved, That we request the Committee to report annually to the several bodies to whom it has heretofore reported, and also to send a full report of its work to the Five Years Meeting.

A resolution concering Negroes was also presented to the Committee, but there being a strong expression favorable to its modification, it was referred back to the Committee for further consideration (See Resolution 4, under Minute 93.).

64. The Meeting then adjourned, to meet at 2.30 o'clock in the afternoon.

SIXTH-DAY, AFTERNOON, TENTH MONTH 24.

65. The meeting convened at 2.30 o'clock. The session opened with a period of silence, and vocal prayer was offered by Charles W. Sweet, of Iowa, and James M. Estes of Ohio.

66. Charles E. Tebbetts, of California, read a paper on "Practical Aspects of the Present Trend of Religious Thought." J. Ellwood Paige, of New England, also followed with a paper on the same subject. Aaron M. Bray, of Oregon; Timothy Nicholson, of Indiana; John W. Woody, of North Carolina; Isom P. Wooton, of Iowa; and S. Adelbert Wood and William P. Pinkham, of Ohio, engaged in the discussion.

A recess of five minutes was taken.

67. Benjamin F. Trueblood, of New England, read a paper on "How Can an Efficient Ministry be Developed?" Seth Mills, of Western, followed also with a paper. The question was discussed by Richard H. Thomas, of Baltimore.

68. A resolution presented by Benjamin F. Trueblood, of New England, was on motion, referred to the Business Committee for consideration and report to a future session.

69. The Meeting then adjourned to meet at 7.30 o'clock in the evening.

SIXTH-DAY, EVENING, TENTH MONTH 24.

70. The meeting was opened at the appointed time, prayer being offered by William I. Moore, of Canada, and

William P. Haworth, of Kansas ; the audience engaging also in song service.

71. The Finance Committee presented the following report, which, on motion of Allan Jay, of Indiana, was amended by substituting Legislative Committee for Business Committee, and then adopted :

TO THE FIVE YEARS' MEETING :

The Committee on Finance present the following recommendation—

That the Five Years Meeting shall be incorporated ; that the place of such incorporation, and the form thereof, shall be referred to the Business Committee, (amended to be Legislative Committee).

For the Committee,

DANIEL C. MAXFIELD.

ROBERT I. MURRAY, Secretary.

72. The Iowa Delegation reported that Ellison R. Purdy and Emma E. Coffin have been substituted as delegates, instead of Alfred H. and Eliza Lindley, who are now absent.

73. Richard[•] H. Thomas, of Baltimore, read a paper on " Our Present Duty to the Cause of Peace and Arbitration." The question was then discussed by Cyrus W. Hodgins, of Indiana, Anna B. Thomas, of Baltimore, Emilie Underhill Burgess, of New York, Benjamin F. Trueblood, of New England, Joseph Potts, of North Carolina, Samuel L. Haworth, of Iowa, Aaron M. Bray, of Oregon, and Annie D. Stabler, of Baltimore.

74. On motion of Allen Jay, of Indiana, the Recording Clerk was directed to write a Minute of endorsement of the Peace Association of Friends in America, which is as follows:

The work of the Peace Association of Friends in America is heartily approved by this meeting, and while we urge the various Yearly Meetings to continue their relations with it, giving it hearty support, and receiving its annual reports as heretofore, we appoint it as our official representative on the subject of Peace, and request it to make report also to this meeting.

75. The meeting then adjourned to meet to-morrow morning, at 9 o'clock.

SEVENTH-DAY MORNING, TENTH MONTH, 25

76. The meeting opened with devotional exercises, led by Harriet Green, of London, prayer also being offered by Joseph Sopher, of Iowa, and David E. Sampson, of North Carolina ; a hymn was sung.

77. The Minutes of the proceedings of the three sessions of yesterday were read and approved.

78. Robert E. Pretlow, of Wilmington, read a paper on "Our Church Literature," and the question was discussed by Albert J. Brown, of Western, who presented resolutions which, by unanimous consent, were referred to the Business Committee for its consideration and judgment thereon, to be reported at a future session.

79. Further discussion on the subject followed by A. F. N. Hambleton, of Iowa, and Peter W. Raidabaugh, of Western, on whose motion the Business Committee was requested to take into consideration the advisability of the meeting appointing a Publication Committee.

80. On motion of James Wood, of New York, the proposition to establish a Friends' Lectureship was referred to the Board of Education for its consideration, and for such action as way may open for, the question having first been discussed by Allen C. Thomas, of Baltimore ; Robert L. Kelly, of Indiana ; Mary A. Sibbitt, of

Kansas ; Emma F. Coffin, of Iowa ; Francis W. Thomas, of Indiana ; Charles E. Tebbetts, of California ; Benjamin F. Trueblood, of New England, and Robert E. Pretlow, of Wilmington.

A recess of five minutes was taken.

81. The discussion was continued by Charles W. Sweet, of Iowa, and Esther G. Frame, of Wilmington.

82. The following report of the American Friends' Board of Foreign Missions was read, and on motion approved.

The Report of the American Friends' Board of Foreign Missions to the Five Years Meeting is respectfully submitted as follows:—That,

In session Tenth month 24, 1902, The American Friends' Board of Foreign Missions organized by the appointment of the following officers. Namely, for

PRESIDENT.—Thomas C. Brown, of Carmel, Indiana.

SECRETARY.—Mahalah Jay, of Richmond, Indiana.

TREASURER.—James Carey, Jr., of Baltimore, Maryland.

Charles E. Carey, of Fairmount, Indiana, and Ellen C. Wright, of Wilmington, Ohio, who together with the three officers named above constitute the Executive Committee of the Board, and as an

ADVISORY COMMITTEE:—Hannah E. Sleeper, of Kansas Yearly Meeting ; William Jasper Hadley, of Iowa Yearly Meeting ; Carolena M. Wood, of New York Yearly Meeting ; Benjamin F. Trueblood, of New England Yearly Meeting ; R. Esther Smith, of California Yearly Meeting ; Emmor W. Hall, of Oregon Yearly Meeting ; Mary A. Peelle, of North Carolina Yearly Meeting.

The American Friends' Board of Foreign Missions has considered the papers and propositions presented in the discussion on Fifth-day morning the 23d inst. in the Five Years Meeting, and by it referred to said Board,

and has adopted the following propositions to further define the function of said Board and its relations to the Boards of the Yearly Meetings, viz. :

I. It shall be the duty of this Board to represent American Friends in matters pertaining to the interdenominational aspects of foreign mission work.

II. Each Yearly Meeting represented in the Board while continuing its own separate work as heretofore, should realize that this work forms a constituent part of the foreign mission work of Friends in America, of which the American Friends' Board has a general advisory oversight; but it must not be interpreted that such advice carries with it any controlling authority.

III. The foreign mission Boards of the Yearly Meetings should annually furnish the secretary of the American Friends' Board a full report of their mission needs, and of the work during the preceding year, which together with such other information and statistics as may be accessible shall be drawn upon as material for the annual report of this Board to the Yearly Meetings.

IV. Whenever two or more Yearly Meetings are working in the same foreign field, they should each keep in view the importance of actual co-operation in such work as far as practicable.

V. Each Yearly Meeting represented in this Board should make, through its foreign mission Board or otherwise, the necessary arrangements for receiving voluntary contributions for the work of the American Friends' Board, and forwarding the same to the Treasurer of said Board.

VI. In order to bring this Board and the Mission Boards of the several Yearly Meetings into close touch with each other, it is desirable that the members of this Board for each Yearly Meeting shall be *ex officio*, or otherwise, members of its Foreign Mission Board.

THOMAS C. BROWN, President.

MAHALAH JAY, Secretary.

83. A letter of greeting from the National Convention of Woman's Christian Temperance Union, held at Portland, Maine, was received, and the Recording Clerk was directed to acknowledge reception of the letter and to give the hearty greeting of this meeting to the President of that body, Lillian M. N. Stevens, of Portland, Maine.

84. The Business Committee presented three propositions, which, having been considered separately, are on motion, severally adopted. They are as follows :

(1) Resolved, That all vacancies occurring in Boards and Standing Committees in the interim of the sessions of the Five Years Meeting be filled by such Boards and Committees, if not otherwise provided for.

(2) We recommend that the entire subject of Biblical and Religious Study be referred to the Committee on Education, encouraging the members of this Committee to do all in their power to provide for the pressing needs of our membership in this direction.

(3) We propose that an Executive Committee of five be appointed by the Five Years Meeting to make all the necessary preliminary arrangements for holding the proposed Conference on the Liquor Traffic, to carry on the necessary correspondence with the churches, and to be the delegates at large from this body, and we nominate James Wood, Rufus M. Jones, Timothy Nicholson, Benjamin F. Trueblood and Edmund Stanley as such committee. And we further propose that the delegates from the several Yearly Meetings name one additional delegate to attend the Conference, if held. If the developments shall be such that an additional number of delegates will be advisable, the Executive Committee shall request the Yearly Meetings to appoint such additional number as the Committee may advise.

The following is the document adopted by Minute 51 at the Fifth-day evening session, and referred to the Business Committee by Minute 53, and their recommendation, now adopted, is made to read as follows :

From the Five Years Meeting of the
Society of Friends in America,
Held at Indianapolis, Ind., in October, 1902.

To the Various Christian Bodies in the United States :

Dear Brethren in Christ :—We are confident in the belief that the consensus of opinion of the professing Christians of our land is opposed to the evils of the liquor traffic, and we find a want of co-operation in practical effort to give effect to this opposition because none of the propositions heretofore made has met the approval of the general judgment of Christian people. We recognize that this is the case in our own body, and we believe it is likewise true of others. As a result, the Church exerts far less influence than it should to prevent the evils produced by this great cause of poverty and crime, and which, also, is a most serious obstacle to the spread of the Gospel.

We are deeply impressed with the conviction that an earnest effort should be made to ascertain in what way Christians can exert a united influence in this cause, and by what means they may work together. Upon what proposition can we obtain a practical agreement? We frankly confess that we are not competent to solve the problem, but we believe that by united inquiry and a prayerful seeking for Divine enlightenment, with the willingness to approach the subject with an open mind, the united Church may find a way by which we can serve the cause of Christ and the good of mankind in seeking the ultimate elimination of this stupendous evil. We, therefore, invite the governing bodies of the various denominations of Christians in the United States to appoint delegates to represent them in a Conference to be held in the city of Washington, to begin on the second Wednesday of March in the year 1906. The decisions of this Conference should be reached only in practical unanimity, and, therefore, it is unnecessary to indicate any limit to the proposed representation.

We issue this invitation with an humble realization of the smallness of our body, as compared with many

others, but we do it under a deep sense that this duty has been laid upon us and that God will use the proposed instrumentality for the accomplishment of great good to mankind and for the glory of His name.

Believing that this proposition will meet with your approval and practical co-operation, we have appointed James Wood, of Mount Kisco, N. Y. ; Rufus M. Jones, Haverford, Pa. ; Timothy Nicholson, Richmond, Ind. ; Benjamin F. Trueblood, Boston, Mass. ; and Edmund Stanley, Wichita, Kan., with one additional delegate from each of eleven Yearly Meetings, to represent us at the Conference.

In the faith and love of Jesus Christ

We are your friends,

(Signed by direction of
the Meeting.)

EDMUND STANLEY,
Presiding Clerk.

ELLWOOD O. ELLIS,
Assistant Clerk.

85. The Meeting then adjourned to meet at 2.30 o'clock this afternoon.

SEVENTH-DAY, AFTERNOON, TENTH MONTH 25.

86. The Meeting began with prayer by Joseph O. Binford, of Indiana ; Esther G. Frame, of Wilmington ; and Emma F. Coffin, of Iowa.

87. On motion of James Wood, of New York, Zenas L. Martin, of Iowa, was given ten minutes to speak concerning the mission work in Cuba.

88. Consideration of the "Place and Functions of the Five Years Meeting in Our Church Organization" was now taken up, the discussion being given by James Wood, of New York ; Benjamin F. Trueblood, of New England ; Francis W. Thomas, of Indiana ; David Hadley, of Western ; Isaac Rich, of Iowa ; William L. Pyle, of Western ; Rufus M. Jones, of New England ; Richard

H. Thomas, of Baltimore ; William I. Moore, of Canada ; Jacob Baker, of Ohio ; Annie D. Stabler, of Baltimore ; Esther G. Frame and Edgar H. Stranahan, of Wilmington ; and Rebecca W. Cadbury, of Philadelphia.

89. On motion of Richard H. Thomas, of Baltimore, the question as to whether it is best to prepare a Book of Meetings was referred to the Business Committee to report to a future session.

90. A proposition from the Business Committee that a committee of one from each Yearly Meeting be appointed as a Committee of Arrangements for the next Five Years Meeting, was, on motion, adopted, and the several delegations having conferred and proposed names of persons to constitute such committee, they were appointed as follows :

New England.—Rufus M. Jones.

New York.—James Wood.

Baltimore.—Allen C. Thomas.

North Carolina.—Mary E. Cartland.

Indiana.—Timothy Nicholson.

Western.—Peter W. Raidabaugh.

Iowa.—Absalom Rosenberger.

Kansas.—Cyrus R. Dixon.

Wilmington.—Jonathan B. Wright.

Oregon.—Edwin H. McGrew.

California.—R. Esther Smith.

91. A proposition from the Business Committee that Charles E. Newlin, of Western, be appointed Railroad Secretary, was, on motion approved, and he appointed accordingly.

(This was changed later ; see Minute 120.)

92. On motion the Recording Clerk was directed to write a Minute concerning the attendance of fraternal delegations at this Meeting; it is as follows:

“We are thankful to have the presence of fraternal delegations appointed by Ohio and Canada Yearly Meetings, to whom we have been glad to extend the privilege of joining in the discussion of the various questions that have come before us. It is our desire that these may bear to their Yearly Meetings the cordial fraternal greetings of the Five Years Meeting, and an expression of our appreciation of their representation amongst us at this time. We are also grateful for the presence of several members from London and Philadelphia Yearly Meetings, to whom it has been a pleasure to grant the same privileges. By the presence of all of these we have been strengthened and encouraged.”

The Meeting took a recess of five minutes.

93. The Business Committee presented four propositions, which, having been considered separately, were on motion adopted, and the appointments proposed therein were made accordingly. They are as follows:

(1) The Committee do not think it advisable to propose a Committee on Publication at this time.

(2) Resolved, That we endorse the *American Friend* and the *Missionary Advocate*, and heartily commend them to the Friends in America.

(3) Resolved, That the preparation of uniform blanks and uniform records be transferred to a committee composed of Rufus M. Jones, Peter W. Raidabaugh and William V. Coffin, to prepare the necessary forms and present the same before the Yearly Meetings for their adoption.

(4) It is proposed that a Board on the Condition and Welfare of the Negroes, consisting of twenty-two members, eleven at large, and one from each Yearly Meeting, be appointed to take into consideration the best means for elevating them. This Committee shall have power to carry the same into effect. The following are nominated for said board :

At large : Augustine Jones, Robert M. Ferris, Allen C. Thomas, James Carey, Jr., John W. Woody, J. Elwood Cox, Allen Jay, Mary J. Ballard, Robert E. Pretlow, Peter W. Raidabaugh, Charles W. Sweet.

From the Yearly Meetings :

New England.—Robert P. Gifford.

New York.—Robert I. Murray.

Baltimore.—Richard H. Thomas.

North Carolina.—Mary M. Hobbs.

Wilmington.—Mary Edwards.

Indiana.—Joseph A. Goddard.

Western.—Solomon B. Woodard.

Iowa.—Joseph Sopher.

Kansas.—Mary C. Wright.

California.—William H. Coffin.

Oregon.—Daniel Drew.

94. The Finance Committee presented the following report, which, having been freely discussed and considered, was on motion adopted, and the chairmen of the delegations are directed to report as proposed in the plan contained therein.

To the Five Years Meeting :

The Committee to arrange a plan of finance, and to define the duties of the Treasurer, are united in presenting the following report. We recommend,

First, That the financial affairs of the meeting be conducted upon a cash basis.

Second, The appointment by the Five Years Meeting of a Finance Committee of five members, of whom the Treasurer shall be one. They shall promptly ascertain the amount needed to cover the entire expense of the Quinquennial Conference and Five Years Meeting of 1902; the probable expenses prior to Ninth month 30, 1903, for administration of the Board of Foreign Missions not otherwise provided for; of the Evangelistic Board for correspondence, and of such other Committees as may have been specifically authorized by the Five Years Meeting. The sum of these expenses shall be apportioned by said Committee for payment, among the several Yearly Meetings, in proportion to their membership. Notifications of the amounts thus payable shall be sent to the Treasurers of the several Yearly Meetings, and also to the Treasurer of the Five Years Meeting.

Remittances of these amounts shall be made prior to First month 1, 1903, to Miles White, Jr., Treasurer, No. 214 East German Street, Baltimore, Md.

In the Tenth month of each year hereafter (the financial year shall close Ninth month 30), the probable expenses for the ensuing fiscal year of these Boards and Committees as above outlined shall be ascertained by the Finance Committee, and apportioned in the manner provided for in the preceding paragraph. Remittances of these amounts to be made to the Treasurer before the close of the calendar year.

We also recommend that a statement of the amount of the railroad fares of the delegates in going to and returning from the Five Years Meeting, shall be made in duplicate by the Chairman of each delegation, and certified by him. He shall send one copy to the Treasurer of his Yearly Meeting, and the other to the Treasurer of the the Five Years Meeting, certifying also the number of delegates to which his Yearly Meeting is entitled.

The Treasurer of the Five Years Meeting shall, prior to First month 1, 1903, adjust with the Treasurer of each Yearly Meeting, the balance due to or from him, after the apportionment as provided in the Discipline.

We recommend that voluntary contributions shall be

made every year in each particular meeting of the several Yearly Meetings, comprising the Five Years Meeting, of funds for the use of the Boards of the Meeting. Each member should have opportunity to contribute or subscribe. So far as practicable, the collection for each form of work should be taken on the same day throughout any Yearly Meeting. Also, that our Yearly Meetings are requested to formulate and send down to their subordinate Meetings instructions which shall result in having brought clearly to the attention of the whole membership, the needs of the several forms of Christian and philanthropic effort represented by the Boards and Committees for which money is desired. Also, that this shall be done without conflicting with any other special work of any Yearly Meeting.

We present the following names of persons to serve on the Finance Committee: Amos K. Hollowell, Albert F. N. Hambleton, William P. Henley, and Olney T. Meader (Miles White, Jr., Treasurer, already a member *ex officio*.).

The expenses of the Five Years Meeting shall include in addition to the ordinary incidental expenses of heating, lighting, postage, stenographers, etc., and the cost of publishing in full its proceedings and distributing the same, the expenses of necessary employees, and any expenses specifically authorized by said Meeting, but shall not include board or lodging of the delegates. The railroad fare of delegates includes the actual cost of transportation by whatever mode of conveyance is necessary to and from the various places of residence of said delegates to the place where the meeting is held, and does not include the cost of sleeping-car accommodations, and other incidental expenses while *en route*.

DUTIES OF THE TREASURER.

The Treasurer shall receive from the Treasurers of the several Yearly Meetings, and from other sources, all moneys for the use of the Five Years Meeting and the various Boards thereof.

The funds raised by voluntary contributions in the several Yearly Meetings and elsewhere, for the work of the various Boards and Committees, shall, when received by the Treasurer, be paid over to the Treasurers of these respective Boards and Committees.

The funds raised by apportionment from the several Yearly Meetings shall be paid out as follows :

First, upon the certification of the Clerk and First Assistant Clerk of the Five Years Meeting, the expenses incurred for the publication of its proceedings, the regular expenses of the Five Years Meeting, and any special expenses of Committees or others authorized by the Five Years Meeting.

Second, Upon the certification of the Chairmen and Secretaries of the Board of Foreign Missions and of the Evangelistic and Church Extension Board, and the expenses of administration and correspondence of said respective Boards authorized by the Discipline.

Third, Upon the certification of the Chairmen of the various delegations to the Five Years Meeting of the amount of the railroad fares of said delegations, the proper proportions of each Yearly Meeting's share of fares.

The Treasurer shall be authorized to receive and officially receipt for all legacies, donations, or funds, requiring a formal legal acknowledgment. He shall be required to furnish a satisfactory corporate bond in such amount as the Finance Committee may from time to time determine. He shall be provided with necessary clerical assistance.

Signed on behalf of the Committee,

DANIEL C. MAXFIELD.

95. The meeting then adjourned to meet at 7.30 o'clock in the evening.

SEVENTH-DAY EVENING, TENTH MONTH 25.

96. The meeting opened with devotional exercises as usual.

97. The Iowa delegation reported that Eli G. Parker

had taken place as delegate instead of A. Hanson, who was no longer present.

98. The Committee appointed on disciplinary provisions reported as follows. The report was carefully considered, and on motion was adopted. The attention of the Yearly Meetings is called to the amendment proposed therein, which calls for their action and report thereon to the next Five Years Meeting.

REPORT OF COMMITTEE ON DISCIPLINARY PROVISIONS.

To the Five Years Meeting :

The Committee to which was referred the amendments to the Constitution and Discipline, together with the additional disciplinary regulations as submitted by different Yearly Meetings, report that they have carefully considered all the matters thus referred to them and are united in recommending to the Five Years Meeting the adoption of the following minute :—

Several propositions for the amendment of the Constitution and Discipline for the American Yearly Meeting of Friends have been submitted by Kansas, California and Western Yearly Meetings to this meeting for its consideration.

This meeting does not deem it advisable to recommend to the Yearly Meetings the adoption of any of these as presented. It does, however, recommend to the Yearly Meetings constituting this Five Years Meeting, the adoption of the following modified form of a proposition from Kansas Yearly Meeting, to amend Part II., Chapter x, Section 1, 'Title, Yearly Meetings, paragraph 8, following the words, 'When a proposition is approved by a Yearly Meeting, it shall be reported to the Five Years Meeting for its consideration,' by adding the words—

'and if it be approved by that body, with such modifications as that body shall see fit to make, it shall then be

submitted to the several Yearly Meetings for their action ; and it shall become operative when it shall have been adopted by four-fifths of the Yearly Meetings constituting the Five Years Meeting.'

This particular amendment, of course, becoming operative only when adopted by all these Yearly Meetings.

This Committee further recommends that the verbal, grammatical and typographical changes as well as the changes in arrangement of matter as proposed by the Committee of the Quinquennial Conference to prepare the uniform Discipline be adopted by the Five Years Meeting, and that the copy thus corrected become the official copy of this body. Also, that electrotype plates thereof be procured and an index be prepared and added thereto.

The Committee has also examined the additional disciplinary regulations proposed by different Yearly Meetings in accordance with Part II, Chapter i, Title, Government, and finds in them nothing inconsistent with the Constitution and Discipline.

BENJAMIN F. TRUEBLOOD, Chairman.

CHARLES H. JONES, Secretary.

99. Rufus M. Jones, of New England, read a paper on "The Theory and Practice of Public Worship," as also did Edwin H. McGrew, of Oregon. The subject was discussed by William W. Cadbury, of Philadelphia ; Sophia M. Fry, of London ; Charles E. Tebbetts, of California, and John W. Woody, of North Carolina. :

100. A resolution on the subject of prayer was presented by Rufus M. Jones, of New England, and was referred to the Business Committee for consideration, and report thereon to a future session.

101. The meeting then adjourned to meet next Second-day Morning at 9 o'clock.

SECOND-DAY MORNING, TENTH MONTH 27.

102. The meeting convened at 9 o'clock, the devotional exercises consisting of Scripture reading, exhortation, and prayer being conducted by R. Esther Smith, of California. Prayer was also offered by Elmer D. Gildersleeve, of New York ; and Albert A. Bailey, of Kansas. Remarks of exhortation were made by Enos Harvey, of Indiana ; Lewis E. Stout, of Western ; J. Walter Malone, of Ohio, and Isom P. Wooton, of Iowa.

103. The Board of Legislation presented the following report, which, having been read and considered, on motion of Milton Hanson, of Western, was adopted.

REPORT OF BOARD OF LEGISLATION.

The Committee on Legislation met and organized by appointing Timothy Nicholson, President, and Amos K. Hollowell, Secretary and Treasurer.

Hannah J. Bailey, Francis W. Thomas and Cyrus Beede were appointed to present to a future meeting of the Committee the names of five persons to be chosen from the Committee to constitute a sub-committee, as provided for in the Constitution and Discipline. To give attention to subjects before the National Congress and in those States where there are no Organized Meetings of Friends.

1.30, 10th, 25. The Committee appointed yesterday report the following names to constitute the sub-committee: James Wood, Timothy Nicholson, Cyrus Beede, S. Edgar Nicholson and John W. Woody, who being fully united with were appointed.

Timothy Nicholson, John B. Peelle and Amos K. Hollowell were appointed to prepare incorporation papers to incorporate the Five Years Meeting ; to have the same executed by all the members of the Committee, and recorded. The State of Indiana was given the preference, unless the laws of some other State is found to be more favorable.

Albert A. Bailey presented and read a letter recommending that petitions and memorials to Congress be better guarded. Referred to Committee of five.

The Committee must keep a record of its proceedings and report to the Five Years Meeting.

TIMOTHY NICHOLSON, President,
AMOS K. HOLLOWELL, Secretary.

104. The Evangelistic and Church Extension Board presented the following report, which was read and considered, and on motion was adopted :

REPORT OF EVANGELISTIC AND CHURCH EXTENSION
BOARD.

The Evangelistic and Church Extension Board met and organized with Charles H. Jones, Amesbury, Mass., as Chairman ; John T. Hadley, Pecksburg, Ind., as Treasurer ; and Emma Hedges, New Castle, Ind., as Secretary.

Levi Gregory, San José, Cal., and Esther G. Frame, Richmond, Ind., were appointed as the two additional members to serve on the Executive Committee.

The Board submits the following recommendations concerning the papers referred to it by the Five Years Meeting :—

The work of the Evangelistic and Church Extension Board is of such scope, that we urge great wisdom and earnestness in the furtherance of plans to enlarge this field, and recommend watchfulness for opportunities of service which enlist our sympathy and demand our attention.

Since methods of work differ in accordance with needs and localities, our ministers and workers should recognize the importance and dignity of the mission of the Church, and give support to such plans as will make prominent the uplifting power of the Gospel of Jesus Christ, preaching the truth by example and precept, in dependence upon the spirit of God.

CHARLES H. JONES, Chairman,
EMMA HEDGES, Secretary.

105. On motion of Charles H. Jones, of New England, the chairmen of the several delegations are directed to furnish the five members of the Executive Committee of the Evangelistic and Church Extension Board, viz.: Charles H. Jones, Amesbury, Mass.; John T. Hadley, Pecksburg, Ind.; Emma Hedges, New Castle, Ind.; Levi Gregory, San José, Cal.; and Esther G. Frame, Richmond, Ind., each a copy of the Minutes of their respective Yearly Meetings, including the names and addresses of all ministers belonging thereto.

106. The Board on the Condition and Welfare of the Negroes reported the following organization, and on motion the report was approved.

REPORT OF BOARD ON THE CONDITION AND WELFARE
OF THE NEGROES.

To the Five Years Meeting :

The Friends' Board on the Condition and Welfare of the Negroes has met and organized with the following officers: President, Allen Jay; Secretary, Richard Henry Thomas; Treasurer, Robert M. Ferris; who, with the following, will constitute the Executive Committee: John W. Woody, Mary Mendenhall Hobbs, Robert E. Pretlow, Solomon B. Woodard and Charles W. Sweet.

On behalf of the Committee,

RICHARD HENRY THOMAS, Secretary.

107. The Committee on Finance made the following report, which was, on motion adopted :

REPORT OF FINANCE COMMITTEE.

The Committee on Finance met and organized by appointing Amos K. Hollowell, Chairman, William Penn Henley, Secretary, and Miles White, Jr., Treasurer.

AMOS K. HOLLOWELL, President,
WILLIAM PENN HENLEY, Secretary.

Committee: Amos K. Hollowell, 2505 College Avenue, Indianapolis, Ind.; Albert F. N. Hambleton, Oskaloosa, Ia.; William Penn Henley, Carthage, Ind.; Olney T. Meader, 163 Hampden Street, Boston, Mass.; Miles White, Jr., 214 East German Street, Baltimore, Md.

108. The American Friends' Board of Foreign Missions made report as follows, and, on motion, the report was accepted.

REPORT OF AMERICAN FRIENDS' BOARD OF FOREIGN MISSIONS:

At a meeting of the American Friends' Board of Foreign Missions, held Tenth month 27, 1902:

It is the conclusion of this Board under the advice of counsel, that having only organized in the year 1900 with members appointed by all the American Yearly Meetings, excepting Canada, and having in the year 1901 been incorporated under the laws of the State of Indiana, and having accepted and since acted under said incorporation as the American Friends' Board of Foreign Missions, said Board has complied in effect with the provisions of the Uniform Discipline with regard to the organization and incorporation therein required.

Taken from the Minutes.

MAHALAH JAY, Secretary.

109. The Committee appointed on Bible School Quarterly, Catechism, and Hymnal reported as follows. On motion of Robert E. Pretlow, of Wilmington, the report was considered *seriatim*:

REPORT ON QUARTERLY, CATECHISM AND HYMNAL.

Report of the Committee to which was referred the propositions for a Bible School Quarterly, a Catechism and a Hymnal.

We do not deem it advisable at this time to undertake the preparation and publication of either a Bible

School Quarterly, a Catechism or a Hymnal. We believe it needful, however, that our meetings exercise care as to the choice of hymns used, that they consist of spiritually wholesome matter, such as will tend to the promotion of substantial Christian growth and character.

RUFUS M. JONES, Chairman.

110. On motion, that part of the report which concerns the publication of a Bible School Quarterly was adopted.

111. On motion, that part of the report which concerns the publication of a Catechism was adopted.

112. On motion of Francis A. Wright, of Kansas, the question of a Hymnal was referred to the following Committee, with power to take such action as they shall deem wise, without involving the Five Years Meeting in financial obligation, except for the necessary expenses of the Committee :

New England.—Alfred T. Ware.

New York.—Harry R. Keates.

Baltimore.—Annie D. Stabler.

North Carolina.—Mary C. Woody.

Indiana.—Ellwood O. Ellis.

Western.—Lewis E. Stout.

Iowa.—Charles W. Sweet.

Kansas.—Cyrus R. Dixon.

Oregon.—Mabel H. Douglas.

Wilmington.—Robert E. Pretlow.

California.—Imelda A. Tebbetts.

A recess of five minutes was taken.

113. In conformity with a recommendation of the Business Committee adopted at a former session, the following persons were appointed as delegates to the

proposed Conference on the Liquor Traffic, at Washington City, in 1906, in addition to the five appointed heretofore.

New England.—Hannah J. Bailey.

New York.—Albert K. Smiley.

Baltimore.—James Carey, Jr.

North Carolina.—Thomas Newlin.

Indiana.—Ellwood O. Ellis.

Western.—Albert J. Brown.

Iowa.—Joseph Sopher.

Kansas.—Phebe M. Barnard.

Oregon.—Francis K. Jones.

Wilmington.—Emma S. Townsend.

California.—Charles E. Tebbetts.

114. The Board of Education offered the following report which, after its reading and consideration, on motion of Elmer D. Gildersleeve, of New York, was adopted.

REPORT OF BOARD OF EDUCATION

The Committee met and organized by electing Absalom Rosenberger, of Iowa, as Chairman and Charles E. Tebbetts, of California, Secretary.

We have canvassed with great interest the work done by our colleges and believe them to be doing a work for the Church and the world far exceeding in value the investment in them. We heartily endorse the efforts being made to increase their efficiency by greater endowments. We commend this movement to the attention of all our membership, and especially to those having means at their disposal that God would have them invest in enterprises for the upbuilding of His kingdom. We urge that each of our Colleges should have adequate endowment. By thus securing permanency and efficiency, they may be made centers of influence and power that shall not only make our own membership better

equipped for service, but shall also reach far beyond our own limits in extending those ideals of Christianity for which the Society of Friends has always stood.

We propose that a committee of five shall be appointed as an Executive Committee, to consist of the following members: Robert E. Pretlow, Absalom Rosenberger, Robert L. Kelly, Carolena M. Wood and Rufus M. Jones.

We propose that this Executive Committee shall be authorized to solicit funds for, and have general management of the establishment and conduct of a lectureship on the History and Interpretation of Christian truth as held by Friends.

We further recommend:—

1st. That this Meeting recommend to Friends their co-operation in the support of the existing courses of Bible study in our colleges.

2nd. We approve and encourage the efforts that are being made through the means of Bible Institutes to furnish a high character of Biblical instruction to our members.

3d. To the end that our young men and women who are feeling the necessity of superior advantages in Biblical instruction, within our own fold, we have referred to the Executive Committee the matter of the establishment in connection with one of our existing colleges or otherwise, of such courses as will meet the demand.

4th. We recommend that the Five Years Meeting empower the Executive Committee to appoint suitable Friends to constitute a financial Educational Board, who shall receive and hold in trust gifts and bequests for general or specific educational purposes among Friends.

A. ROSENBERGER, Chairman.

CHARLES E. TEBBETTS, Secretary.

115. The Committee appointed to prepare a letter to London Yearly Meeting in response to the one received, produced the following, which has been read, and on motion of Benjamin F. Trueblood, of New England, was

adopted, directed to be signed and forwarded to London Yearly Meeting.

To London Yearly Meeting of Friends,

Dear Friends:—In the midst of our assembling together under the conscious covering of the Divine Presence, our hearts were deeply touched and our courage and purpose augmented by the loving message of fellowship and cheer from you.

Though coming from widely separated fields and representing in many respects divergent methods of work, we have been in a remarkable degree knit together in the One Spirit of our God and Saviour Jesus Christ. We have indeed many members, and all members have not the same office, and yet we feel that to a degree never before realized in the history of our Branch of the Church in America, we are a consolidated and united people, and are listening as individuals and as a Church for the command of our Lord to go forward.

In addition to the well filled delegations from the eleven Yearly Meetings entitled by the adoption of our Constitution and Discipline to representation in this body, we have had the inspiring presence and counsel of Fraternal Delegates from Canada and Ohio Yearly Meetings and of valued members from your own and Philadelphia Yearly Meetings. But while we have been profoundly impressed by the constant undercurrent of spiritual unity and large and steadfast fellowship, we rejoice in being able to report that the watchword of our meeting has been an aggressive and practical Christian activity. The range of our deliberations has been well-nigh as extensive as the needs of men. We have felt with peculiar vividness and force the call to preach the message of the Saviour to every creature; and in the consideration of the numerous departments of our work, the deliberations have crystallized with definite plans of procedure. In accordance with the requirements of our Constitution, Boards and Committees have been appointed to extend and promote the work of evangelization and church extension, of foreign missions, of legislation, education, temperance, peace and

arbitration, and to ameliorate the condition of the American Negro and the North American Indian. Our foreign mission work is of recent growth. Thirty-one years ago no American Yearly Meeting was engaged in such work. Now, each of the fourteen American Yearly Meetings has within it a Foreign Mission Board, and the tendency of these Boards is pronounced in the direction of co-operation and centralization. Now we have 78 of our own missionaries in the field, 153 native helpers, 2141 church members and 1500 pupils in school. Last year \$55,000 was raised within the Yearly Meetings for foreign mission work.

Our Legislature Board has been empowered to urge upon the Legislatures of our forty-five States the necessity of stringent laws to prevent mob violence in the form of lynching. Our meeting has issued a call to Christian bodies of the United States to send representatives to a convention to be held in Washington City in the year 1906, to consider and formulate means for concerted action against the traffic in intoxicating liquors.

Each of our Boards and Committees, impressed by the dominant note of unity of purpose among us, and upheld by faith in a common Leader, is consecrating itself to its particular task and praying for the consolation and guidance of the Holy Spirit.

Realizing the preciousness of God's favor upon us and in the simple belief that though we may water, it is He that giveth the increase, we address ourselves in His name to our several tasks, and remain your friends in the common brotherhood of believers.

116. The Committee on Arrangements for the next Five Years Meeting reported their organization as follows, which was approved by the Meeting :

For Chairman, Timothy Nicholson, Richmond, Ind.

For Secretary, Absalom Rosenberger, Oskaloosa, Ia.

117. The Business Committee offered the following resolutions, which, having been considered, were, on motion, adopted :

(1) *On the Christian Sabbath—*

Resolved, That we desire to call upon all citizens of our land to give proper observance to the Christian Sabbath. It has been an important factor in Christian civilization, and its non-observance results in a weakening of reverence for sacred things and a decadence of moral standing. To professing Christians the Sabbath should have the profoundest respect as the chosen opportunity for Divine worship, and be held sacred as a Divine institution that has been and will continue to be of inestimable benefit to mankind.

(2) *Providing for Vacancy in Office of Treasurer—*

Resolved, That in case of a vacancy occurring in the position of Treasurer, the Committee on Arrangements is hereby authorized to fill the vacancy and to direct the transfer of any funds then in the treasury.

118. Timothy Nicholson, of Indiana, offered the following resolution, which was considered, and, on motion, was adopted :

INSTRUCTIONS TO TREASURER.

Resolved, That the Treasurer be instructed to pay all bills pertaining to the expenses of the Five Years Meeting, when approved as provided by the report of the Finance Committee ; and he is hereby authorized, if necessary, to borrow money.

119. The Business Committee presented the following propositions and resolutions, which, having been considered separately, were all, one by one, on motion, adopted :

(1) *On Publishing the Proceedings—*

It is proposed that the proceedings of the Five Years Meeting be published in one volume, to contain all the papers read, the conclusions reached, and a brief synopsis of the discussions. The number to be printed is referred to the delegations, and the chairman of each delegation

is directed to report to the Committee on Publication the number of copies desired for his Yearly Meeting.

(2) *On Prayer*—

For the spiritual life and power of our meetings and our entire church work in the world, true, living and reverent prayer is essential. As there is a tendency, too frequent in our time, to treat prayer lightly, to pray as though the congregation were addressed instead of the Lord, and as though no effect was expected, we desire to see prayer kept in its true place in the life of the Church. And we also urge the great importance of special care on the part of our members to maintain a reverent attitude while prayer is being offered.

(3) *Book of Meetings*—

The Business Committee propose that the publication of a Book of Meetings be referred to the Evangelistic and Church Extension Board.

(4) *Place of Next Meeting*—

Resolved, That the Five Years Meeting of 1907 be held in the city of Richmond, Ind.

(5) *Thanks to Indianapolis Friends*—

Resolved, That the kind and generous hospitality of the Friends in Indianapolis is warmly appreciated by the members of the Five Years Meeting, and we return to them our hearty thanks for all they have done to facilitate the transaction of the business of the Meeting and to make pleasant our sojourn among them.

120. On motion of William V. Coffin, of California, in view of the next Five Years Meeting being held in Richmond, Ind., the action of a former session appointing Charles E. Newlin Railroad Secretary was reconsidered, and, on motion, Benjamin Johnson, a resident of Richmond, was appointed Railroad Secretary.

121. On motion of Harry R. Keates, of New York, a vote of thanks and appreciation was tendered to the

officers of the meeting for their faithfulness in the discharge of their duties, Timothy Nicholson, of Indiana, on motion, having been called to preside during the consideration of the question.

122. The Minutes of this session were read and approved.

123. We have now finished the business that has come before us for consideration. We are thankful to our Heavenly Father for the unity and love that have prevailed in all the sessions of this Five Years Meeting. With renewed courage and hope, and with praise to the Lord for His manifest blessings upon us, we now conclude to meet at Richmond, Ind., at 7.30 o'clock P. M., on the third-day of the Tenth month, 1907, if the Lord will.

EDMUND STANLEY,
Clerk.

ELLWOOD O. ELLIS,
First Assistant Clerk.

R. ESTHER SMITH,
Second Assistant Clerk.

RESOLUTIONS, CONCLUSIONS, PROPOSITIONS, ETC., ADOPTED BY THE FIVE YEARS MEET- ING, 1902.

Resolved, That we protest in the strongest manner possible against the spirit of lawlessness that is being manifested in various parts of the land. Our civilization and our institutions are founded upon respect for and obedience to law, and they are undermined and threatened with destruction when any law is violated with impunity.

Resolved, That in respect for law, for the rights of humanity and for the religion of Jesus Christ, we protest in the name of Christian Civilization against the mob violence, which in the form of lynching, either of white or

black, red or yellow men, outrages every principle of right and justice ; and we call upon the legislatures of the several States to so revise their statutes that the continuation of this barbarous practice may be prevented.

Resolved, That we approve of the work being done by several of the Yearly Meetings for bettering the condition of the Negroes, and we desire to encourage them therein.

Resolved, That the Five Years Meeting approves of the work of the associated Executive Committee of Friends on Indian Affairs, and while we recognize that there is much yet to be done, we are thankful for what has been accomplished in protecting the Indians in their rights, in giving them both intellectual and manual training, and most important of all, in bringing them to the knowledge of Jesus Christ.

Resolved, That we accept the present organization of the Committee, and we request it to continue its work, and we appoint it as our official representatives in this field.

Resolved, That the several Yearly Meetings are advised to continue their financial report to the Committee, and we request them to increase their contributions as they may be able to do.

Resolved, That we request the Committee to report annually to the several bodies to whom it has heretofore been reported, and also to send a full report of its work to the Five Years Meeting.

The work of the Peace Association of Friends in America is heartily approved by this meeting, and while we urge the various Yearly Meetings to continue their relations with it, giving it hearty support and receiving its annual reports as heretofore, we appoint it as our official representative on the subject of Peace and request it to make report also to this meeting.

The following propositions were adopted to define the functions of the Foreign Missionary Board and its relations to the Boards of other Yearly Meetings, viz. :

First, It shall be the duty of this Board to represent American Friends in matters pertaining to the interdenominational aspects of foreign mission work.

Second, Each Yearly Meeting represented in the Board, while continuing its own separate work as heretofore, should realize that this work forms a constituent part of the foreign mission work of Friends in America, of which the American Friends' Board has a general advisory oversight; but it must not be interpreted that such advice carries with it any controlling authority.

Third, The Foreign Mission Boards of the Yearly Meetings should annually furnish the Secretary of the American Friends' Board a full report of their mission needs and of the work during the preceding year, which, together with such other information and statistics as may be accessible, shall be drawn upon as material for the annual report of this Board to the Yearly Meetings.

Fourth, Whenever two or more Yearly Meetings are working in the same foreign field, they should each keep in view the importance of actual co-operation in such work as far as practicable.

Fifth, Each Yearly Meeting represented in this Board should make through its Foreign Mission Board, or otherwise, the necessary arrangements for receiving voluntary contributions for the work of the American Friends' Board and forwarding the same to the Treasurer of said Board.

Sixth, In order to bring this Board and the Mission Boards of the several Yearly Meetings into close touch with each other, it is desirable that the members of this Board for each Yearly Meeting shall be ex-officio, or otherwise, members of its Foreign Mission Board.

Resolved, That all vacancies occurring in Boards and Standing Committees in the interim of the sessions of the Five Years Meeting be filled by such Boards and Committees, if not otherwise provided for.

Resolved, That in case of a vacancy occurring in the position of Treasurer, the Committee on Arrangements is

hereby authorized to fill the vacancy, and to direct the transfer of any funds then in the treasury.

Resolved, We recommend that the entire subject of Biblical and Religious Study be referred to the Committee on Education, encouraging the members of this Committee to do all in their power to provide for the pressing needs of our membership in this direction.

Resolved, We propose that an Executive Committee of five be appointed by the Five Years Meeting to make all the necessary preliminary arrangements for holding the proposed Conference on the Liquor Traffic, to carry on the necessary correspondence with the churches, and to be the delegates-at-large from the body, and we nominate James Wood, Rufus M. Jones, Timothy Nicholson, Benjamin F. Trueblood and Edmund Stanley as such Committee. And we further propose that the delegates from the several Yearly Meetings name one additional delegate to attend the Conference if held. If the development be such that an additional number of delegates be advisable, the Executive Committee shall request the Yearly Meetings to appoint such additional number as the Committee may advise.

THE CALL FOR A TEMPERANCE CONGRESS.

From the Five Years Meeting of the Society of Friends in
America, held at Indianapolis, Indiana, in
October, 1902.

To the Various Christian Bodies in the United States,

Dear Brethren in Christ:—We are confident in the belief that the consensus of opinion of the professing Christians of our land is opposed to the evils of the Liquor Traffic, and we find a want of co-operation in practical effort to give to this opposition because none of the propositions heretofore made has met the approval of the general judgment of Christian people. We recognize that this is the case in our own body, and we believe it is likewise true of others. As a result, the Church exerts far less influence than it should to prevent the evils produced by

this great cause of poverty and crime, and which, also, is a most serious obstacle to the spread of the Gospel.

We are deeply impressed with the conviction that an earnest effort should be made to ascertain in what way Christians can exert a united influence in this cause, and by what means they may work together. Upon what proposition can we obtain a practical agreement? We frankly confess that we are not competent to solve the problem, but we believe that by united inquiry and a prayerful seeking for Divine enlightenment, with a willingness to approach the subject with an open mind, the united Church may find a way by which we can serve the cause of Christ and the good of mankind in seeking the ultimate elimination of this stupendous evil. We, therefore, invite the governing bodies of the various denominations of Christians in the United States to appoint delegates to represent them in a Conference to be held in the city of Washington, to begin on the second Wednesday of March in the year 1906. The decisions of this Conference should be reached only in practical unanimity, and therefore it is unnecessary to indicate any limit to the proposed representation.

We issue this invitation with an humble realization of the smallness of our body, as compared with many others, but we do it under a deep sense that this duty has been laid upon us and that God will use the proposed instrumentality for the accomplishment of great good to mankind and for the glory of His name.

Believing that this proposition will meet with your approval and practical co-operation, we have appointed James Wood, of Mount Kisco, N. Y.; Rufus M. Jones, Haverford, Pa.; Timothy Nicholson, Richmond, Ind.; Benjamin F. Trueblood, Boston, Mass.; and Edmund Stanley, Wichita, Kan., with one additional delegate from each of the eleven Yearly Meetings, to represent us at the Conference.

In the faith and love of Jesus Christ, we are your friends,

ELLWOOD O. ELLIS, Assistant Clerk.

EDMUND STANLEY, Presiding Clerk.

[Signed by direction of the Meeting.]

We are thankful to have the presence of fraternal delegations appointed by Ohio and Canada Yearly Meetings, to whom we have been glad to extend the privilege of joining in the discussion of various questions that have come before us. It is our desire that these may bear to their Yearly Meetings the cordial fraternal greetings of the Five Years meeting and an expression of our appreciation of their representation amongst us at this time. We are also grateful for the presence of several members of London and Philadelphia Yearly Meetings, to whom it has been our pleasure to grant the same privileges. By the presence of all these we have been strengthened and encouraged.

We endorse *The American Friend* and the *Missionary Advocate*, and heartily commend them to the Friends in America.

Resolved, That the preparation of uniform blanks and uniform records be transferred to a committee composed of Rufus H. Jones, Peter W. Raidabaugh and William V. Coffin, to prepare the necessary forms and present the same before the Yearly Meetings for their adoption.

It is proposed that a Board on the condition and welfare of the Negroes, consisting of twenty-two members, eleven at large and one from each Yearly Meeting, be appointed to take into consideration the best means for elevating them. This committee shall have the power to carry the same into effect.

Report of Finance Committee and Duties of Treasurer. (See Minutes—Minute 94.)

A committee appointed on Disciplinary provisions presented the following report, which has been read and considered and on motion adopted :

To the Five Years Meeting :

The committee to which was referred the amendments to the Constitution and Discipline, together with the additional disciplinary regulations, as submitted by

different Yearly Meetings, report that they have carefully considered all the matters thus referred to them, and are united in recommending to the Five Years Meeting the adoption of the following Minute :

Several propositions for the amendment of the Constitution and Discipline for the American Yearly Meetings of Friends have been submitted by Kansas, California and Western Yearly Meetings to this meeting for its consideration.

This Meeting does not deem it advisable to recommend to the Yearly Meetings the adoption of any of these as presented. It does, however, recommend to the Yearly Meetings constituting this Five Years Meeting the adoption of the following modified form of a proposition from Kansas Yearly Meeting : To amend Part II., Chapter x, Section 1, Title, Yearly Meetings, Paragraph 8, following the words : ' When a proposition is approved by a Yearly Meeting, it shall be reported to the Five Years Meeting for its consideration,' by adding the words—

' and if it be approved by that body with such modifications as that body shall see fit to make, it shall then be submitted to the several Yearly Meetings for their action, and it shall become operative when it shall have been adopted by four-fifths of the Yearly Meetings constituting the Five Years Meeting.'

This particular amendment, of course, becoming operative only when adopted by all these Yearly Meetings.

This committee further recommends that the verbal, grammatical and typographical changes, as well as the changes in the arrangement of matters proposed by the Committee on the Quinquennial Conference to prepare the Uniform Discipline, be adopted by the Five Years Meeting, and that the copy thus corrected become the official copy of this body. Also that electrotypes thereof be procured and an index be prepared and added thereto.

This committee has also examined the additional disciplinary regulations proposed by different Yearly Meetings, in accordance with Chapter 1, Part 2, Title

Government, and finds in them nothing inconsistent with the Constitution and Discipline.

BENJAMIN F. TRUEBLOOD, Chairman.

CHARLES H. JONES, Secretary.

The following report of the Board of Education was adopted by the Meeting :

We have canvassed with great interest the work done by our colleges, and believe them to be doing a work for the Church and the world far exceeding in value the investment in them. We heartily endorse the efforts being made to increase their efficiency by greater endowments. We commend this movement to the attention of all our membership, and especially to those having means at their disposal that God would have them invest in enterprises for the upbuilding of His kingdom. We urge that each of our colleges should have adequate endowment. By thus securing their permanency and efficiency, they may be made centers of influence and power that shall not only make our own membership better equipped for service, but shall also reach far beyond our own limits in extending those ideals of Christianity for which the Society of Friends has always stood.

We propose that a committee of five shall be appointed an Executive Committee, to consist of the following members: Robert E. Pretlow, Absalom Rosenberger, Robert L. Kelly, Carolena M. Wood and Rufus M. Jones.

We propose that this Executive Committee shall be authorized to solicit funds for and have general management of the establishment and conduct of a lectureship on the history and interpretation of Christian truth as held by Friends.

We further recommend :

First, That this Meeting recommend to Friends their co-operation in the support of the existing courses of Bible study in our colleges.

Second, We approve and encourage the efforts that are being made through the means of Bible Institutes to furnish a high character of Biblical instruction to our members.

Third, To the end that our young men and women who are feeling the necessity of superior advantages in Biblical instruction, may find such opportunity within our own fold, we have referred to the Executive Committee the matter of the establishment in connection with one of our existing colleges, or otherwise, of such courses as will meet the demand.

Fourth, We recommend that the Five Years Meeting empower the Executive Committee to appoint suitable Friends to constitute a financial educational Board, who shall receive and hold in trust gifts and bequests for general or specific educational purposes among Friends.

A. ROSENBERGER, Chairman.

CHARLES E. TEBBETTS, Secretary.

Resolved, That we desire to call upon all citizens of our land to give proper observance to the Christian Sabbath. It has been an important factor in the development of Christian civilization, and its non-observance results in a weakening of reverence for sacred things, and a decadence of moral standing. To professing Christians the Sabbath should have the profoundest respect, as the chosen opportunity for Divine worship, and be held sacred as a Divine institution that has been and will continue to be of inestimable benefit to mankind.

Resolved, For the spiritual life and power of our meetings, and our entire Church work in the world, true, living and reverent prayer is essential. As there is a tendency too frequent in our time to treat prayer lightly, to pray as though the congregation were addressed instead of the Lord, and as though no effect were expected, we desire to see prayer kept in its true place in the life of the Church. And we also urge the great importance of special care on the part of our members to maintain a reverent attitude while prayer is being offered.

The Business Committee propose that the publication of "A Book of Meetings" be referred to the Evangelistic and Church Extension Board.

Resolved, That the Five Years Meeting of 1907 be held in the city of Richmond, Indiana.

OFFICERS, BOARDS, STANDING COMMITTEES, ETC., OF THE FIVE YEARS MEETING.

OFFICERS OF THE FIVE YEARS MEETING.

Clerk, Edmund Stanley of Kansas Yearly Meeting. Address, Wichita, Kansas.

First Assistant Clerk, Ellwood O. Ellis of Indiana Yearly Meeting. Address, Richmond, Ind.

Second Assistant Clerk, R. Esther Smith of California Yearly Meeting.

Treasurer, Miles White, Jr., of Baltimore Yearly Meeting. Address, 214 E. German Street, Baltimore, Md.

Auditing Committee.—Timothy Nicholson of Indiana, Francis A. Wright of Kansas, and Charles H. Jones of New England.

EVANGELISTIC AND CHURCH EXTENSION BOARD.

OFFICERS.

Chairman, Charles H. Jones, Amesbury, Mass.

Treasurer, John T. Hadley, Pecksburg, Ind.

Secretary, Emma Hedges, New Castle, Ind.

Executive Committee.—The officers, and Levi Gregory, San José, Cal., and Esther G. Frame, Richmond Ind.

New England.—Charles H. Jones and D. Wheeler Swift.

New York.—Elmer D. Gildersleeve and Emilie Underhill Burgess.

Baltimore.—Samuel R. Neave and Anna K. Carey.

North Carolina.—David E. Sampson and Sue V. Hollowell.

Indiana.—Joseph O. Binford, Emma Hedges, Evan H. Ferree and Mary H. Goddard.

Western.—Lindley A. Wells, Sarah Kelsey Dinah T. Henderson and John T. Hadley.

Iowa.—Isom P. Wooton, Laura P. Townsend and Samuel L. Haworth.

Kansas.—Isaac A. Woodard, William P. Haworth and Rachel Kirk.

Wilmington.—Esther G. Frame, Josephus Hoskins and Nancy A. C. Leonard.

Oregon.—Jesse Edwards and Louisa Painter Rounds

California.—Levi Gregory and Levi D. Barr.

AMERICAN FRIENDS' BOARD OF FOREIGN MISSIONS.

OFFICERS.

President, Thomas C. Brown, Carmel, Ind.

Secretary, Mahalah Jay, Richmond, Ind.

Treasurer, James Carey, Jr., 838 Park Avenue, Baltimore, Md.

Executive Committee.—The above officers and Charles E. Carey, Fairmount, Ind., and Ellen C. Wright, Wilmington, Ohio.

Advisory Committee.—Hannah E. Sleeper, Kansas Yearly Meeting; William Jasper Hadley, Iowa Yearly Meeting; Carolena M. Wood, New York Yearly Meeting; Benjamin F. Trueblood, New England Yearly Meeting; R. Esther Smith, California Yearly Meeting; Emmor W. Hall, Oregon Yearly Meeting; Harry A. Peelle, North Carolina Yearly Meeting.

New England Yearly Meeting.—Benjamin F. Trueblood and Phebe S. Aydelott.

New York Yearly Meeting.—Robert M. Ferris and Carolena M. Wood.

Baltimore Yearly Meeting.—James Carey, Jr., and Anna B. Thomas.

North Carolina Yearly Meeting.—Josiah Nicholson and Mary A. Peelle.

Indiana Yearly Meeting.—Mahalah Jay, Charles E. Carey, Ida S. Henley and Joseph A. Goddard.

Western Yearly Meeting.—Thomas C. Brown, David Hadley, Lydia Taylor Painter and Flora P. Mills.

Iowa Yearly Meeting.—William Jasper Hadley, Charles L. Michener and Viola Spurgin.

Kansas Yearly Meeting.—Hannah E. Sleeper, Francis A. Wright and Martha M. Woodard.

Wilmington Yearly Meeting.—Ellen C. Wright, Laura E. Dunham and James B. Unthank.

Oregon Yearly Meeting.—Laura E. Minthorn and Emmor W. Hall.

California Yearly Meeting.—Mary M. Brown and R. Esther Smith.

BOARD OF EDUCATION.

OFFICERS.

Chairman, Absalom Rosenberger, Oskaloosa, Ia.
Secretary, Charles E. Tebbetts, Whittier, Cal.

New England.—John Ellwood Paige.

New York.—Carolena M. Wood.

Baltimore.—Allen C. Thomas.

North Carolina.—L. Lyndon Hobbs.

Indiana.—Robert L. Kelly.

Western.—Andrew F. Mitchell.

Iowa.—Absalom Rosenberger.

Kansas.—Edmund Stanley.

Wilmington.—Robert E. Pretlow.

Oregon.—Edwin H. McGrew.

California.—Charles E. Tebbetts.

BOARD OF LEGISLATION.

OFFICERS.

President, Timothy Nicholson, Richmond, Ind.

Secretary and Treasurer, Amos K. Hollowell, Indianapolis, Ind.

Sub-Committee.—James Wood, Timothy Nicholson, Cyrus Beede, S. Edgar Nicholson, John W. Woody.

New England.—Olney T. Meader and Hannah J. Bailey.

New York.—James Wood and Albert K. Smiley.

Baltimore.—S. Edgar Nicholson and Lindley D. Clark.

North Carolina.—John W. Woody and Doctor J. J. Cox.

Indiana.—Timothy Nicholson and Francis W. Thomas.

Western.—Amos K. Hollowell and William Trueblood.

Iowa.—A. F. N. Hambleton and Cyrus Beede.

Kansas.—Calvin Kesinger and Albert A. Bailey.

Wilmington.—John B. Peelle and Paul Tasso Terrell.

Oregon.—Aaron M. Bray and Jesse Edwards.

California.—Washington Hadley and William V. Coffin.

FINANCE COMMITTEE.

OFFICERS.

President, Amos K. Hollowell.

Secretary, William Penn Henley.

Treasurer, Miles White, Jr.

Amos K. Hollowell, 2505 College Avenue, Indianapolis, Ind.; Albert F. N. Hambleton, Oskaloosa, Ia.; William Penn Henley, Carthage, Ind.; Olney T. Meader, 163 Hampden Street, Boston, Mass.; Miles White, Jr., 214 East German Street, Baltimore, Md.

DELEGATES TO PROPOSED CONFERENCE ON LIQUOR TRAFFIC.

At Large.—James Wood, Rufus M. Jones, Timothy Nicholson, Benjamin F. Trueblood and Edmund Stanley.

From the Yearly Meetings :—

New England.—Hannah J. Bailey.

New York.—Albert K. Smiley.

Baltimore.—James Carey, Jr.

North Carolina.—Thomas Newlin.

Indiana.—Ellwood O. Ellis.

Western.—Albert J. Brown.

Iowa.—Joseph Sopher.

Kansas.—Phebe M. Barnard.

Wilmington.—Emma S. Townsend.

Oregon.—Francis K. Jones.

California.—Charles E. Tebbetts.

BOARD ON THE CONDITION AND WELFARE OF THE NEGROES.

OFFICERS.

President, Allen Jay, Richmond, Ind.

Secretary, Richard H. Thomas, 1718 John Street,
Baltimore, Md.

Treasurer, Robert M. Ferris, Poughkeepsie, N. Y.

At Large.—Augustine Jones, Robert M. Ferris, Allen C. Thomas, James Carey, Jr., John W. Woody, J. Elwood Cox, Allen Jay, Mary J. Ballard, Robert E. Pretlow, Peter W. Raidabaugh, Charles W. Sweet.

From the Yearly Meetings :—

New England.—Robert P. Gifford.

New York.—Robert I. Murray.

Baltimore.—Richard H. Thomas.

North Carolina.—Mary M. Hobbs.

Indiana.—Joseph A. Goddard.

Western.—Solomon B. Woodard.

Iowa.—Joseph Sopher.

Kansas.—Mary C. Wright.

Wilmington.—Mary Edwards.

Oregon.—Daniel Drew.

California.—William H. Coffin.

ASSOCIATED EXECUTIVE COMMITTEE ON INDIAN AFFAIRS, 1902.

OFFICERS.

Chairman pro tem., Allen Jay, Richmond, Ind.

Clerk, Hetty B. Garrett, Green and Coulter Streets,
Germantown, Philadelphia, Pa.

Treasurer, Jonathan M. Steere, Girard Building,
Philadelphia, Pa.

Committee :—

New England Yearly Meeting.—William O. Newhall,
Emeline H. Tuttle, Myra E. Frye, John S. Kimber, A.
Chalkley Collins.

New York Yearly Meeting.—Carolena M. Wood, Robert M. Ferris, George D. Hilyard, Mary S. Kimber.

Philadelphia Yearly Meeting.—Edward M. Wistar, Hetty B. Garrett, Jonathan M. Steere, Walter Smedley, Charles J. Rhoads, Marriott C. Morris.

Baltimore Yearly Meeting.—John Nicholson, Mary B. Nicholson, James Carey, Jr., Miles White, Jr.

North Carolina Yearly Meeting.—John W. Woody, Mary M. Hobbs, Rhoda M. Worth, Roxie D. White.

Ohio Yearly Meeting.—William J. Harrison, Benjamin Butler, Elizabeth L. Hill, Mary C. Wood.

Wilmington Yearly Meeting.—Edward R. Walton, Ellen C. Wright, Abigail J. Hadley, William F. Baugham.

Indiana Yearly Meeting.—Robert W. Douglas, Allen Jay, Mahalah Jay, Eliza E. Canaday.

Western Yearly Meeting.—John H. Furnas, Nathan E. Hubbard.

Iowa Yearly Meeting.—R. J. Mendenhall, William Jasper Hadley.

Kansas Yearly Meeting.—John M. Watson, Susanna Osburn, Thomas M. Griffiths.

PEACE ASSOCIATION OF FRIENDS IN AMERICA.

OFFICERS.

President, Richard H. Thomas, 1718 John Street, Baltimore, Md.

Secretary, H. Lavinia Baily, Richmond, Ind.

Treasurer, Charles A. Francisco, Richmond, Ind.

COMMITTEE ON A HYMNAL.

New England.—Alfred T. Ware.

New York.—Harry R. Keates.

Baltimore.—Annie D. Stabler.

North Carolina.—Mary C. Woody.

Indiana.—Ellwood O. Ellis.

Western.—Lewis E. Stout.

Iowa.—Charles W. Sweet.

Kansas.—Cyrus R. Dixon.

Wilmington.—Robert E. Pretlow.

Oregon.—Mabel H. Douglas.

California.—Imelda A. Tebbetts.

EXECUTIVE COMMITTEE.

OFFICERS.

Chairman, Harry R. Keates, Glens Falls, N. Y.

Secretary, Robert E. Pretlow, Wilmington, Ohio.

Lewis E. Stout, Plainfield, Ind. ; Cyrus R. Dixon, Lawrence, Kansas ; Ellwood O. Ellis, Richmond, Ind. ; Charles W. Sweet, Des Moines, Iowa.

COMMITTEE ON PUBLICATION OF PROCEEDINGS.

Allen C. Thomas, Haverford, Pa. ; Rufus M. Jones, Haverford, Pa. ; James Wood, Mt. Kisco, N. Y.

COMMITTEE ON ARRANGEMENTS FOR THE FIVE YEARS MEETING OF 1907.

New England.—Rufus M. Jones.

New York.—James Wood.

Baltimore.—Allen C. Thomas.

North Carolina.—Mary E. Cartland.

Indiana.—Timothy Nicholson.

Western.—Peter W. Raidabaugh.

Iowa.—Absalom Rosenberger.

Kansas.—Cyrus R. Dixon.

Wilmington.—Jonathan B. Wright.

Oregon.—Edwin H. McGrew.

California.—R. Esther Smith.

STENOGRAPHIC REPORT

OF THE

QUINQUENNIAL CONFERENCE.

THIRD-DAY, TENTH MONTH 21ST, 1902.—7.30 P.M.

The Conference was called to order by Timothy Nicholson, who said: As the Chairman of the Committee on Arrangements appointed five years ago, it becomes my duty to call the meeting to order. I might state on behalf of that Committee that we corresponded one with another to find out where we were to meet, and the majority were for Indianapolis. Our Friends in Indianapolis accepted the choice most graciously.

In the absence of the Chairman of the last Conference, I will request the Vice-President, Edmund Stanley, of Kansas, to preside for this session, and Mary C. Woody, of North Carolina, who was one of the Clerks, will be the Clerk of the evening meeting.

You will observe by the Discipline that the Chairmen of the different delegations constitute a very important Committee, to nominate the Five Years Meeting officers; so if their be any delegations here that have not already appointed a Chairman, they should attend to it this evening, as it will be very desirable that the first meeting of the Committee should be to-morrow morning at eight o'clock.

It has also been arranged that Ellwood O. Ellis, of Richmond, will open the religious exercises.

Edmund Stanley, taking the Chair, said: Much as I might appreciate the honor of presiding over this meeting, it is a source of regret to me that our able and efficient presiding officer of five years ago fails to be with us on this occasion. We have met for a very important service. This meeting marks the beginning of a new era in our

Church organization, and I look upon it as a great event in our history. The meeting this evening is for the purpose of closing up the business of the Conference preparatory to the organization of the Five Years Meeting.

I will not detain you with further remarks. The devotional exercises will be led by Ellwood O. Ellis, of Richmond, Indiana.

Ellwood O. Ellis, of Indiana: In the very brief moment that I had to think as to what might be appropriate for this important meeting, the Second Chapter of Second Timothy came to my mind, and I will read it.

It is of great importance that prayer should be offered by all those who have come up to this gathering. I do not mean vocally, because that would probably not be proper, but silently; none ought to fail to call for the blessings of God just at this moment.

This occasion is the most tremendous in importance that the Society of Friends has ever come to yet. It is a time to call upon God for wisdom; to ask His leading; to ask that we may be prevented from doing anything that would be disastrous to the cause we love, that we may be able to lead into anything that will advance the cause for which we labor. Now, as the opportunity is given to me, I suggest to the ushers that during this time of prayer no other person be allowed to come up the aisle, so that we may have the time quiet before the Lord; and in this time let there be the freedom that has characterized our denomination everywhere. Let prayer now reign.

(Several earnest petitions for wisdom and blessing were offered by Robert E. Pretlow, of Wilmington; William P. Pinkham, of Ohio; Ellwood O. Ellis, of Indiana, and others.)

The Chairman: It will be necessary for us to complete our organization by having a record of the delegates appointed to constitute this meeting before we proceed. The Secretary will please call the Yearly Meetings in order, and if the reports have not been handed to the Secretary the delegations will please pass in their reports so that their list of delegates may be read. The Secretary will read the list of delegates.

(List of delegates read by Mary C. Woody, of North Carolina. See Minutes, Minute 2.)

The Chairman : Is it the wish of the Conference that we take the time to fill the places of absentees in delegations by alternates, if any are present ?

It was suggested that as vacancies could not be filled to-night business should be proceeded with.

The Chairman : Then we will take it by consent that we do not fill the vacancies to-night.

Timothy Nicholson, of Indiana : Five years ago there was a committee appointed to audit the Treasurer's account of both five years ago and also of this meeting. The Treasurer is not present, but he has sent in his report and his vouchers. One of the Auditing Committee died suddenly, another is not here, and only Elizabeth M. Jenkins is present on this committee. She would like to have one or two appointed, that they may retire and go over the report before we adjourn. I therefore move that two persons be appointed by this Meeting to attend to this matter at once.

(Seconded.)

The motion was taken by consent.

The Chairman : I will name for that committee Timothy Nicholson and Sarah J. Swift.

James Wood, of New York : As the delegates of this Conference are for the most part delegates of the Five Years Meeting that will meet to-morrow, and as the credentials are in the hands of the Clerk of this Meeting, I move that the Clerk be directed to lay the credentials at the proper time before the Five Years Meeting to-morrow.

The motion was unanimously carried.

The Chairman : Are there any other matters to claim the attention of this Meeting before taking up the subjects on the program for the evening ?

The Chairman : The Secretary will call for the first order of business.

The Secretary : Report of the Committee of the last Conference to prepare a Uniform Discipline.

James Wood, of New England, read the report. (See Minute 5.)

James Wood: The draft referred to in the report which I have just read is now before the Conference. Will it be the pleasure of the Conference to be informed of the changes referred to or to assume them?

The Chairman: What is the pleasure of the Conference in reference to this?

A Delegate: I would like to ask whether it would not be wise to refer this whole matter to the Five Years Meeting without taking action in this Conference? I think it properly belongs to that Meeting.

James Wood, of New York: None of these changes are of sufficient importance to take the time of the Five Years Meeting for their consideration. The difference in language is simply a transposition of some sections of one portion to another, so they may follow a more logical scheme. As presented to the Yearly Meetings they were somewhat misplaced, because of the fact that after it was determined what was to be presented, some of the Yearly Meetings were held very soon, so the arrangement was made somewhat hastily. A few words have been added to make the meaning more clear in a few instances. Every work requires adjustment after construction; every watch that is made must be adjusted, and some little changes have been found necessary in the points indicated. The most important matters for your consideration are in the clauses that were omitted originally, which make provisions for the modification of the Constitution itself. Every constitution is supposed to have provision for its own amendments, and the Committee were to offer to the Conference the suggestion that the same method of procedure provided for in the Constitution of the United States should apply to this. We therefore appeal to the Committee that they give careful attention to this, and if it is approved by this Conference it will be all that is necessary in the case. It is for the Conference to decide whether they like these proposed changes or not. They do not change the meaning from that originally intended. It seems to me we need not take the time of the Conference in considering questionable changes. It might be well to consider clauses of amendments.

Robert E. Pretlow, of Wilmington : It might be well to have an additional clause read.

A Delegate : I move that the Conference proceed to hear the additional clauses.

(Seconded.)

The motion was carried.

Chairman : James Wood will present the additional changes proposed by the Committee.

James Wood read as follows : All propositions from Quarterly Meetings, and all proposed legislation affecting this Constitution and Discipline, shall be introduced to the Yearly Meeting in writing, and shall not be finally acted upon on the day of their introduction. Propositions for the amendment of the Constitution and Discipline must be referred to the Permanent Board of the Yearly Meeting, or to a special committee, for its consideration for one year. When a proposition is approved by a Yearly Meeting it shall be reported to the Five Years Meeting, for its consideration and advice.

When a proposition is approved by a Yearly Meeting it should be reported to the Five Years Meeting for its consideration, and if it is approved by that body, it will be submitted to the several Yearly Meetings for their action, and it will be approved when it shall be adopted by two-thirds of the members. This is precisely as it is in the Constitution.

A Delegate : What if a Yearly Meeting did not approve of it and it had been adopted, what would be the result ?

James Wood, of New York : We can only judge of the future by the past, and judging by the experience of the adoption of this Constitution I would reply that this is a case that will never come up.

The Chairman : Do you wish to take action upon this recommendation ?

A Delegate : Will this addition have to go to other Yearly Meetings before it will be adopted ?

The Chairman : Yes, it will have to take the course of all other additions. It seems unquestionably necessary, and no time should be lost in taking action upon it.

Francis A. Wright, of Kansas: What would be the effect of an affirmative or negative vote on this proposition at this time? There is an amendment on this very case coming from our Yearly Meeting.

James Wood, of New York: It seems to me as before; some one said, "Have we a right to do this, and second, do we intend to do it if we have a right?" It would have to go to the Yearly Meetings before it would become a law.

Robert E. Pretlow, of Wilmington: Inasmuch as this work has to be referred to the Five Years Meeting, and inasmuch as other amendments covering the same ground are to be offered, I move we refer this whole matter to the Five Years Meeting for their consideration without going any further.

Milton Hanson, of Western: Inasmuch as these amendments have been prepared by a committee of this Conference, I am in favor of referring them to the Five Years Meeting to be disposed of in the way the Discipline provides.

Richard H. Thomas, of Baltimore: I speak with a great deal of hesitation, but it seems to me when that Committee made these recommendations the Committee's work was done, and it is not proper for that Committee to take up the subject again in any way whatever. That Committee put it out of its hands when it laid the Discipline before the Yearly Meetings. Yearly Meetings have printed this Discipline, and changes will work an inconvenience. We want to be able to refer easily to passages in the Discipline. The new arrangement, although it may be an improvement, will work awkwardness, and should properly lead to reprinting. The radical changes suggested by the Committee change the whole status of the Yearly Meeting from an independent body into a strongly organized, systematical, welded body in which any one of these Yearly Meetings may be obliged to adopt laws of discipline of which it entirely disapproves; such radical changes may seem a filling out of what is unavoidably left unfinished in the past—i. e., a change in the whole organic law of the body,—and for us to adopt it in this way seems to be not wholly in order.

The Chairman : It seems to me there is a misunderstanding of the proposition which provides a plan for amending the Discipline.

David Hadley, of Western : It seems to me that this point is well taken. I hope the proposition will be voted down.

A Delegate : It seems to me it is usual for this body to give such a matter further consideration than it has to-night, and I think this matter should be referred to the Five Years Meeting where it properly belongs.

The former motion was withdrawn.

Robert E. Pretlow, of Wilmington : I move that we refer the whole matter without recommendation to the Five Years Meeting.

Benjamin F. Trueblood, of New England : It seems to me that the vote to recommend would approve of the action of the Committee present here. It seems to me after this Committee makes its report there is nothing before the meeting. I do not see how it can be stated that this Committee has finished its work when the draft of Discipline is simply sent to the Yearly Meetings. I am well aware that this draft should be made when seven Yearly Meetings have accepted it. There is a Standing Committee to bring the results of the work which it has done, and it seems to me there is a weakness. I think we can only acknowledge the report of this Committee and let it be considered when it comes before us in another capacity.

The Chairman : I certainly should hold that the Committee would not be out of place as a Committee of this Conference in making a recommendation to the Conference. We have a right to approve or disapprove, but the recommendation is certainly out of place.

The motion was carried.

James Wood, of New York : In adopting this report I move that the report be received by the Conference and the Committee be discharged.

The motion was carried.

The Chairman : The action of this Conference is to refer this whole subject to the Five Years Meeting

without recommendation. The report is accepted and the Committee discharged.

A Delegate from Iowa: I move that the thanks of this Conference be extended to this Committee for their earnest labor in doing this work. It has been a source of great value to our Church and required a great deal of service, and I should like to have this Committee feel they have our hearty thanks for their work.

The Chairman: There was another Committee appointed for a specific service at our Conference five years ago, and they should report at this time. I refer to the Committee that had under consideration the work of preparing a hymnal suitable for use in connection with our church services.

The Chairman: I believe this Committee is ready to report. We will hear from Robert E. Pretlow.

Robert E. Pretlow, of Wilmington: The Committee was organized with Cyrus R. Dixon as Chairman. Dr. Dixon is absent from the Conference and I have been asked by the Committee to act as temporary Chairman, and in that capacity I submit the following report:

(See Minutes of Five Years Meeting—Minute 57, Proposition 3.)

After reading the report Robert E. Pretlow spoke as follows: I would like to add that the Committee did a great deal of work, and there would be a great deal more in preparing a hymnal distinctively for Friends. No one who has not been connected with that Committee has any idea of the amount of work and the hours of very patient toilsome labor that the different members of that Committee gave, but we were confronted with the question of copyrights, and found that to impartially prepare a work was almost an impossibility, especially, working as we were, without any financial backing save what little the Committee had of its own. We did find publishers who had access to copyrights, ready to alter expiring books or co-operate with the Committee, and found other publishers that would furnish a Friends' Hymnal at very reasonable prices. The highest price that we were definitely offered, as mentioned in the written report, was that a

satisfactory book could be secured at a maximum price of seventy-five cents. Other offers from other publishers were at a less figure, and I suppose the cheaper ones might not be so satisfactory. We thought it would be our duty to present this matter to this Conference, and that it would be a proper method of procedure for the Conference to refer the whole matter for official action to the Five Years Meeting, and if it approved of the plan it could appoint a Committee with power, as this Committee did not apparently have power to act on any matter involving an expense to the Conference.

Levi D. Barr, of California : I move that the matter be referred to the Five Years Meeting without any recommendations as to action.

(Seconded.)

The motion was carried.

The Chairman : The Secretary will please announce the next subject on the program.

The Secretary : The next subject on the program is the report of the Treasurer.

The report was read by the Secretary. (See Minute 7.)

Timothy Nicholson : I move that the report, together with cash on hand and unpaid bill, be ordered to be turned over to the Treasurer to be appointed by the Five Years Meeting.

The Chairman : There is a motion before the House to refer this report to the Five Years Meeting, and to turn over the money on hand to the Treasurer of that Meeting when appointed. It also carries with it a statement of the indebtedness of the Conference.

The motion was carried

Timothy Nicholson, of Indiana : I move that the thanks of the Conference be extended to William Jasper Hadley for his services.

Robert W. Douglas, of Indiana : No doubt the Conference is very thankful to all the officers of this Conference for the work they have done, but I doubt the propriety of stopping at the end and thanking everybody for what they have done.

David Hadley, of Western : I am very much opposed to such a system of parliamentary services.

The motion was carried, those opposed voting against the principle and not against that particular case.

Francis A. Wright, of Kansas : I would like to ask one question. Are there any resources ; have all the Yearly Meetings paid their assessments ?

Timothy Nicholson, of Indiana : We have no means of reporting ; the Treasurer did not say anything about that. I take it for granted they have all paid in and there was a surplus.

Rufus M. Jones, of New England : In regard to this bill that has come in, it is a bill that has grown little by little in the work of preparing the new Discipline, as it had to be printed four or five times and sent in for correction. I think the bill should be charged to the Five Years Meeting. It should be three or four or five hundred dollars, but it was reduced to \$88.00, and should properly be charged to the Five Years Meeting it seems to me. There is nearly enough money on hand to pay it.

A Delegate : I doubt the propriety of charging up bills in that way.

Benjamin F. Trueblood, of New England : It is rather ungracious to turn over a debt to a meeting that is not in existence and then what should this Conference which had died do. I sincerely hope before the meeting to-morrow the auditor will discover some method of extracting \$30.00, and let this Five Years Meeting commence without a debt on its shoulders. There might be a possibility of this Five Years Meeting refusing to accept it.

Timothy Nicholson, of Indiana : Don't cross that river until we get to it.

The Chairman : We know of nothing further that should claim the attention of the Conference.

James Wood, of New York : It might be proper for this Meeting to make some disposition of the proceedings to the Conference. We have kept a record from the beginning, I believe. Would it not be proper to make some disposition of the Records of this Conference ? It

seems to me that the Records of the several Conferences should be placed in the hands of some authority where they might be cared for, as matters of reference, at any rate. I move that we recommend to the Five Years Meeting that the proceeds of this Conference be published along with the proceeds of the Five Years Meeting.

(Seconded.)

The motion was carried.

James Wood, of New York : I would move that the records of all the matters pertaining to the Conferences heretofore in the past fifteen years be turned over to the Five Years Meeting for its care and preservation.

A Delegate : I now move that we adjourn without a day.

The motion was carried.

The Meeting was closed by prayer, and the Conference adjourned without a day.

FINIS.

STENOGRAPHIC REPORT

OF THE PROCEEDINGS OF

THE FIVE YEARS MEETING.

FOURTH-DAY, TENTH MONTH 22, 1902.—9.00 A. M.

The Meeting was called to order by Timothy Nicholson, who said: It is suggested by the Committee of Arrangements that Edmund Stanley and Mary C. Woody act temporarily as Chairman, and Secretary. We have also requested Dr. Richard H. Thomas, of Baltimore, to open the devotional services this morning.

Richard H. Thomas, Baltimore, read the 13th Chapter of First Corinthians, after which he said: The greatest thing in the life of a Christian who follows the Lord and who is living in the Spirit of the Lord is love. He that dwelleth in love dwelleth in God and God in him, and as we apply this practically to our circumstances, to our environments, to the people we mingle with, in all our duties, we find a practical solution as to how to get out of temptation and into powerful service, and as this is the case individually, so it is collectively; and as I was unexpectedly asked to open this meeting, it seemed to me that the key-note of love was the key-note for our meeting, and it is the key-note for our lives if we live in the power of the Lord. I would suggest that we have a time of lifting up our hearts to God for his blessing with vocal prayer or otherwise, as each one may be led.

Several prayers were then offered.

MINUTES OF THE FIVE YEARS MEETING.

FOURTH-DAY, TENTH MONTH 22, 1902.—9.00 A. M.

The Chairman: We are now ready to take up the business of the Five Years Meeting. If Mary C. Woody,

of North Carolina, is in the room she will please come to the table.

Timothy Nicholson, of Indiana : The Committee on Arrangements arranged with stenographers to report the proceedings. Is this satisfactory to the Meeting ?

(It was taken by consent.)

The Chairman : The Clerk will read the lists of delegates appointed by the several Yearly Meetings to constitute this Five Years Meeting, and also the Minutes of their appointment.

(Mary C. Woody read Minutes from the different Meetings, and also from Ohio and Canada Yearly Meetings, who had sent fraternal delegates. See Minutes, Minutes 3 and 4.)

James Wood, of New York : I am confident that the members of this Five Years Meeting welcome here the fraternal delegates from Canada and Ohio Yearly Meetings ; there are present also with us members of two other Yearly Meetings who are not delegates to this body. They are Harriet Green and Sophia M. Fry and Rachel Tylor, of London Yearly Meeting ; Dr. Edward Rhoads, Elizabeth B. Jones, Sarah M. Scull, John C. Winston, William W. Cadbury and Rebecca W. Cadbury. I move that the fraternal delegates whose names have been read, and these friends from London and Philadelphia, whose names have now been read, be cordially invited to participate in the Meeting and the discussions of the Meeting.

Francis A. Wright, of Kansas : We have no right to extend all these rights, but we have a right to be courteous.

(The motion was seconded.)

Timothy Nicholson, of Indiana : I would suggest that we take a vote by rising.

The motion was carried.

The Chairman : The Friends who are with us as fraternal delegates from Canada and from Ohio Yearly Meetings will certainly feel free to take part with us in the deliberations of this Meeting. We are glad to have you with us. We will now call the Yearly Meetings in order that the places of absentees in the delegation may be filled.

(Mary C. Woody called the Meetings in order.)

Albert J. Brown, of Western: I do not understand these are permanent changes; now what have you to rule in regard to that matter? We shall have some of our delegates present in this afternoon session. We are putting in alternates this morning to make our delegation complete.

The Chairman: What is the wish of the Meeting in regard to this proposition?

A Delegate: I move that the alternates present be allowed the places until the delegates come in, and when they come in they take their places and the alternates retire.

Timothy Nicholson, of Indiana: I think it is important that these places should be filled even temporarily. Very soon the delegates will be called upon to select the members of the Business Committee by the delegations, and I think the delegations should be kept full. Of course they would yield to appointees when they come.

A Delegate: Who stands as the recorded delegate in that case?

The Chairman: The regular delegate. We have a motion before the meeting that in case an alternate has been placed in a delegation, the regular delegate shall take his place when he arrives at any time during this meeting; and this motion has been seconded.

The motion was carried.

The Chairman, to Canada Yearly Meeting: Have you any names to submit, or are there any vacancies in your delegation?

Delegate from Canada: We have none.

The Chairman: What about Ohio?

A Delegate from Ohio: The delegation is full.

The Chairman: We have completed our roll of delegates, and are now ready to pass to the next order of business.

A Delegate: In case a delegate is not present, or alternates either, and there is a Friend that can acceptably fill that vacancy, would it be in order to fill the vacancy? If we have not been appointed can we fill that position?

Rufus M. Jones, of New England : It seems to me that would be a very dangerous precedent. It passes into the hands of the people here and takes it out of the hands of the Yearly Meetings.

The Chairman : As a matter of fact we have no right to go beyond the appointments of the Yearly Meetings.

Our Committee on Arrangements have submitted a program covering the work for the several sessions. Of course it is only suggestive. Do you wish to take any action in reference to it?

James Wood, of New York : In order that we may have definite proceedings, I move that the programs submitted be approved and made the program of this Five Years Meeting, as that was the understanding with those whose names appear. Those who present the opening paper to be allowed twenty minutes, those leading in the discussion ten minutes, and those who speak in the discussions following to be allowed five minutes, unless the time be officially extended.

Zenas L. Martin, of Iowa : I would like to say in regard to the programs that the Business Committee might have a right to suggest any changes or additions to the program that in their judgment might seem wise.

James Wood, of New York : It is always understood that the Business Committee has a right to present such business as may seem best to the meeting.

Zenas L. Martin, of Iowa : I think the Business Committee should have the power to reject any of this program or add to it.

James Wood, of New York : I will accept that as a part of the original motion.

The Chairman : It has been moved and seconded that we accept the program submitted, subject to such changes as the Business Committee may recommend.

The motion was carried.

Francis A. Wright, of Kansas : I move that if the first person does not occupy the full twenty minutes the second person should have the remainder of the time so that there will be thirty minutes given to the presentation of the subject.

Benjamin F. Trueblood, of New England: I think that is unnecessary, as the Conference can always extend the time if it cares to do so.

Francis Wright's motion has been seconded, so what is your pleasure?

The motion was carried.

The Chairman: We have accepted the program as proposed, subject to such changes from time to time as the Business Committee may recommend. The first thing is the reading of the epistle from the London Yearly Meeting addressed to this meeting. This epistle has been forwarded to James Wood, of New York, and as he is familiar with it, I suggest that we ask him to read it for us at this time.

(Consent.)

(See Minutes of Five Years Meeting, Minute 7.)

Harriet Green, of England: I feel sorry, dear Friends, that London Yearly Meeting is left out of your Union, because I believe so entirely in unity there is strength. I do not think London Yearly Meeting is left out; I think that letter states exactly the truth, that London Yearly Meeting is one with American Yearly Meetings in heart and purpose. For myself and for my friends I will say how very heartily we appreciate the kind welcome you have given us, and what a privilege we feel it to be here to-day. I am sure they must envy our position in this meeting this morning.

Rufus M. Jones, of New England: I am sure it must be a very great joy to us all to have this beautiful and uplifting message from our friends across the sea. I know our friends are deeply interested in our meeting this week in Indianapolis, as I have recently talked to some of the Friends. After having heard this epistle and having felt the sympathy that has come to us, I hope we shall feel the way open to appoint a small committee to prepare a letter of appreciation or an epistle from this Five Years Meeting to be sent to London Yearly Meeting. I think this might be done by a committee of five or six Friends, to be appointed by the Chair.

The motion was carried.

The President : The next order of business will be the appointment of the Business Committee. This Committee will consist of one member from each Yearly Meeting, the members to be selected by the delegates from the Yearly Meetings. Are you now ready to make the appointments?

A Delegate : Should there not be a recess of five minutes so that the delegates may have time to agree upon the names to constitute this Committee.

The Chairman : By consent a recess of five minutes will be taken.

(Adjourned for five minutes' recess.)

The Chairman : We will hear the names of the Business Committee.

New England Yearly Meeting.—Rufus M. Jones.

New York Yearly Meeting.—James Wood.

Baltimore Yearly Meeting.—Allen C. Thomas (substituted by Anna King Carey until he comes).

North Carolina Yearly Meeting.—Mary E. Cartland.

Indiana Yearly Meeting.—Allen Jay.

Western Yearly Meeting.—Peter W. Raidabaugh.

Iowa Yearly Meeting.—Charles W. Sweet.

Kansas Yearly Meeting.—Nathan Brown.

Oregon Yearly Meeting.—Aaron M. Bray.

Wilmington Yearly Meeting.—Robert E. Pretlow.

California Yearly Meeting.—William V. Coffin.

A Delegate : I hope this nomination will not be taken as a precedent. I note that Mary E. Cartland has the sole honor of representing her sex on this Committee.

Robert E. Pretlow, of Wilmington : I move that this Committee be instructed to meet in Committee Room No. 1 immediately at the rise of this meeting.

(Seconded.)

The Chairman : It has been suggested that as our program fixes no time for the closing of our different sessions, it might be well to have that point determined, as well as the time for beginning our sessions. Shall we refer this matter to the Business Committee?

(Consent.)

The Chairman : The next order of business is the presentation of propositions from Yearly Meetings, and their reference to committees.

Read by Secretary Mary C. Woody, of North Carolina. (See Minutes, Minute 98.)

The Chairman : The disciplinary provisions passed by the several Yearly Meetings as provided for in the Uniform Discipline, will not come in connection with the business called for at this time. Only those that come as proposed amendments are in order.

(Secretary reads proposition from New York.)

The Chairman : What will you do with the proposition from New York?

James Wood, of New York : I move that all this be referred to the Business Committee for its recommendation to the Conference as to what course should be taken for its consideration. Doubtless some of these subjects will be referred to a special committee, and others may be referred to one committee. We can not sift them in the open body of business as we could in the Business Committee, as it could give them urgent consideration as to the best manner of investigation of these several subjects and recommend them to the Conference for their consideration. I move these be referred to the Business Committee.

Charles E. Tebbetts, of California : As to the report of the California Yearly Meeting I think it was their judgment that it should be read in this Meeting. It was not read heretofore. It seems to me as a delegate that this should be presented to this Meeting. I hope it may be read.

(The Minute of the California Yearly Meeting was read in full.)

The Chairman : Do we understand that the recommendation from California Yearly Meeting was passed in the Meeting this year, or was it only submitted to the Meeting for consideration?

Levi D. Barr, of California : I am not sure about that, but a year ago, I understand.

Charles E. Tebbetts, of California : The committee

was appointed a year ago, but the matter came before this Yearly Meeting for the first time.

The Chairman : The recommendations from California and Western Yearly Meetings, touching disciplinary changes, have not come in accordance with the provisions of the Uniform Discipline. I do not see how we can refer them to the Committee for consideration.

Rufus M. Jones, of New England : It seems to me that these should be treated like recommendations from other Yearly Meetings. They do not come as proper requests for changed Discipline. They are not according to the Constitution, but they can possibly be dealt with as requests coming from the Yearly Meetings in regard to a committee. I should suggest they be included with a whole batch of recommendations that go to the Business Committee. They have to be treated as recommendations and referred to the Business Committee.

The Chairman : I fail to see how we can take any action in a case like this. We can take no action because the Discipline has not been followed.

Timothy Nicholson, of Indiana : The ruling of the Chair is strictly correct in one sense ; if we were witnesses we would be ruled out of Court ; but I suggest that all this be referred to the Business Committee for such recommendations as they may return.

David Hadley, of Western : Western Yearly Meeting is not operating under the Uniform Discipline as yet. We only claim the right of petition. Owing to the necessities of this meeting we had better begin on somewhat of a liberal basis.

A Delegate : I move that this be referred to the Business Committee.

Richard H. Thomas, of Baltimore : The ruling of the Discipline seems to be very explicit that the questions must be considered by the Yearly Meetings for one year and then, when it is approved, after that it will be reported.

Robert W. Douglas, of Indiana : I like the suggestion of David Hadley. I do not think we should anticipate what would be the action of the Business Committee or what would be the future action of this Meeting. I

think in their wisdom they will see a way out without discussing this general question here in this meeting.

A Delegate : It seems to me that in the first session of this Meeting it would be a bad precedent for us to violate this Discipline and set a bad example for subsequent Meetings ; it will go down as an example and get us in trouble hereafter.

A Delegate : It seems to me that it would be courteous to receive requests from Yearly Meetings and have them referred when they come in for discussion. The question would then be referred without discussion. I think that should be referred to the Committee. What action will be taken will be decided when the time comes.

The Chairman : It is moved and seconded that all recommendations from the several Yearly Meetings be referred to the Business Committee. What is your pleasure?

The motion was carried.

James Wood, of New York : I desire to make another motion. A number of the Yearly Meetings have adopted for their own use additional disciplinary regulations which are reported to this meeting for its consideration. I move that all these, without being read in this Meeting, be also referred to the Business Committee that they may recommend to this Committee what disposition may be made of them, and that the additional disciplinary regulations approved by the several Yearly Meetings for their own use, when they have not yet been read, be referred in a similar manner, without reading, to the Business Committee. The object of this motion is not that the Business Committee shall investigate all these propositions and act upon them as recommendations and conclusions, but recommend to this Conference what action should be taken according to the appointment of a committee for their consideration, not that the Business Committee itself will undertake this investigation.

(After considerable discussion the motion to refer to the Business Committee was carried.)

The Chairman : Is it the wish that the question of reports be now taken up, or will you refer to a future session ?

James Wood, of New York : I think this is the proper time.

Rufus M. Jones, of New England : It is the proper time to consider about the reports of the Five Years Meeting. We ought to have some decision at once as to how much of this discussion is to be kept, and I would like to raise this question before we take up the business of the day. The custom of the past has been to report everything that is said, and publish it, and it seems to me it is hardly wise to do this any more. I should like to hear how our friends feel upon this subject.

The Chairman : Do you wish to take up this question at this time? If there is no objection we will refer it to the Committee with the expectation that it will be brought up in due time.

A Delegate : The first thing this afternoon is the appointment of officers. Has any provision been made for that ?

The Chairman : The Uniform Discipline provides that the chairmen of the several delegations shall constitute a Committee to recommend officers for this meeting.

A recess of five minutes was taken.

The Chairman : Before the presentation of the paper for this hour we will have read from the Discipline the section relating to the Evangelistic and Church Extension Board, in order that we may understand the matter as it has been provided for in the Discipline.

Mary C. Woody, of North Carolina, read the section. (See Constitution and Discipline, Part iv., Chapter iv., Sect. 2.)

The Chairman : We are now ready for the next subject—"The Scope and Work of the Evangelistic and Church Extension Board of the Five Years Meeting," by Isom P. Wooton, of Iowa, and Allen Jay, of Indiana.

THE SCOPE AND WORK OF THE EVANGELISTIC AND CHURCH EXTENSION BOARD OF THE FIVE YEARS MEETING.

BY ISOM P. WOOTON,
MARSHALLTOWN, IOWA.

"The field is the world." The efforts, therefore, of the Society of Friends, as a united Christian body, should be to bring the people to the Savior and build them up in the Most Holy Faith.

In union there is strength. Hence we stand to-day upon a hill-top from whence we, as a people, have never before looked out on life's duties. If there should come into our vision possibilities of which we have never dreamed, is it not because we have a wider range from the higher and more forceful relations of the Church? And will we not be brought under greater responsibilities to put forth a greater and a better systematized effort to carry out the purposes of our mission? The high life of our people will be manifested to the world, just so far as we move out under the leading of the Holy Spirit, in the conflict against sin and in rescuing the people from its power.

We have never been a proselyting Church and in the true sense we desire never to be, but we have paid too dearly for the smallness of our numbers. It is said "The most valuable articles are done up in small packages," but is this a reason that we should set our small package away and let it waste until nothing but the wrappings remain? Duty calls us to Evangelization. Self-preservation bids us be doing. The wide spread and unoccupied fields in the rural districts in our older States appeal to our sympathies; and the broader opportunities in the great West and South offer fruitful fields to the Church. Macedonian cries are on every hand "Come over and help us," and are heard by our people; and many of the workers are only waiting to be sent into those fields. The fields are white unto the harvest. To reach out and supply this needed help, ought to be and I believe is, the concern of the Five

Years Meeting of the Society of Friends in America. We may hesitate and even refuse to adopt methods because other churches have used them, but the duty of our Society is neither to be copyists as copyists, nor to wait until we can find a unique and untried way in which to go. What is that in thine hand, may be asked of the Church to-day, as well as of Moses four thousand years ago; and though simple, may be a potent instrument in the hands of God. Our beloved Dr. William Nicholson of Kansas, who stepped from the shore of California on to the eternal Pacific, said ten years ago in his estimable paper on the Pastoral System, "Now we may not be inconsistent with true and sound principles, if by the adoption of new and safe practices in the Church, we secure a successful answer to the prayers which we have been offering for many years, for the reviving of the Lord's work and the extension of the borders of His Kingdom"; so to lay hold of such methods in our effort to evangelize and extend the work of the Church as will answer the needs of to-day, will commend itself to every wise and thinking people.

AS TO THE SCOPE: The Evangelistic and Church Extension Committee ought to be organized in the simplest possible form which can meet the needs of the Church, keeping an eye to the greatest amount of successful work accomplished at the smallest expense. The Uniform Discipline specifies a President, Secretary and Treasurer; we would suggest also a Superintendent. The duties of the first three offices should be such as are usual to these stations. The Superintendent should be the working agent of the Committee, always subject to the control of the Committee and yet left at liberty to pursue the work unhesitatingly, unless ordered to desist by the Committee, which should always be his advisor.

The office of Superintendent should always be advisory in its power, *never dictatorial*. He should try to inform himself in all the broader interests of the Society of Friends, and be able to advise and counsel in any matter concerning any Yearly Meeting in America, always submitting his counsel through the Yearly Meeting's

Superintendent from whom the matter in question came. He should be the one to whom all the Evangelistic and Church Extension Superintendents of the several Yearly Meetings should send a copy of their approved reports and should keep them on file and should make a summary report from them, approved by the Committee, to the Five Years Meeting, with such other information as shall fall under his care during the interval.

He should be the one to whom appeals are made for assistance in the Evangelistic or Church Extension fields, and should submit, from time to time, to the executive committee the demands made by the Superintendents of the Yearly Meetings for means to assist in the furtherance of the work.

He should be the agent of the committee in soliciting funds for carrying out the object of the committee and should pass from Yearly Meeting to Yearly Meeting under the advice of the executive committee in the furtherance of the interest of the committee. He should look after permanent endowments by Wills, etc., as opportunity may occur.

His official relation should be by appointment by the committee, with the approval of the whole Board, and should hold for one year.

The Board should be incorporated under the Laws of the State of Indiana, to be able to hold and control bequests made either to the Evangelistic or Church Extension department, and it should faithfully control and disburse the proceeds in lengthening the cords and strengthening the stakes of the Society of Friends, to the building up of the Kingdom of our Lord and Saviour, Jesus Christ.

They should keep the endowment funds invested with reliable securities.

In conclusion, This Board stands for the pushing of our Church work into fields into which it would be impossible for any one of the Yearly Meetings to go alone. It becomes a centre for the stability of the work, by creating a permanent fund to meet the expenses necessary for the wider fields in and beyond any of our Yearly Meetings.

Fields have already been opened by individual effort or by the efforts of a few, in Texas, Louisiana, Alabama, Florida, Missouri, Wisconsin, the Dakotas, Colorado and other States, all of which have been abandoned for the lack of a little help added to the individual efforts ; fields which would have yielded a good harvest to the Church, and where we might have carried the true Gospel to places which are now sitting in darkness. You object, and say, " All this increases the expenses of the Society at large." Who ever objected to the enlarging of the capacity of his factory because it would take more oil to grease the wheels ? We are enlarging our Missionary work, and well we may be, so long as Providence is dashing opportunities across our pathway and we are compelled to pick them up. Shall the feet and hands of the Church be pushing into the foreign fields, while the Evangelistic or vital organs are throbbing less and less forcefully ? No, let us raise higher and higher the healthful throb of the heart. Let us open the lungs and take in more of the invigorating air around us, so that the members of the body may be increased and strengthened for the conflict that is before us.

BY ALLEN JAY,
RICHMOND, VA.

The scope and work of the Evangelistic and Church Extension Board of the Five Years Meeting is pretty clearly defined in the Uniform Discipline. Yet it may not be unprofitable to dwell a little upon some matters connected with this important branch of Church work.

The Board should be composed of those who believe in the work ; those who have heard the call, " Go ye " ; and as far as possible have had some experience in the Evangelistic and Church Extension work in their own Yearly Meetings. In accordance with the provision of the Discipline, the Board should have a complete list of all the ministers with their post-office address ; and as far as possible have a knowledge of their individual gifts and adaptability to places and circumstances.

In addition to this list should be added the names of

those who are gifted in singing in the spirit and with the understanding, along with those also who are skillful in religious work who are not recorded, but who may be very useful in helping the Evangelist and Pastor to bring souls into the light, and introducing them by personal work, into an acquaintance with their Savior. Many of these who may never be recognized as called to preach the Gospel publicly, have nevertheless proved themselves workmen that need not be ashamed, handling aright the word of truth.

When the Evangelist goes into a meeting to work, he should work in harmony with those who have the pastoral care of said meeting, whether such care is maintained by an individual or a pastoral committee. He should avoid drawing the congregation to himself, but leave them under the care of those in authority. Avoid making division and stirring up bitter feeling. Preach Jesus and Him crucified.

In order that the work may be fruitful of the best results, it is very necessary that the Board should be well informed as to the needs of the field in the various Yearly Meetings, and the nature of the work required. With a knowledge of the workers and an acquaintance with the field and its environments, the Board, under the leading of the Spirit, can render more efficient help.

The Board should encourage the different Yearly Meetings to be active in endeavoring to carry on "Church Extension" work. It is necessary to a healthy growth of the Church. A self-centred Church, like a self-centred Christian, soon wastes all its spiritual life on itself and becomes self-righteous and ready to judge and condemn others who do not believe and do as it does. The remedy for such an evil is to look out and around, and see what the Master would have us to do for others; to know the fact that we are debtor to others who are not in the fold. They that water shall be watered. The Church thus engaged will grow in spiritual life and power. Happy the Church that is filled with the spirit of the Master, who bids us go into the world and make disciples of all nations.

The Board should use proper efforts to secure funds to assist in carrying forward this healthy growth of the Church. A special Building Fund would enable them to do efficient work in this line, and a well-directed plan should be instituted to raise such a fund.

It would be beneficial for the Board to have well digested plans for Church buildings; plans suited to various sized congregations and to different localities. These plans should be for neat and tasteful buildings, not extravagant or costly. Special attention should be given to light, heat and ventilation. The seating should have care; the platform not too high or too low; the acoustic properties should have special attention. The title to the property should be perfect. With these plans on hand, and with some funds to assist in carrying them out, great encouragement can be given to those who are struggling to secure a place for worship.

Here permit me to say, on the subject of loaning a certain sum to help in the building, with an obligation that it is to be returned after three or five years. To my mind it is doubtful if this is conducive to the future welfare of the Church. First, is it right to set apart a building devoted to the worship of God with a debt hanging over it? Is it a good example to the members of the Church? In the second place, in a few years it becomes an *old debt*. And who does not know an old debt is hard to raise? The members don't like to hear about it. They have lost their enthusiasm, and it drags along, and finally a few faithful ones have to meet it and pay it off. Better raise it all in the beginning, and be free to use all the money that comes in to carry forward the work that the Lord lays upon the Church.

With the Board supplied with the proper amount of funds, and a thorough knowledge of the field and the workers, it is then prepared to act systematically and intelligently. Great care should be exercised in the distribution of the workers. Too much attention cannot be given to this part of the work. In the first place, the endowment of the Board should not be given to those who are not in harmony with the views of Friends, and who

go about making divisions and separations in meetings and among individuals; those who introduce methods and practices subversive of good order and discipline in the Church; who are found teaching and preaching against Church regulations, claiming to be too good and spiritual to be members of any Church; whose time is put in finding fault with the Church and condemning all who do not accept their presentation of the Gospel, claiming they have the only revelation of the truth, selecting some special phase of the Gospel and riding it as a hobby until it becomes an error of the most dangerous kind, running into ranterism, which ends in fanatical actions and expressions, subversive of the truth and calculated to lay waste and destroy the Church of God.

Against all these extremes the Board should guard, and should seek to build our ministers and workers up in a full, clear, evangelical, and an all-around Gospel. Not merely a fourfold Gospel, but a manifold Gospel, to meet the manifold temptations of this life.

The day may come when the Evangelistic and Church Extension Board of this Five Years Meeting may have under its care a Biblical Department in some Christian college where our ministers and workers can be trained in the truths of the Bible, in connection with literary and scientific training, that will develop them into all-around Christian character, prepared to preach the Gospel to those who want to hear it, with power and success. The world needs, and is waiting for such preaching. We should pray for such men and women filled with the Spirit to be raised up among us. We have many such. Their numbers are on the increase. And with this fact before us and the fields white unto harvest, may we not hope, with a wise and Spirit-filled Board, assisted by wise and earnest Yearly Meetings' Superintendents working in harmony, the work may be blessed during the next five years? That the cords of the Church may be lengthened and her stakes strengthened, and God glorified by His militant Church.

Levi Gregory, of California: I am intensely interested in this subject. I feel confident a more weighty

subject will not claim the attention of the Five Years Meeting. It has been my lot in an experience of some years in the ministry to have somewhat to do in pioneer work in Iowa and California for eight years, and it seems to me that we might well consider some of the propositions that have been presented by these papers that we have heard. I have found, in my experience, demands that cannot be met by local meetings, or even Yearly Meetings. I remember instances in Iowa when there were certainly excellent opportunities for Friends to heed the call from Macedonia, and yet, for the lack of money, we were not able to possess the land. I have found a very much the same condition in California. We have had to surrender meetings simply for a lack of a few dollars, and so it seems to me that as we consider the Evangelistic and Church Extension work we certainly must bear in mind that there is need, and will be need of money. I have very often had questions pressed upon me in this field, "Have Friends no funds for new fields?" and I have been compelled to say for California, "We have not." And it seems to me that it is a very sad state of affairs that a church two hundred and fifty years old has not means to go out into new fields. I have more recently come in contact with calls that have come to me not merely from the country places in California, but from large cities, such as Stockton, San Francisco, etc. I pray God the directions of this hour may reach our hearts and we may be able to go home from this Five Years Meeting ready to do what God has given us to do not only in the Evangelistic work but in the Church Extension work.

Harry R. Keates, of New York : I am very thankful this subject comes in the name of this Conference. I expect there is a feeling in most of our hearts that there is a limited time to consider what is the most important part of the work of the Church. I indorse both of these papers. When we carry out our organization I trust that we shall see to it that we appoint men who are not only in favor of careful evangelistic work but who are red hot for it. The time has come when some of us will have to stand whether we like it or not, and utter our protesting to the dead-

locking of the church wheels of progress by putting people into power who are not prepared to go the length they ought to in this work. We have 93,000 members of the Society of Friends in America and in round numbers more than 70,000 of them are adults, who are capable of denying themselves and giving at least one penny per day for the cause of Christ and for the salvation of souls and for the upbuilding of the Church in America. Friends, this Board would have by such a means over \$200,000 at its disposal. A very simple way. It is somewhat of the way that was operated in the Church of Rome. I do trust that when the time comes we may be furnished with men and women who will be filled with the Spirit of God, and by faith and prayer go forward with the work which we desire to see done in filling up the vacant places and building up the weak and wasted places.

Rebecca W. Cadbury: I stand before you, dear Friends, in deep feeling, for we of Philadelphia Yearly Meeting do not consider the finances for Church Extension Work, but I would not for a moment say that money is not necessary to the extension of the Church of Christ as we Friends hold it. But may I lay before you something that is far dearer than the purse. It is the thought of what Quakerism stands for, and if Quakerism is worth anything it is worth its spirituality, and Quakerism to-day in Philadelphia, in Ohio and in Indiana, and in the length and breadth of the land, needs a deepening of spiritual life. A Friends' Meeting (excuse me, I do not speak as a critic) but a Friends' Meeting is a gathering together to worship, of worshipers who come not to hear one man but who come to hear the Gospel. In waiting upon the Lord our souls will be fed and nourished, and as we grow in Christian life we will become strong women and men for the work as Friends, and Friends will not take a secondary place. The deep spiritual life will remain at the top. Dear Friends, when we come to our Meetings let us listen for the Lord and hear his voice. "My soul, wait thou only upon God."

Elmer D. Gildersleeve, of New York: I have been asking myself the question: "What about the Evangelistic

Committee? What has it done for the Society of Friends?" and I think if I should ask those present here to-day, especially the delegates, what is the means through which you were brought into the church, or by which you were inspired to work in the Friends' Church to which you belong, I believe, if I should ask this question very many would say, it was through the work of the Evangelistic Committee, and what is known also as the Committee on Church Extension Work, or Church Extension Board. I well remember the early days of my own work when an evangelist came from a Western Yearly Meeting. Many will remember that those who sat among us were men and women filled with the Spirit of God. Many of us are birthright members of the Society of Friends, and possibly I might say, it was not until the beginning of the evangelistic services of our Board, and not until then, you began your real active work in the Church. Others of us stand and say that it was not until we gave our hearts to God through the instrumentalities God has placed among us by sending among us these evangelists, who, in the hands of God, were the means of placing us in the Church; so we stand debtors to the Evangelistic Committee, and as evangelistic workers we should come out and do our work for God. I believe that the responsibility that rests upon us is very great, very momentous, and the responsibility that rests upon us, or at least should rest upon us, is one that we cannot carry without God's help. Let us grasp the situation and feel the responsibility and assume it, and I can assure you as we go forward in His name very many more will be added to the Church. Let us see to it that we are ready for the work, and ready to assume the responsibility ourselves, that God's name may come off more than conqueror through Him that loved us.

The Chairman: We will have to close this subject unless we extend the time.

(After some discussion it was concluded to continue the consideration of the subject at the afternoon session.)

The Chairman: I will now name the committee to prepare an epistle in response to the epistle received from

London Yearly Meeting. I appoint Rufus M. Jones, Absalom Rosenberger, Eliza C. Armstrong, Ellen C. Wright and Robert L. Kelly.

Adjourned.

FOURTH-DAY, AFTERNOON, TENTH MONTH 22.

After a time of waiting before the Lord and prayer and the singing of a hymn, the Chairman said : The first thing for us to consider is the appointment of officers for the ensuing sessions of this Meeting. We are ready to hear the report of the Nominating Committee.

Timothy Nicholson, of Indiana : The Committee met this morning and all the members were present but one, and the results of this consideration were as follows :

The Committee proposed the following persons for officers of the Five Years Meeting, viz.:

Clerk, Edmund Stanley, of Kansas.

First Assistant Clerk, Ellwood O. Ellis, of Indiana.

Second Assistant Clerk, R. Esther Smith, of California.

Treasurer, Miles White, Jr., of Baltimore.

Auditing Committee.—Timothy Nicholson, of Indiana ; Francis A. Wright, of Kansas ; and Charles H. Jones, of New England.

After reading the report, Timothy Nicholson said : As the name of our temporary Chairman is in this list perhaps he will excuse me if I ask this Convention what we will do with this report ?

(The report was adopted.)

Edmund Stanley, of Kansas, in accepting the position of Clerk, said : We thank you for the expression of confidence and for the honor that you have placed upon us. We have met for an important service. Fifteen years ago the Friends of America and of England felt the need of a closer union, of combining interests and uniting strength. Three Meetings have been held, and out of these three Meetings have grown the Five Years Meeting which now becomes a permanent factor in the history of the Church. We can only anticipate its future, its usefulness in the Church ; and yet our convictions are strong

in the belief that it will occupy a very important place in the organization of this body of Christian believers. The work which was undertaken by the Conference is, perhaps in some instances, incomplete. It would be strange indeed if all the work undertaken by it had been fully consummated; and, to my mind, one of the important duties for this body is the completion of the work that has been in the hands of the Conference, and the meeting of certain conditions that have not as yet been met in the plans and process of organization. In addition we have in our hands the formulation of plans for carrying out the lines of work entrusted by the Yearly Meetings to this body of Friends. It is needless for me to take the time of this Convention to speak on these subjects, as many of them are referred to in the program. It is my desire and my prayer to-day that in our deliberations we may carefully consider the interests of the Church and the purposes for which this meeting has been organized. May it be the means of making us strong in every line of service, and united in purpose and thought in the great questions that the Church must meet, must consider, must solve in the interest of mankind. May God grant that this, our new experiment in Church organization, may grow in strength and in wisdom and in power for the glory of His name. I thank you again for the honor you have conferred upon me. The reading of the Minutes is now in order.

Mary C. Woody, of North Carolina: The Minutes are in quite a rough shape. If they could be omitted until another session we could have a fresh copy. I scarcely think the Secretary can read them.

Robert W. Douglas, of Indiana: I think the former Secretary should read the Minutes at the present time and the new clerks could go on to better advantage.

The Minutes were read by Mary C. Woody, of North Carolina.

Robert L. Kelly, of Indiana: It seems to me that those who are delegates from the Canada and the Ohio Yearly Meetings will hardly understand in the Minutes what we mean, as the statement is rather ambiguous. A

more definite statement could be made, for the statement as made certainly would admit of a very broad interpretation. They do not have a right to vote.

James Wood, of New York: It is a definite proposition they should be invited to participate in the discussions but nothing further.

The Minutes were approved as corrected.

Benjamin F. Trueblood, of New England: I move that hereafter the Minutes be read once a day at the opening of the morning session.

(This motion was taken by consent.)

The Clerk: We have a report from the Business Committee.

James Wood, of New York: I should like to state that the Business Committee chose Allen Jay as Chairman and Peter W. Raidabaugh as Secretary.

The Clerk: We are now ready for the recommendations of the Business Committee. (See Minutes—Minute 17.)

All the recommendations were approved.

The Clerk: We are now ready to enter upon the discussion of the subject referred from the morning session.

The discussion of the morning session on "The Scope and Work of the Evangelistic and Church Extension Board" was resumed.

Jacob Baker, of Ohio: As stated this morning, the basis of our combined action is how to build up the organization of our Lord Jesus Christ in Church Extension work. I will have a few words to say from the Evangelistic Committee platform. Without the preaching of the Gospel, without the power of the Holy Ghost, there would be no Church extension. The sunlight to-day in October is just as bright and as pure as it was in the first century, and has never grown old. The sunlight from the Sun of Righteousness for this benighted world is as pure and sweet and golden as it was in the morning when the sons of God shouted for joy and the morning stars sang together. The purpose of Church Extension work is soul saving. This is the fourth session of this Conference

that I have been privileged to attend, and I have an increasing desire at this time to keep to the old landmarks of the Gospel of the blessed God in all Evangelistic work. We should have a Gospel not only full of enthusiasm and intelligence, but full of love and mercy, and full of the arrows that stick fast to the hearts of those that are in need of the quickening power of God's Spirit and the refining power of God's Word. It does seem to me that I am here a trophy saved by grace. Thirty-nine years ago, in a revival that struck this country, it found me, and I am here a soul in zeal and in the Word. I am here to stand for the Church Extension work. I want all these young people to keep full of the truth of God, for the truths are as good in the Old Testament to-day as they are in the New, and if I begin in the New I run into the Old, and if I begin in the Old I run into the New. Lord bless these young people as they go into Evangelistic work. There is no blessing that can reach the soul like the truth of God. I am the oldest active minister in the Ohio Yearly Meeting. May God bless His work. May God bless this movement, is my prayer.

Timothy Nicholson, of Indiana : The question is The Scope and Power and the Field of Work of the Evangelistic Committee of the Five Years Meeting. I hope the Chair will rule us down to speak directly to the subject.

Levi D. Barr, of California : I suppose we all take it for granted that we are evangelists and must be evangelistic. Those who live out in the vast western country feel the need of this Church Extension work, and of having help from the strong centres of the Church. We have too long neglected the teeming centres of population ; we have been too much in the rural districts as Gospel fishers, and I believe this plan of organization will enable us to press the battle into the places where there are many people. We could make it possible for those who feel the fire burning in their hearts to go to these places where men and women are, where men and women battle with the problems of life, and bear this message of life and love. I am sure there is much of this work to be done. I see no reason

why this Committee as proposed should not be empowered. If it is simply complimentary, then I am opposed to it. Not all are called, but those that are should carry this work forward. I for one am in favor of recognizing the suggestion of the first paper this morning, that that Committee when it is appointed be empowered to go forward and prosecute its work.

Joseph O. Binford, of Indiana: The papers which were read this morning have my hearty approval. I think the question is, What can this Meeting do to advance the work of the Evangelistic and Church Extension Board? I have thought in connection with this subject that one of the questions for them to consider would be how to impress our various congregations in the various Yearly Meetings with the importance of this great work. Many of us have to acknowledge with sorrow that there has been some great reaction with reference to evangelistic work. The reasons might be given why this action has taken place, but I believe this Board can do much to stir up the membership of our various Yearly Meetings upon this question, as well as to lay plans to enter new fields. I believe we need to be stirred up on this one question; we are not accomplishing what we should accomplish if our hearts were in the work as they should be.

Thomas C. Brown, of Western: I feel deeply, dear Friends, the importance of this subject. Lay aside our evangelistic work, and the result will be that our days will be numbered. I feel that we ought to get something practical from the papers that are presented this morning, and in the discussions in which we have so profitably engaged, both morning and afternoon, that I therefore make this motion, that this Conference appoint one from each Yearly Meeting to take into consideration the two papers that were presented this morning, the questions relating to the Uniform Discipline, and present a plan in harmony with those papers to a future session of this Conference for its consideration and action. I hope I can get a second to that motion.

Charles E. Tebbetts, of California: I would like to

offer a substitute to that motion, and I move that the delegations be instructed to propose to-morrow morning members to constitute the Evangelistic and Church Extension Board according to the provisions of the Constitution and Discipline, and to propose names of two persons from each Yearly Meeting to compose the Committee, to which the questions of discipline already mentioned shall be referred.

(Seconded.)

The Chairman : Is Thomas C. Brown willing to accept the substitute as the original motion ?

Thomas C. Brown, of Western : I am willing to accept it.

(The motion was carried.)

Esther G. Frame, of Wilmington : I think evangelistic work is the very foundation of our Church activities. All that we have, all the blessings that we have, have come up from the evangelistic work. A great many colleges are outgrowths of this movement. We need gifts now just as much as we did when God first gave them. He had a purpose in giving these gifts. These gifts are just as essential to us as they were to the evangelists. I never knew in reading the Scriptures that the time ever came when Priscilla and Aquila ceased to be evangelists. All the way through the Church the Scriptures speak of the men evangelists and the women evangelists, and every gift is necessary to the health of the Church just as much as every member of our body is necessary to the health of our body. What we want to do is to have the Church Extension go out into the different places where there are no Quakers and no Quaker Meetings. We want these people to feel they have the support of the Church. We are not ashamed we are Quakers ; we are not ashamed to go into the city and teach, Quakerism will live in the city and delights to live there, and will grow wondrously. I pray God the time will never come when a single gift of the Church will be ignored.

Samuel L. Haworth, of Iowa : I am from Iowa, but I live in Nebraska. I do not know that what I am about to say is entirely within the subject, but if the Friends'

Church can carry on Church Extension work and build churches, I believe they will have to go somewhere else besides Nebraska to do it. We have empty churches in Nebraska. I would not ask you for money to build churches there. We have had evangelistic work, but I believe if you carry on this Church Extension work without pastoral work you will have to go somewhere else besides Nebraska. I am speaking advisably. I think I know what I am talking about. Now you may call this work pastoral work, personal work, or resident ministry of Brother So-and-So, but when I first went to Nebraska they called me Brother Sam. Now that was all right, but sometimes they would call me pastor, and sometimes Reverend, and I did not like that name, but it does seem to me that the support of such work as we call pastoral work ought to come within the power and privileges of this Board. I believe that I can say to you from observation in the work in Nebraska that you lose money to send evangelists into a community and hold a series of meetings, and build a church, and then let it go down. We do not ask for money to build churches, evangelists to hold meetings, but for permanent workers. It is my firm conviction that what Nebraska needs is Friends' workers, a supply of pastors, or resident workers in these various places where meetings have been established rather than evangelists or church buildings. The people out there were not raised Quakers, and you need not expect them to carry on a Friends' Meeting as if they had been in operation one hundred years. I belonged to a Meeting in Tennessee that would go along without a preacher or without a resident minister. They do not do that way in Nebraska. They were not raised to it, and so I believe that if this Board will do its work properly it will take up just this line of work in such places.

Rufus M. Jones, of New England: I think it is universally recognized here that pastoral work has to be done. I do not suppose there is a delegate here that would have the pastoral work taken from the Yearly Meeting. It is a distinct work of the Yearly Meeting, and Church Extension work. It is the function of the

Yearly Meeting to see that it is properly carried on. The Five Years Meeting should not take charge of the pastoral affairs of any section of the country in America.

Charles W. Sweet, of Iowa : I have enjoyed the discussion of the question that has been before us. I think the scope is the world, but it seems that we are to advance and take the territory that is next to us. The workers of Jesus when they came to Him and asked Him the question, He answered, " This is the work of God, that ye believe in Him whom He has sent." We need for the people to believe just what Jesus says, when He says, " Come that ye may have life, and have it more abundantly." And then again, " Go ye, and preach the Gospel unto all nations." Hence there does rest upon us a tremendous responsibility. I believe just what Jesus has said, that we are to go into the whole world and preach the Gospel unto every creature. If the Church is not evangelistic we shall not accomplish the work, but if the Church is evangelistic I believe that more will be accomplished than has ever been accomplished in the past. I believe there should be some one at the head of this movement.

William P. Haworth, of Kansas : I should like to ask if there is not now a motion pending before the house.

The Chairman : The motion was to appoint one from each delegation to have these papers in charge, but a substitute was proposed that the delegates should appoint persons to constitute the Board as provided for in the Discipline.

The Clerk : The motion is that we nominate the persons to constitute this Board and refer this matter to them. As there is no time fixed for naming these persons I suppose it will be done now if the motion is carried.

(The motion was carried.)

Charles E. Tebbetts, of California : I move that at the opening of the next session the nominations for all this Board be made, and the various matters be referred to them so they will have time to consider the report of this body.

Thomas C. Brown, of Western : I wish to ask one

question in connection with this. Western adopted a Uniform Discipline one year ago. The time has not yet come for its going into effect, and hence the Yearly Meeting has not made the appointment of the members for this particular Board. If the Five Years Meeting takes this action what will be the status of Western Yearly Meeting? Can we place delegates upon these different Boards?

Rufus M. Jones, of New England: These delegates are not appointed by Yearly Meetings excepting perhaps California.

The Chairman: We are now ready for the question; what is your pleasure?

(The motion was carried.)

The Chairman: The report will be called for to-morrow morning.

Miles White, Jr., of Baltimore: I rise to ask for an interpretation of the requirements of members of this Evangelistic Committee, so that we may know who could act. It requires two members from each Yearly Meeting. Do they have to be simply members of the Yearly Meeting, or members of the delegations here present?

Rufus M. Jones, of New England: The Discipline means that the members of this Committee shall be members of the Yearly Meeting. While it would be more convenient that the members should be present, it is not absolutely necessary, according to the Discipline, that they should be.

(A five minutes recess was taken.)

The Chairman: I will ask Elwood O. Ellis to take the chair.

SCOPE AND WORK OF THE COMMITTEE ON LEGISLATION, AND ITS CO-OPERATION WITH THE GOVERNMENT.

BY EDMUND STANLEY.

There is perhaps no more delicate question to come to our attention in this meeting than the one of legislation. First, because of the apparently inseparable relation existing between legislation and political domination; and

second, on account of the diversity of opinions held by Christian believers as to the proper methods that may be used to accomplish what might be agreed upon as legitimate legislation. So long as the Christian world is divided in sentiment regarding plan of action there can be little prospect of great achievements along any lines of public reform.

Three questions must be considered, and upon these an agreement must be reached to assure even a degree of success: What changes in private, social, or national polity are essential to the development of our highest and best interests? Is legislation the most promising way to reach the desired end? And, lastly, how shall we proceed in the use of legislative means to accomplish this purpose?

That the Church has a right, and it may be a duty in this matter, to encourage and influence legislation that is believed to be in the interest of the general welfare of mankind we need not question. It is, however, important that any movement be supported by settled conviction both as to the matter and as to the method of procedure.

There are many questions upon which we have formed opinions from present evidence, or from hasty investigation, that we believe conducive to the public good which have not passed beyond the theoretic stage. Any attempt to secure or influence legislation along such lines would be hazardous, and in the end might produce such results as would destroy the usefulness of the organizations that were instrumental in their production.

Briefly stated, the Church can only help to promote legislation touching questions upon which there can be little if any diversity of opinion. There are questions of great moment that confront us as a nation upon which the ablest statesmen are divided in opinion, some of which a hundred and twenty years of discussion has left unsettled. To enter such a field would show lack of wisdom and the folly of indiscretion.

• There are fields, however, that are open for the efforts and activities of every influence possible that may be exercised for and in the interest of the public good.

Among the first great reformatory efforts made by the Friends was the movement in the interest of the Criminal classes. The introduction of humane and reformatory measures into the prison life of England first, and then of Europe, produced such wholesale results that there can be no question as to the wisdom of the course pursued by Elizabeth Fry and others, as to the advanced ideas held by these reformers, or as to the practicability of continued and enlarged efforts in behalf of the unfortunate classes that fall under the penalty of the law.

There is no longer a question as to the wisdom of introducing reformatory measures into prison discipline, and the force of the Church should be thrown in favor of any movement that promises to restore the unfortunate to a place in the world where the blight of prison life shall cease to cloud and depress those who seek for opportunities to live honorable lives.

There is often a line of distinction between the criminal punished and the criminal unpunished; between the one who has paid the penalty for his offence and the one who has remained free, only because of a lack of evidence to convict. The one is restored to an honored place in society, the other wears the scarlet letter throughout a life-time, and leaves its effect like a dark cloud overhanging the lives and destinies of unfortunate posterity.

There are, too, other unfortunate classes that call for our sympathies and our help. The eleemosynary institutions that care for the insane, the feeble minded, the blind, the deaf, and the deformed, are calling for the attention of the public mind. So long as these institutions are subject to political influences and changes, the great Christian and philanthropic heart of the people must reach after these helpless creatures, must feel the prompting to energetic action for the alleviation of their unfortunate conditions.

Again, in every town and city, and oftentimes in rural communities, there are found boys and girls growing up without the care necessary for the development of right character. How far the public authority can intrude upon the private domain is a question upon which

there will be many opinions ; but as society must protect itself against the criminal classes,, and must care for those guilty of offenses, and those rendered helpless by the acts and lives of such, society has the right—nay, it becomes a duty—to put forth every effort to prevent the production of criminals in our midst. We are derelict of duty when we allow the children to grow up about us in ignorance, and under conditions that tend to make them familiar with crime. From a financial standpoint it is a perilous policy ; from the Christian standpoint, nothing short of negligence of duty and a crime.

We coin a few pennies in the mint of vice and pour out pounds for our folly. The care of unfortunate youth must claim our attention if we would elevate the standard of morals among all classes of our people, if we would reduce crime in our cities and the criminal classes in our courts and prisons.

Hard as it may seem, the parents and guardians of boys and girls who fail to control, to educate, to fit for honest and honorable living, should yield to the demands of society and the authority of the State, that proper care may be extended for the good of the individual and for the welfare of society.

It is not for me here to outline a plan for the accomplishment of this end ; but all must agree that it is practical and possible to greatly reduce the criminal and non-productive classes of our country by and through the proper care of the youth of the land. Thousands of children are growing up in the slums of our great cities, and we know well what it means. Few of these fail to enter the ranks of the violators of law. There should be no slums in our cities ; but if slums do exist, it should be a crime subject to severe punishment to keep children under such influence ; at least it should be sufficient cause for the law to interfere in the interest of society, and the care and control of such children should be assumed by the municipality or the State. We quarantine against disease to prevent its spread and deadly effect. Every place and locality where crime is housed and criminals resort should be quarantined against the spread of their deadly

contagions. If parents will resort to such places, or choose to live in such surroundings, child life should be spared the penalty ; and by force of law, if need be, they should be placed in environments that are productive of manhood and womanhood.

The Christian world has ever sought to relieve distress, to alleviate suffering, to promote brotherly sympathy and kindness. The opportunities are multiplying with each succeeding decade, and the pressing needs are forcing upon us the consideration of questions of vast proportions and of vital importance. Each is within itself a problem for a master mind, and all call loudly for help from the Christian world. The American policy towards the native American is, and has been, a disgrace to Christian civilization. No treaty has been held sacred in the face of greed and avarice ; no spot has yet been found for the Indian where his title remained inviolate, if the white man set his heart on such possession. In our efforts to protect and elevate him we have proceeded blindly in the undertaking ; we have never thought to help him through any other plan than that of converting him into a white man, a process almost universally fatal.

Honest as may be our convictions, our policy continues to impoverish and to kill ; and it is doubtful if we will learn better in time to save even a remnant of these most unfortunate people. Here is a legitimate field for intelligent Christian activity. The negro, a slave forty years ago, is now but half free, and has yet to learn the real meaning and value of freedom. The Armenian troubles, the situation of the Jews in some European and Asiatic countries, the peoples of our new possessions, all offer fields for investigation, and connected with which are opportunities for vital legislation that Christians should press to the point of action.

Upon the traffic in and use of intoxicating drinks the Christian world is fast becoming a unit. In most of our States and in many other countries Christian influences are being felt, and legislation is taking shape in opposition to this terrible curse. We are coming to know our strength, and the enemy is already wavering.

Again, we have long stood as a people opposed to war as a means of settling differences. Whether between man and man, or nation and nation, the principle is the same. We were slow, however, to suggest a plan to prevent the resort to arms. We are proud of our stand on this great question, and rejoice to know that there is a possible—yes, a feasible plan being worked out to accomplish the very thing we so long desired.

I have tried to point out a few of the legitimate fields for legislation, such as are open and solicitous for the help of Christians of all denominations. Perhaps the most delicate is not what questions are worthy our attention and demand our action, but how shall we proceed in the performance of known duty? Strong as may be our convictions, bitter as may be our prejudices, the fact remains that only as we are able to separate these questions from party affiliations, from party influences, can we hope to gain and permanently hold ground in great reforms. The Church has always lost spiritually in partisanship; as a political organization it has suffered the direst evils. Under the persecutions of Nero it prospered; under the protection of Constantine the seeds germinated that afterwards threatened to choke out the very life it had manifested under severe persecutions.

Every persecution with which the name of the Church has been connected, it matters not whether it be the Spanish inquisition, the massacre of St. Bartholomew, the destruction of the Huguenots of France, or the Jews and Mohammedans in Aragon and Castile, the persecution in turn of Catholics and Protestants in England, or even the Salem witchcraft of our own time—every one has been the direct result of political designs under pretensions of religious zeal.

Let the Church become a political power to further any interest, however good, and she at once becomes the prey of designing men who eagerly grasp the opportunity to use honest, conscientious men to further private interests.

It is not party organization that we need; that will insure success; but united Christian effort toward the desired end.

The Christian world can produce the great reforms so much needed to-day by speaking out with no uncertain sound. Not a saloon could run in many of our States if the Christian people could but agree upon a plan of attack. Not another war would be waged between civilized nations if the Churches that claim the Christ as their head would stand uncompromisingly for international arbitration.

The public utilities and natural resources of our country, under honest management, with impartial legislation, should and would be made conducive to the welfare of the people as well as productive and profitable to the owners. It is the duty of every man to study the social and economic questions of the day, and to so inform himself that he may act intelligently in matters that are daily becoming more prominent in the polity of the Nation and the State, and more important as factors in the social, moral and spiritual realms of human society.

What we need is a united Christian sentiment in the interest of universal good to mankind.

LEGISLATION.

BY TIMOTHY NICHOLSON, OF INDIANA.

From copies of two addresses by, and a recent letter from, our dear friend, John S. Rowntree, of York, England, I learn that for more than one hundred years previous to the repeal of the Test and Corporation Act in England in 1828, which was the harbinger of the great Reform Bill in 1832, no important measure in the interests of religious freedom was passed by the British Parliament, and no Friend could be a member of that body. In 1833 Joseph Pease, the first Friend member, was elected to Parliament. From this time Friends and other nonconformists took an active part in municipal and national affairs, and great progress in religious and civil liberty followed. In 1833 the affirmation of Friends, Moravians and Separatists was made equivalent to an oath for all purposes, including qualification for office. In 1837 there

was the abolition of Negro slavery, and subsequently the abolition of religious tests in the great universities, and of compulsory church rates, &c.

Out of all proportion to their numbers Friends in England have participated in legislative and municipal affairs; as members of Parliament—at one time there being as many as twelve Friends in that body,—as Lord Mayors, Magistrates, Members of City Councils, of School Boards, Poor Laws, Guardians, &c. Birmingham for many years had a Friend in Parliament, and seven Friends have filled the office of Mayor. York and Scarborough were each represented in Parliament by a Friend. The office of Mayor of Darlington has been held by Friends ten times, five have been members of the Corporation and seven have been Magistrates—an important office in England.

The education and training of English Friends develop a type of character eminently fitted for self-government, and the public has not been slow to recognize this fitness, and Friends have thus had a remarkable influence upon the educational, physical and moral life of that country.

The Meeting of Sufferings of London Yearly Meeting is one of the most remarkable religious bodies in the world. Meeting monthly, often from fifty to seventy-five members, men and women, in attendance, it acts as a search-light over nearly all parts of the world. In a recent meeting the following subjects were considered: "Arbitration between England and France," "Friends' South African Relief," "The Australian Deputation," "Slavery in Pemba," "Doukhobors in Canada," "Library and Printing Committee's Work," "Friends' Work in Norway," "Memorial to the Government on Gambling," "The Devonshire House Premises," "The Granting of Twenty-five Copies of J. S. Rowntree's 'Faith and Practice,' for Distribution in Australia," &c

I doubt if the combined actions of the Permanent Boards of all the Yearly Meetings in America during the last year will equal the work of that one session of the London Meeting for Sufferings.

In proportion to the population of the two countries

there are twice as many Friends in the United States as in England, and in Indiana twenty times as many.

What are we doing to influence National, State, County or Municipal legislation? How many Friends have been members of Congress during the last decade? How many in our State Legislature? How many Mayors? or members of City Councils, or County Commissions, or members of School Boards?

I have long felt we have fallen far short of our duty, as well as of our privilege, and sadly failed in these respects to exercise that influence for good in our respective communities, which, as Christian citizens, we should have done; and I sincerely hope we will in future encourage some of our young people to prepare themselves for usefulness in the lines above indicated: that they may merit the encomium of Dr. David Gregg in his "Quakers the Makers of America," when he says, "The Quakers, when seen at their best, stand in American history for ideal civilization; and this civilization is their contribution to the American Republic. As historic characters they are a marked and influential people in the midst of the most marked and influential types of mankind. They have put their stamp indelibly on national and international life. If we enter the courts of justice we can see that they have been there; the substitution of affirmation in place of the oath is their work. The jails of humanity show the results of their reform. The dream of that beautiful prison angel, Elizabeth Fry, is being worked out into reality in criminal law, and the remedial element in punishment is being pushed to the forefront in this administration of justice," "and that this has been done by uttering an emphatic protest against all destructive evils, and by keeping before one's country uplifting and inspiring ideals and righteous principles."

Sophia M. Fry, of London: I do not like to occupy the valuable time of this Meeting upon what has just now been said of the political life in England. Our young men in England feel they have a duty as citizens, and wherever you go in England you will find Friends taking

their share of public life, in the work of our school boards, as guardians, etc., and in the work which concerns Parliamentary life. You will also find women in England doing a great work. I have been particularly struck in this country that men of position do not feel they can enter into politics because of their impurity. It would seem that if one-tenth part of their abilities were turned into your politics you would make a clean sweep in a very short time of those things which you hold to be impure.

Mary M. Brown, of California : I dislike to have this important question passed without a word upon it, dear Brothers. I believe it is your duty to see that we have better laws, and that the laws that we do have are enforced. I think the brethren should enter the political ranks of our country and see that the politics are cleaned up. We will not get better or proper laws until the best part of our people take hold of it. Our politics are in the hands of those who do not care for the morals of our country. This should not be.

Allen Jay, of Indiana : In the last letter I ever had from John Bright he wrote : " Why is it that Friends take so little a part in Congress or Legislature ? They do not feel that they are governors. If Christian people do not take their part in the government the time will come when the nation will mourn." I am glad to announce that we have a delegate on this floor who is Mayor of a city of 10,000 inhabitants, and they do not have a saloon in the city.

Phebe S. Adyeltott, of New England : I move that all papers and resolutions be referred to the Business Committee for consideration.

(The motion was carried.)

Robert E. Pretlow, of Wilmington : In as much as we have taken from to-morrow afternoon session one of the subjects, and the time would be so limited to preclude the discussion of a very interesting subject that will next come before us, I offer a motion that we do now adjourn and give the delegates a chance to appoint their representatives on the various Boards, and that the subject for this hour come at the time of the appointment of this Board

on to-morrow afternoon's program. I move that we defer the consideration of the next paper until 2.30 to-morrow afternoon in the place of the appointment of the Board.

(The motion was carried.)

James Wood, of New York: The postponement of this subject will give an opportunity to fill in the vacancy upon the program in connection with the subject that was to be considered. The subject was to be by Absalom Rosenberger, and the discussion was to be opened by Isaac Sharpless. Isaac Sharpless met with a severe accident and is not able to attend this Conference, so you will find but one name following the subject. Will the Conference allow the Committee to select some person to follow the discussion to-morrow afternoon? Or do you prefer to leave it for an open discussion after the paper is presented?

David Hadley, of Western: I move that the Business Committee select a person to follow President Rosenberger to-morrow afternoon.

(The motion was lost.)

The subject will be open for general discussion after the presentation by President Rosenberger.

John W. Woody, of North Carolina: I move that in addition to this Board already provided for that we ask the delegates from the different Yearly Meetings also to name a Board in the interest of the Negroes.

The Clerk: Shall we ask the Business Committee to recommend a plan of procedure for passing upon the questions that require action from this Meeting? We have thus far been following the precedent of the Conference of five years ago; and as this is a different Meeting it seems to me that in some way it should be decided by this body how the sense of the Meeting shall be taken.

James Wood, of New York: The order of business so long established in the Friends' Church does not apply to delegated bodies. This body is composed of representatives of the Yearly Meetings, each having an equal authority with the other, and as such shall try to have individual opinions expressed, and therefore the method pursued by the Chairman in this Meeting so far seems to

be entirely correct, that each delegate shall have a right to vote his or her own opinion on every subject that comes before us. It is entirely different from the Friends' Meetings as ordinarily held. We have long pursued a beautiful method, but it does not harmonize with the situation here, and I hope we shall continue the practice of voting on questions as we have already done.

Robert L. Kelly, of Indiana : It seems it ought to be considered by us. There are eleven members of that Committee ; we are here as delegates, we ought to have a voice, and I see no reason it should be referred to the eleven members. I would hope, therefore, that the original parliamentary usage which has been carried on in our Conferences should be made the usage of this Conference. I move that the ordinary parliamentary procedure shall govern the proceedings of this Meeting.

(The motion was carried.)

The Clerk : We will now adjourn.

And after a prayer the Meeting adjourned.

FOURTH-DAY, EVENING, TENTH MONTH 22, 1902.

The Clerk : May we have a few minutes of quiet before the Lord. I want to say, dear Friends, that we should be prompt to every intimation of duty. These moments for devotion are free for everyone that feels a prompting to any vocal service for the Master.

Levi D. Barr, of California, led in singing " All Hail the Power of Jesus' Name," and then offered prayer, as also did Charles W. Sweet, of Iowa.

The hymn, " Leaning on the Everlasting Arms," was sung.

The Clerk : The Business Committee have some matters of information for us.

Allen Jay, of Indiana : It is proposed that we have a book prepared for the names of all the delegates and their post-office addresses and the names of all visitors, that we may keep a record for reference, and as soon as the book is prepared, which will be to-morrow, it will be placed at the right of the desk, and I hope each one of you will see that your name is written plainly.

The Business Committee will undertake to have resolutions presented on the various subjects considered by the Meeting. Any person desiring to have a resolution presented will please write it out and present it to the Business Committee, and we will see that they are properly taken care of.

Rufus M. Jones, of New England: The Discipline provides that the records of the various Meetings shall be kept in a uniform record book, and also that statistics shall be kept; I therefore move that the whole subject of providing uniform records and providing uniform blanks for statistics be referred to the Business Committee, and they can bring some plan of accomplishing the desired end. It needs to be brought in at an early session so that it may have attention.

(The motion was carried.)

The Clerk: The next subject on the program, "The Present Condition of the Indians and the Work to be Done for Them," was to be presented by Edward M. Wistar, of Philadelphia. As he is not present, John C. Winston has been asked to read his paper.

John C. Winston, of Philadelphia: I am sorry our friend is not here to read this paper for himself. It is always difficult to read another man's paper, especially when you have only a short time to look it over.

FRIENDS' ASSOCIATED WORK FOR INDIANS. AN EPITOME AND GLANCE AT PRESENT CONDITIONS.

BY E. M. WISTAR.

The Society of Friends in America has a record of fair dealing, benevolence and Christian endeavor towards Indians. On the 14th of this month, 220 years ago, the historic Treaty under the Elm at Shackamaxon, on the banks of Delaware River, was made. Upon that occasion William Penn, Governor and Friend, in concluding his brief address, said: "Our desire is not to do injury and thus provoke the Great Spirit, but to do good. We are now

met on the broad pathway of good faith and good will, and no advantage will be taken on either side, but all is to be openness, brotherhood and love." And the response on behalf of the Indians was likewise memorable and solemn, and agreed that "they would live in love and peace with Onas and his children so long as the sun and moon shall endure."

That these words on neither hand were of the nature of an idle flourish we have the testimony and mutual acts of children's children through seven generations, during which the Indian has proved faithful, and of the Quaker it has not been recorded that the compact of brotherly love has been forgotten. Let us, too, not forget.

William Penn, in petition to King Charles for the grant of land, since known as Pennsylvania, says, "he had in view the glory of God by the civilization of the poor Indians and their conversion by just and lenient measures to Christ's kingdom," and George Fox is recorded as writing to Friends in Pennsylvania and West Jersey that they should "let them know the principles of Truth, so that they may know the way of salvation and the nature of true Christianity, and how Christ has died for them," and at another time he wrote requesting Friends "to instruct the natives in the principles of Christianity and the practice of a true Christian life."

In thinking over these things and in trying to sift and choose what should be presented in a brief review and appeal such as has been requested for this occasion, it seems as though childhood memories are insistent to be heard, and almost clog the pen with numerous anecdotes and familiar names and sayings of the Indian of the past and of earnest Friends, whose heart, hand and substance was freely bestowed in behalf of the sorely tried and needy red brother.

Records are rife with items of interest that show a history worthy to be cherished by any loyal Friend.

Old Corn Planter, the masterful and celebrated Chief, in the year 1791 sent greetings to Friends in Philadelphia wherein he said: "Brothers, the Seneca Nation see that the Great Spirit intends they should not continue to live

by hunting, and they look round on every side and enquire, 'Who it is that shall teach them what is best for them to do?' Your fathers dealt *honestly* by our fathers, and these have engaged us to remember it. We wish our children to be taught the same principles by which your fathers were guided . . . and such other things as you teach your children, especially the love of peace.'

Friends who visited the Delawares in 1793 were thus addressed by their Chief:

"Brothers: We are glad in our hearts to see our brothers, the Quakers, speaking before us. We feel the grace that is in your hearts conveyed to us, and we wish to be of the same religion, but we are poor and weak and not capable of judging for ourselves. We hope you will have pity on us and instruct us how to gain a more comfortable living, and also how we may come to obtain everlasting happiness. When we think of our poor children our hearts are affected with sorrow. We hope you will send us teachers."

Just here pathos tempts kindly sentiment and sympathy to expand and guide our judgment and future action, but limited minutes forbid. Briefly, however, is there not revealed a century of honest Christian endeavor? Is there not indicated a cordial relation between the Indian and the Quaker for the century of great national activities during which he was to be bereft and driven to the wall?

Is there not an echoing cry to-day for the encouragement of Friends here assembled and for those they represent, to cherish the mission work for Indians and to continue Christianizing effort during the remaining years of transition from Paganism and while the historic, though weaker, people are gradually becoming obsolete and merged into the life of an overpowering nation?

During the period above referred to, on till the time of united effort by the several Yearly Meetings, large sums were contributed by Friends in America, with considerable additions from English Friends, to inaugurate practical education and religious teaching amongst some of the tribes, and continuous care as to their general welfare was not neglected.

In 1795 the Yearly Meeting of Friends in Philadelphia instituted a Standing Committee on the subject of improvement and civilization of the Indians, which, by successive appointments, has now exceeded a century of continuous existence and activity on behalf of the Indians of various lesser tribes located in the northwestern part of Pennsylvania and in western New York.

A synopsis of the work of Friends as then undertaken may be gained in considerable part by the following extract from the Minutes of that year :

“To the Yearly Meeting now sitting: The Committee appointed on the interesting concern for promoting the welfare of the Indian natives report that at several meetings, in which we have had the company of divers concerned brethren not particularly named to the service, we have deliberately considered this important subject, which has for a series of years deeply exercised the minds of many Friends, and been latterly revived in the Yearly Meeting with increased weight. Our minds have been measurably drawn into sympathy with these distressed inhabitants of the wilderness, and on comparing their situation with our own, and calling to grateful remembrance the kindness of their predecessors to ours in the early settlement of this country; considering our professed principles of peace and good will to men, we are induced to believe, with much unanimity, that there are loud calls for our benevolence and charitable exertions, to promote among them the principles of the Christian religion, as well as to turn their attention to school-learning, agriculture and useful mechanic employments, especially as there appears in some tribes a willingness to unite in endeavor of this kind. We believe that this end may be much promoted, under the Divine blessing, by a recommendation from this Meeting to the several Quarterly Meetings that a liberal subscription be set on foot and a fund raised, to be under the direction of a special committee to be appointed by the Yearly Meeting, in order that these purposes may be carried into effect as early as practicable, and the apparently friendly disposition of the Government towards this desirable object improved. And,

conceiving this subject is of sufficient magnitude to claim the attention of our religious Society in different parts of this continent, we think it may be useful to embrace the substance of this concern in the epistles to the respective Yearly Meetings."

During the early and middle part of the last century the interested efforts of Friends were further increased and extended into frequent interviews with the Executive and Department of the Interior at Washington, and this again, by natural sequence, led to Federal commissions to Friends from time to time, who, as occasion called for their active and self-denying services, were specially qualified to treat with the Indians and to advance the better objects of the authorities at Washington on their behalf.

Early in the year 1869 the Meeting for Sufferings of Philadelphia Yearly Meeting, under a weight of responsibility because of the perplexed and suffering condition of many of the native tribes scattered over various parts of our country west of the Mississippi River, memorialized Congress and in a vigorous and able document endeavored to influence our Government.

On the 26th of First Month, 1869, four Friends, having the wrongs and rights of the Indian much at heart, and one of whom being already well known at the Interior Department and to members of Congress likely to have influence, carrying copies of the memorial, went to Washington and succeeded in placing it before the individual members of both Houses, and in the interesting and historic interview with President-elect U. S. Grant, handed him a copy. Following this came the avowed peace policy of the President and the subsequent appointment of Friends as Indian Agents and subordinate officials throughout the Central Superintendency by nominations from the Associated Executive Committee of Friends on Indian Affairs, which was now called into existence and immediately became active and energetic, as evidenced by their minutes and reports of that and subsequent years. In President Grant's first message to Congress he said :

"I have attempted a new policy towards these wards of the nation with fair results, so far as tried, which I

hope will be attended ultimately with great success. The Society of Friends is well known as having succeeded in living in peace with the Indians in the early settlement of Pennsylvania, while their white neighbors of other sects, in other sections, were constantly embroiled. They were also known for their opposition to all strife, violence and war. . . . These considerations induced me to give the management of a few reservations of Indians to them, and to throw the burden of the selection of agents upon the Society itself."

In order then that harmonious and effective action on the part of the Society might be obtained the Associated Committee, a delegate body representing ultimately all the Yearly Meetings, was organized, and responding to the invitation of the President, during his two administrations co-operated with the Government through the selection and subsequent oversight of a superintendent and nine Indian agents, together with many subordinate officers of the Federal service, all of whom were Friends chosen for their sterling character and ability to do the service intrusted to them.

We may readily believe that the burden carried by the Committee in early days, as well as the labors of those under them, was great. It was then, and has since been through all its changes, an invigorating work for those actively engaged in it. In this connection we may take briefly from the full and most interesting report published by the Associated Committee in 1871:

"No good work is ever wholly lost. Some of this people have already been blessed with the knowledge of salvation. War has been prevented, and we think some permanent influence of our labors may be expected to remain, even under such a change as would exclude us from the field. The results of true missionary labor often survive changes in government. But whatever may be the result to the Indian, our own blessing will be sure. We are to act well in the present. We are to enter the vineyard to-day and labor, though frost may come on the morrow and blight our prospects. We are to plant and to water, expecting a blessing to ourselves and to the

objects of our concern in just that measure which God sees meet to bestow. He giveth the increase. Can we safely stand idle? Can we truthfully say we have not been divinely called unto this service? Does it not seem that a door has been opened for us to do our part as a Church in bringing about a fulfillment of His forespoken declaration: 'I will give thee the heathen for thy inheritance, and the uttermost part of the earth for thy possession;' and if we depart from the work, shall we not be responsible to Him for all the darkness and heathen ignorance which it is in our power to prevent?''

Changes did occur during the following administrations which led to the exclusion of Friends from Government offices, but their efforts were made to conform to this, and, through the mission stations and schools, have been continued to the present time, and while one generation labored and has passed away, another has entered in, and the old concern to aid and promote Christian civilization amongst the Indians still has place amongst us; and quietly, through our Meetings, through thousands of family visits, in our own established day and First-day schools, and prominently through intimate and cordial relations with both teachers and children of certain Government boarding schools, the true Gospel, we believe, is being preached, and many thousands, who otherwise might be almost or entirely without Christian teaching, are being reached and given the opportunity to know of our Saviour's love.

As an interesting and important natural incident of this work, a number of Meetings, as is well known, have been established, and a number of these, still more or less under care of the Associated Committee, exist to-day.

These, together with the more aggressive initial mission work, comprise not all but important parts of our united efforts and may be submitted here for the considerate judgment of Friends as to their proper attitude and the responsibilities which accrue or which should be assumed by them for the future. In the said Meeting we find a mixed membership. With the great influx of white settlers and adventurers upon the reservations, it has not been

practicable always to exclude the one in working for the other, nor has it been deemed desirable to have done so with a view to best results for the Red man.

For detail information regarding the Committee's work of to-day it seems proper to refer to our published reports and our Minutes of annual Meetings which are carefully sent each year to the several delegate members, trusting to them to distribute amongst the members of the several Yearly Meetings according to their best judgment. It is proper, however, to say that these stations and the missionaries in the field are the subject of deep and continuous thought, and that the varied work incident to active membership in the Committee still gives opportunity for a wide range of constant care and influence which cannot be detailed or even mentioned within the confines of this brief paper.

In closing, reference is made to a collation of figures for the purposes of this paper, which assumes that in some 327 bands and tribes scattered throughout all the States and Territories west of the Mississippi and in the States (excepting Ohio) which touch the Great Lakes, there are roughly 245,000 inhabitants of our country classed as Indians.

Statistics show from 30,000 to 35,000 of these to be members of some religious organization and that there are some 350 church buildings in use by them ; nevertheless, it may be confidently stated that for earnest and devoted mission workers, under responsible call to duty, there is an open field.

In these transition days, while so much that is degrading and harmful is being presented and forced upon the notice of the Indian, whether he be fast passing away or whether the life of his varied race adapt itself and be continued yet many years, in any case the toil, the tears and the prayers of the past, the call of the present and the hopeful duty for the future thus inadequately and so briefly brought to notice, make their appeal.

The way of Christian missions is hard and rough and oftentimes difficult to travel, but with the Gospel message to be preached it seems necessary for Friends as well as

others to exert themselves and continue in their work and privilege of carrying it to the Indian and in caring for the tender growth from seed already sown.

The Clerk: The subject will be further considered by Rachel Kirk, of Kansas Yearly Meeting, who has been for twenty-five years a worker among the Indians of Indian Territory.

Rachel Kirk, of Kansas: When I received word that I would be expected to talk on the Indian Question as given on the program, I was busily engaged in our Yearly Meeting, and I have had but a few minutes alone since that time. The subject has been very well handled, and I do not know why I should be called upon to add anything else. The Present Condition of the Indian is the first thought on the program. I think it is more perilous than ever before since we have been among them. This is caused by the white men who are there seeking to defraud them of their homes; but first of their minds, by giving them stimulants and intoxicants; and those who do that not only do it seeking to take away their lands, but since Congress has made it a ruling that a dead Indian's land can be sold, some have been drugged. We have evidence of this. One man, an educated Shawnee Indian, was given poison. He was sick at a white man's house with whom he had had a great deal of business, and where he had gone to have some business settled. He was taken sick and was taken to his room and his wife was called, and in a short time while she was absent from the room he was given another dose of the medicine, and when she returned he was almost speechless. That will be a common occurrence, we think, under existing circumstances. We think they will be brought into this condition by those who are seeking to get their land. This is the condition of the Indians with whom we are associated principally. This Indian's name was John King, and he was educated at Hampton School in Virginia. We think the work to be done among them is to be accomplished by those to whom Christ's word comes when He said to His disciples, "As My Father has sent

Me into the world, even so I send you into the world." This means giving time and means and self and all. Missionaries are needed in more of the government schools. There is one school, thirty-five miles from where we live, which has no missionaries, and we have been begged for years to send them one. We considered it ten or twelve years ago, and the Executive Committee had it under consideration at the same time. There is an Indian Baptist minister there, and we thought, and the Executive Committee thought, that it would be a detriment to the work and would be infringing on other denominational work ; but the sequel shows that it would have been well had we sent missionaries there. They would now gladly receive missionaries of the Gospel from our denomination ; they talk of the Quakers and ask them to come and hold meetings there. At another school there has been a transfer made of some of the employees from the government schools among the Indians where George Hartley is located, and where we have been for the last sixteen or seventeen years, and they write and tell us they miss the little Church services and the Sunday-schools, and ask if there could not be missionaries sent there to care for them, teach them God's Word and lead them to Christ. This is one great need of the Indians. Another need is for some one to look after the interests of the girls who come home from the government schools, and give them instruction and provide homes for them. They usually have land allotted to them ; they need some one to look after them to see that they are not called back into the camps and into the same environment from which they were taken. It will not be long until they will be associated with the Indians just as they were before. We need some one to look after them and teach them to work, take them into their homes and supply their needs. They would soon learn to take care of themselves. Some people have said to me—some one since I came into Indiana—"The time that is spent with the Indians is thrown away." Of course, that touched a very tender spot, but I think we can prove by two illustrations that it is not the case. One is, one of our girls in the government schools at

Wyandotte, in charge of Franklin M. Meredith and wife ; many will remember her being in Earlham college for three years. She is now the wife of a banker in Rockport, Indiana, and has two beautiful children and an ideal home, and is engaged in Christian work of different kinds, especially in temperance work, and other works of that kind. She can lead a prayer meeting and do a good deal of work in different ways ; and is called on for all the entertainments that are given in music in that place. Another one is Ida Johnson. She also had two or three years in Earlham College. She is the wife of Colonel Pratt in Carlisle School. I think these two instances of what can be done for Indians are sufficient. What we most need is to go out in the spirit of the Master and remember that love conquers all things. What the Indian needs is love unfeigned. We have been trying to give them this love.

The Clerk : We can take a little time for a general discussion upon this subject.

Francis W. Thomas, of Indiana : I think this question is not too old, but is a question that we ought to consider. It comes to us forcibly, " Open the doors wide for the success of our Christian civilization " ; but for a long time the efforts that we have made in the United States in reference to the Indian trouble were in the wrong direction. We put civilization before Christianization, and before the maintenance of any solid civilization in the world we must first be founded on a solid Christianization. No advance I believe can be maintained with relation to the heathen tribes on earth that has not been so associated together with the principles of the Christian religion. Our work of civilization and Christianization—I am putting it as we have worked upon it for almost a century—that work, I say, has simply brought them up, that we might admit them to the doors of the Church, and when we reach that point we turn away and leave them to their peril to be picked up by those of some other religious organization who have warmer hearts and longer arms of mercy to take them in. We have come to the door, and only in a very few instances has the door ever been opened to admit them into Church fellowship.

Allen Jay, of Indiana: I take my stand on this question with a great deal of hesitation as a member of the Executive Board which has had charge of this work for a number of years. In the last meeting in Philadelphia a few months ago it was decided by the Board to turn this work over to the Five Years Meeting, and I came to this Five Years Meeting with the hope and desire that this matter would be so interesting and the delegates so aroused on this subject that they would appoint a Board on the subject of the Indians, and that they would assume the work now being carried on by the various Yearly Meetings in America. But on coming here I find my Brothers on the Business Committee, as well as others, feel as if the Five Years Meeting is going to have more than enough to begin with, and they do not feel that this meeting is ready for this at the present time. And my own judgment, after carefully weighing the matter, is that perhaps we had better refer it back again to the same workers in the various Yearly Meetings. Let them carry it forward five years longer. I should, however, suggest that our Secretary or Clerk be requested to make a very strong Minute, if you are willing, to urge the different Yearly Meetings to continue to pay up their proportion of the money, in order that we may go forward with the work. I think it would be very discouraging if some one should take up these Minutes and see that we dropped the matter. That is not what we want now. We want to do something. I hope you will do something one way or another, but I do hope that a strong Minute of endorsement will be passed by this meeting, and that the Yearly Meetings will be encouraged to support the work actively. You should remember there are nearly four hundred Indians who are members of the Friends' Church.

Levi D. Barr, of California: Does the four hundred include the Indians on the island in the Alaskan field.

Allen Jay, of Indiana: I think it does.

James Wood, of New York: I should be glad to second any motion that Allen Jay might make indorsing the work of the Associated Executive Committee. I think it very proper that this consideration of the Indian work

which has been done and which is to be done should come directly after the discussions we had this afternoon. I want to say just one word in regard to government schools. Our government has found that we must have civilization; the Indians must be educated pure and simple; they must have a spiritual education, and so the government has been glad to have the co-operation of Friends, and their influence has been very great, and I feel that for the future we have a very open door for work. I feel, dear Friends, that we should go forward in co-operating with the government in caring for these Indians.

Cyrus Beede, of Iowa: While I acknowledge Allen Jay is a prophet, yet, I doubt whether he is led by the right spirit at this time. In 1871 I first worked with the Indians, and I remained with them until 1878 continuously. I visited repeatedly the wildest Indians of the Northwest, the Apaches and the Wichitas; also the Indians of the Indian Territory; and I went and visited these Indians after being specially warned against going into the neighboring camps, as it would not be safe under any circumstances to go into their camp, as they were on the war path. I took my team that very same night and after sundown rode twenty-five miles into the country away from any inhabitants, and stopped at a tent and slept in a bed with the Chief of the Coyote Indians, after arriving there at two o'clock. I staid there until morning, and then, after the old Quaker way, two of the important Indians—the chief ones—went with me to convey me to the next camp, and show me like friendly Indians. I feel an interest in the Indians such as I feel in no other philanthropic subject that has come before this body. I have spent the best years of my life in this service. I was carried out of the Indian country when it was supposed that I would never be able to go back again, and I have lived under a doctor's care for years suffering from malaria contracted in the Indian country. I think the legislation within the last two or three years in connection with Indian matters has been suicidal in many instances; not that I would cast the least reflection on the Washington Committee; they have done a great deal; but I fear they have

not been as watchful at all times as they might have been to secure the proper legislation. The Indians have been made citizens of the United States before they were ready. The last time I visited the Indian country I was told that a minister had been talking to them, and he said that the Indians should be put in deep water and should be made to swim or drown. A law recently made by Congress provided that the Kickapoos might sell their lands, provided they moved out of their country, so that they were no longer residents there. They might sell their lands if they would leave the country. They sold their lands after moving out for a short time. One piece of land I was sent especially to examine. There were one hundred and sixty acres sold first to a man for \$3000—a very nice piece of land; finally \$4500 was bid. I was asked to examine that case and make a report. I went down there and called for the storekeeper and asked him how much he had sold to the heirs of a certain person; how much have you sold to the credit account of that land? \$3000 was the amount that was finally received for the land. They did not know exactly how much they were going to get. A store bill was for \$2000. I asked to see the account. I looked at the account and made a report on the case, and requested that the money be paid to the Indians, but not in the presence of the traders. The orders were so given, but the payment was not so made. One of the traders was at the bank at the time the payment was made, and he got most of the money. The Indians are not calculated to take care of their lands; they are not ready for citizenship. It means a class of paupers on the hands of the American people for a few years. I would be exceedingly glad if this convention would take the work from the several Yearly Meetings and organize a committee and take charge of this work, and have a Washington Committee that would look after the legislation. We do not know anything like the whole number of cases, especially if the party in service does not take hold of the matter and protect the Indians from the white man who purchases their lands. A woman came to me and said she had sold a piece of land, but instead of

putting in the amount as sixty acres that she had sold they put it in at eighty, taking twenty acres that she had never sold, and after taking the twenty acres which she did not sell, she said she lacked five hundred dollars of getting the price she had been promised for the sixty acres, and she did not know what to do. She could not tell anything about it. I made inquiries about this matter. Well, the man did not seem inclined to say much at first, but after a while I found out he did buy the land, but the man to whom it was deeded did not know anything about it. The first time he knew that he owned the land was when he was asked to deed it away. I then went to the man who really had charge of the whole thing. Well, he said, "It is true I kept \$500 of that money, but I came by it honestly; I kept it for my services." It would take more time than I have to tell you all about these Indians.

Robert W. Douglas, of Indiana: We have a political motto over in Ohio, it is "Let well enough alone." The Indian work is going on and is doing fairly well with the present organization of the Associated Executive Committee, and I, for one, prefer that it would stay there until the Five Years Meeting is better organized. The detail of the work is great and it takes a great deal of thought and organization to carry on successfully, so I doubt the propriety of taking away this work from the Associated Executive Committee until we are better informed or convinced that the Five Years Meeting can manage the matter better. I am in favor of the matter remaining right where it is for the next five years at least.

William P. Haworth, of Kansas: I am in favor of leaving this matter as Allen Jay suggested. There is more than one reason why we should do so. The Five Years Meeting is now a new organization; if the Five Years Meeting takes the work out of the Executive Committee's hands it will spoil some of the plans of the Philadelphia Yearly Meeting, and as they are not represented in this Meeting, we would interfere with their work. For the next five years at least, I think it should remain where it is.

Benjamin F. Traeblood: It has occurred to me that

this Five Years Meeting might adopt this Associated Committee. The matter is left in such an indefinite way that it strikes me as being entirely competent for this Five Years Meeting to adopt the Committee.

Allen Jay, of Indiana : If the Five Years Meeting indorse it they will pay the same money right along and will work just the same as they have before.

James Wood, of New York : I move that the Business Committee be instructed to bring in a resolution providing for the continuation of this work as it is.

The motion was carried.

Allen Jay, of Indiana : I rise to say that Edward M. Wistar advises me that the Government is going to build Oklahoma mission at once.

The Chairman : We are now ready for the next subject, "The Present Condition of the Negroes and the Work to be Done for Them," by John W. Woody.

John W. Woody, of North Carolina, read a paper.

THE PRESENT CONDITION OF THE NEGROES AND THE WORK TO BE DONE FOR THEM.

BY JOHN W. WOODY.

The Negro came to this country a captive slave. It was the only way that he could have had a part in our early civilization. He came a pagan and a savage. His new master cared for him, trained him to labor and taught him the language of England and the Christian religion.

Among the slaves there were good blacksmiths, wheelwrights, carpenters, bricklayers, cooks and trained household servants. The slave listened to the same preacher as his master and accepted the Christian doctrine as a great Divine reality. It was at once the source of the race's comfort and hope. The paganism of the fathers was given up and the Negro in America has never ceased to believe in the Gospel of the universal brotherhood of man. The other day a minister, speaking to his people of the family of God, said in the full hopefulness of the dark race, "The adoption into the family of God

is our only road to a better civilization. Politics will not save us, God alone can do it. The black man is a brutal savage in Africa to-day because God is not in his civilization."

The slave was trained in accordance with the labor in which he was to serve. Hence, in the cotton, rice and sugar growing sections where the Negroes were thrown together in large gangs under an overseer, and therefore brought into but little contact with the white race, there was small evidence of an improved civilization, and hence the higher and lower classes of Negroes so marked in the South to-day. When freedom came, the American Negro was not pagan but Christian, and speaking the language of the highest Christian civilization. They had the spirit of obedience and faithfulness in industry. Many were skilled workmen and finely trained domestics, with almost no one gifted with the elements of wise leadership. Through generations of slavery the average Negro had simply learned to obey, with almost no thought of responsibility, not even of his own children. Almost no individuality, no self-reliance or power of self-supervision, and but little independence of purpose. Such was the Negro when the rights and responsibilities of freedom came. Such was the colored race in America when it passed from the protection and training of the old master to begin a new era and to make for itself an epoch of history under new relations in the midst of friends and enemies and many sore temptations.

During the thirty-nine years of freedom the colored people have made commendable progress, not all that some of their friends expected. Few understood the Negro thirty-nine years ago as we know him now. At first the effort was to train a generation of freemen for good citizenship, but before the first generation was trained another was on hand with much the same needs and characteristics as the first.

It now becomes apparent that Christian and patriotic duty is not simply the education and training of a body of liberated slaves, but the problem of the training and development of a race numbered by its millions and in

the very childhood of its history. Millions in America and many more millions of savage pagan brothers in Africa. All to be under the training hand of God by any peoples, forces or environments that our Lord shall choose to use.

Very early in our Church history God gave us an interest in this people. It could hardly have been otherwise. A cardinal principle of Quakerism is the universal brotherhood of man. That is what our thee and thou stand for, if for anything. George Fox, in an exhortation to his followers, said, "Let your light shine among the Indians, the blacks and the whites, that you may bring them to Jesus Christ." John Woolman gave his life in behalf of mercy and freedom. The Quakers were among the first for the abolition of slavery, and when freedom came they were early on the field to take up the work of training. Now the standard of Quakerism is set up in the center of the Dark Continent and in other places of benighted wretchedness. Thus, with the multiplicity of our numbers and the increased abundance of our resources, God has enlarged the hearts of our membership, widened our vision of the world's needs and added to our opportunities for helpfulness.

What part the Christianized Negro in America is to have in the salvation of his pagan brother in Africa does not yet appear. In due time God's wise economy will be shown. Thus far the Anglo-Saxon seems to be the appointed missionary and trainer for the dark race; not, of necessity, because he is white, or because he is of Saxon blood, but the more because of the centuries of discipline the Saxon has undergone. The Anglo-Saxon himself is much the better disciplinarian to-day because of his two or three centuries of training under the Norman-French.

There are a number of excellent teachers and leaders among the colored people, some capable disciplinarians, but, as a rule, they have been trained by white teachers.

At least for a time, the best results may be expected where there is co-operative effort and white supervision. The Negro still needs the help of his white Christian brother. But this aid should be given in the way of a

reinforcement rather than as a free donation. The Negro is as easily spoiled by beneficiary aid, unwisely applied, as members of the white race. As a rule the individual Southern Negro is weak in the points of self-supervision and self-help, personal responsibility and look-a-headitiveness. He is dependent on the white race to supervise him in his labor, help him in his thinking and planning and carry his responsibilities, and he generally uses the bird in hand and does not trouble himself about the one in the bush. Because of these slavery-begotten weaknesses the dark skin stands for shiftlessness and reckless indolence. To reach the race in these points of weakness and thus aid in its substantial development, efforts of great fruitfulness are being made in four different lines:—

First, The improvement of the home. The home is the measure and the basis of a people's civilization. Many of the colored people have substantial and well-kept homes of their own in which live intelligent, industrious and well ordered families, but in most parts these people have not come very far from the windowless one-roomed cabin of slavery days. While thus huddled together in large families there can be little hope of a better social life. Where the environments are encouraging they soon work their way out of these miserable rented cabins by securing homes of their own, often beginning with a house with one room and a loft, then adding other rooms, a barn with a well-kept cow, the dogs swapped off for a pig, a neat garden with fruit trees growing in all the spare corners of the lot. Here is hope for the race, and all from the help and encouragement of some one who has been trained for better life and better living.

Now is the opportunity for the colored people South to secure homes while land is cheap and many of the white families are leaving the farms and moving to the factory towns. The owning of a home, however small, is a great remedy against idleness, and the essential to best citizenship. It is very encouraging to notice the spirit of contented thrift that comes to a colored family with the possession of a home, a chance to work for themselves.

But a short time since I went to employ the services of an old former slave who has secured him a home of five acres. I found him alone in his field using his leisure time digging up the stumps—a rare sight even among the enterprising white men of our State.

Next to the home as a means for elevation of the colored people are the school and the church.

The school teacher and the minister are the principal means through which the home life and social life of these people are to be reached. They have the confidence of their people and are their natural leaders. In the *better training, reinforcement* and wise *supervision* of these is to be found the key to the solution of the race problem.

The teacher of the colored people should have the spirit and preparation of a practical missionary. In addition to the work in the school room the teacher's influence should touch the homes of the patrons. Instruction and encouragement are much needed in the matters of farming and gardening, poultry raising, caring for cows, making butter, cooking, housekeeping and the training of the children in the home.

Who can better meet these needs than the school teacher, well prepared by an ample course of literary and industrial training? Here a large opportunity is open to the Friends' Church whereby it may exercise its philanthropy and patriotism by reinforcing the efforts now being made to prepare teachers for these rural districts among the colored people, and to follow up these teachers by necessary aid and supervision.

The part of Quakerism in the building of our nation has been to labor for the development of the country's best forces and for the extension and improvement of her citizenship, rather than to do service in her armies. By our exemption from military service our resources have been augmented, our opportunities for philanthropic service for the country have been enlarged and our responsibilities for our nation's standard of civilization and standard of citizenship have been increased.

The wise distribution of funds by the reinforcement and co-operative method has been successfully illustrated

by the Trustees of the Peabody Fund, as applied to many of the higher grade schools for both races.

A few years since a number of the best colored people of Winston-Salem, wishing to have better advantages for the normal and industrial training of their people, secured the aid and co-operation of a number of substantial business men and prominent church men of the white race. Reinforced by funds from the white people and directed by the supervision of these experienced white business men and an efficient and well trained colored principal, they opened their school. Being further reinforced by the Peabody Fund, the State and other sources, the Slater Industrial and State Normal School is doing excellent work in the midst of a school settlement of some fifty thrifty and well regulated homes of colored people. The civil officer has never yet made an arrest on the Slater Heights.

A few days since a visiting member of the State Board, in his talk before the school, made the statement, 1st, That in the Slater School was being realized his ideal of what a colored school should be and what he himself had long worked for but had not been able to reach, and 2d, That the school is what it is because that from the first it has had the reinforcement and supervision of the best white business men of the community.

The Normal and Industrial School at High Point is an illustration of what the New York Friends have accomplished by the same method. As the Friends' Colored School has been built up at High Point, and as the Slater Normal and Industrial School has been built up for the colored people at Winston-Salem, so in most parts of the South the rural schools of both races may be reorganized and very materially improved by wisely applied aid and efficient supervision.

The subject of the white rural schools enters the race problem. The race prejudice in the South is almost entirely among the illiterate poor of both classes and the small politician. What is needed then is a kind of Peabody Fund for the rural schools of the South and another Dr. Curry, who shall visit some of these rural districts

with his encouraging suggestions, wise reinforcements and efficient supervision.

Should not Quakerism supply this fund and this agent for its distribution?

The colored people believe in their churches and their ministers. Their meeting houses show more thrift than their homes. In the rural districts they often appear as well as the church buildings for the whites. The hope of the race is their confidence in God. Their standard of religion may not be so high as that of some, but their zeal keeps about as well up to their knowledge as that of any other church people. They believe in their Bible and read it in place of fiction. They know more about the Bible than almost any other book, yet, as it is with some of us, some of their ministers are hurtfully deficient in the knowledge of the Bible and Bible history.

The Negroes make good Methodists, good Baptists, good Episcopalians, good Presbyterians and good Congregationalists, and there is material among them to make substantial Quakers. And the religious thought of the race needs the quiet and substantial influence of Quakerism, taught through Bible Institutes for their teachers and ministers, by Bible and Normal classes maintained in our colored schools or by the organization and supervision of churches among the colored people. Perhaps by all these means the colored race should be brought into contact with the doctrines and practices of the Friends' Church.

Next to the family, the school and the church, the industrial problem touches the race question of the South. The most healthy industrial condition is that in which each one can pursue the occupation of his choice. Under the environments of the South, fortunately or unfortunately, the choice of the Negro must for a time be limited. In their present weakness of individuality the tendency of the race is to collect together in the towns and about places of public works to take any job that luck may give them, part of the time to be employed and part to be idle, with no settled occupation and no definite purpose in life, not working at any one thing long enough to become efficient in any line of labor. Among this

company are young men and girls who have come from poorly governed homes. Many of these drift into idle habits and into trouble, and finally into houses of correction, or into the convict gang on the roads where they receive their first lessons of real industrial training. Is it any wonder that those accustomed to see these dark rabbles are ready to disfranchise them? But there is another side to the picture. There was a colored woman who came with her son and lived with a white widow who was once her mistress. This boy grew up under the discipline of his colored mother reinforced by the discipline of the white lady at whose home the mother of the boy lived. The boy was trained to work and given some education. Three years ago he came to the Slater School; we found him reliable and used him in responsible tasks. This summer vacation he had charge of the school dairy, did the milking, drove the dairy wagon, made collection and rendered his weekly reports—all satisfactory. What is the difference between this boy and the one in the chain gang? certainly not blood. One was disciplined and trained to work, given responsibility and kept busy doing something useful; the other was not. One is respected by all who know him, the other is not. Thrift and intelligence always command respect. When the black skin comes to stand for these, race prejudice will retire. This trained young man is a type of the coming Negro, and his thrift and intelligence will admit him to respectable citizenship. None will object to his franchise except it be the ignorant rabble or the little irresponsible politician.

The present educational movement through the South means a new era for the colored race, an era of better homes and better home discipline, an era of intelligent thrift, when the colored people shall live more in their own houses and be efficient in settled lines of industry, an era of stronger individuality, better self-supervision, greater foresight, and in every way better citizens. Yes, the Negro has a future of hope, and Quakerism is still to have a part in his training and his encouragement.

The Chairman: The discussion is to be opened by Allen C. Thomas.

Allen C. Thomas, of Baltimore: I think we can all agree that schools and colleges are very important. My thoughts turn to some different aspects of this subject, the present condition of the Negro. I had the privilege of staying in England three months this past summer. If I was asked once, I was asked twenty times, "What about the treatment of the Negro in America?" I need hardly say that I blushed for my country, and perhaps for our Society of Friends, whenever this question was asked. I could say little on the subject. What are we doing as the Society of Friends? We are doing a great deal from one point of view, as we have heard, and I am very sure we will all say, "God speed the work." But there is another thing which the Negro needs, and that is Justice. I sat in a window of a hotel in Oxford, England, looking at the beautiful memorial to the martyrs, Ridley and Latimer, who were burned at the stake because of their religious opinions. While sitting there I saw several American tourists standing before that column who were evidently speaking of the suffering of the martyrs and the great injustice they had received, and the thought struck me, "I wonder if they ever stop to think that in our free America nearly every month in the year some one is burned at the stake?" There is this great difference, however; Ridley and Latimer had at least a show of a trial, and had an opportunity to give some words of defence, while not one, I think I can safely say, of those who are burned at the stake in America have a chance to say anything in self-defence. As citizens of America and as members of the Society of Friends in America we ought to take some official action on this great matter. I do not know that I can suggest anything better than that the Business Committee should be asked to present a series of resolutions on this subject, and in regard to lynching. I know it has been said, and I have heard it said, that nothing but lynching will produce the desired effect on the Negro. I do not care whether this is so or not. Everyone should at least have a trial. Matters of this kind are either right or

wrong ; if they are wrong we should do our best to stop them, and I hope this Five Years Meeting will see its way clear to issue a series of resolutions in regard to lynching, and in regard to securing justice for all men, whatever may be the color of their skin.

A Delegate : Are we to understand that a Negro every day is burned at the stake ?

James Wood, of New York : I think that is not far out of the way, but that statement was not made. It was said one Negro per month ; some one else suggested one per day ; but I think the one per day is more nearly correct. There are two reports from Texas, one for yesterday and two for the day before. These would last for three months. In connection with this thought of lynching, I have always thought,

“ Oh wad some power the giftie gie us
To see oursels as others see us.”

Do you know that the people of England regard lynching in America as the blackest thing upon this earth to-day. It is looked upon as a deeper dye of iniquity than anything else that takes place on earth. I wish to say a word on the paper read by Professor Woody. It was an exceedingly able paper, and was true and just in its statements. I trust a way may be found for its speedy publication, because it gives more light upon this subject than any paper I have yet seen. And when we consider these questions are being developed in the South as they have never been before ; when we consider the great ability of some of the men at the head of the institutions therè, that the fact that out of the five most intelligent men in America one is a Negro, and this one man is Booker T. Washington.

Richard H. Thomas, of Baltimore : I move that this question be referred to the Business Committee, with the request that they bring up a strong resolution on the subject and present it to us.

Timothy Nicholson, of Indiana : I hope this will not be confined to lynching the Negro. There have been a

great many white men lynched. Let us strike at this miserable, barbarous practice of lynching any one.

John W. Woody, of North Carolina: The resolution is a good one, and I hope to tell the people that this convention, this Five Years Meeting, would take up this work for the colored race in some associated way, because we are not doing our part. We have an opportunity now to show that we are patriots, that we are philanthropists and that we are willing to do our part, and now that the race is free, we are willing to help bring them up to a plane of respectable citizenship. The Negroes in the South, so far as I am acquainted with the question, accept the situation, and go to work to prepare themselves for the battle with the determination that when the proper time comes they will vote. They are looking to get public sentiment, and will work out their own salvation. I heard a colored man say, "We are not especially interested in suffrage; we do not want social equality; we want civil rights—that is what we want."

We have our Boards in all great works. Are you going to switch around the Indian? Are you going to switch around the Negro? We have an Evangelistic Board and other Boards; what are we going to do? I had hoped that the Negroes and Indians might be put somewhere together. If we do not help these people we shall have a blot on our history from the days of the Civil War on down. We have helped to free him, but if that is all we are going to do we have not done very much for him. The Negro should vote. The best people of the South have made up their minds the Negro must be helped. The ignorant rabble of the South is the element that does the lynching. What shall this Five Years Meeting do on this subject?

Rufus M. Jones, of New England: I would amend the motion by adding that some definite plan of action should be proposed, if any opens therefor.

The motion was carried by a unanimous vote. Then adjourned.

FIFTH-DAY MORNING TENTH MONTH 23, 1902.

The Devotional exercises were led by Esther H. Butler, of Ohio, who also offered prayer ; as also did William P. Haworth, of Kansas. The hymn, " Fill me now," was sung.

The Clerk : The Recording Clerk will now read the Minutes of the sessions of yesterday.

The Minutes were read and approved.

A Delegate : The proposition of Rufus M. Jones in regard to the Uniform Discipline as well as a Uniform Record Book, I believe he said both were provided for in the Discipline. The Minute in regard to the blanks was omitted this morning.

Francis W. Thomas, of Indiana : I would like to ask that the Minute in regard to the Indian work be read again. I did not understand it as it was given.

(The Minute was read again.)

Benjamin F. Trueblood, of New England : I think there is a very serious misunderstanding of the matter. My understanding was that the Five Years Meeting should take up this work and conduct it as they thought best.

James Wood, of New York : The record of the Clerk is correct.

The Clerk : I think Benjamin F. Trueblood stated it correctly.

Allen Jay, of Western : My understanding of the matter was that the Five Years Meeting indorse the work and also recommend that it be continued under the same organization as heretofore, and that the Yearly Meetings should be asked to make the same appropriations, and that the Committee should report to this Five Years Meeting five years hence. We do not assume the money matters, but we assume the work ; that is, the Five Years Meeting adopt the same work.

James Wood, of New York : The conception of the idea seem to vary very much, but Allen Jay is correct, and probably that was the understanding of the meeting when they voted upon the question. We asked them for unanimous consent so as to include the intention of the meeting

when they voted on the record. If consent is granted it will undoubtedly meet the purpose the meeting had in view when they voted upon the resolution. I therefore move unanimous consent be given.

Samuel L. Haworth, of Iowa: Will you please state to the meeting what the amendment is?

Allen Jay, of Indiana: Just a little word of explanation. My opinion is that this Five Years Meeting is not yet ready to meet the expenses of carrying on this great work, and as the work is already organized, and as the present committees of the different Yearly Meetings are very anxious that this meeting indorse the work, my proposition is that the Five Years Meeting here now indorse the work as carried on by the Associated Executive Committee of the different Yearly Meetings, and recommend it to report to this Five Years Meeting, and that the Yearly Meetings be requested to go forward and pay their share the same as before. Some of the Yearly Meetings will take more interest in the work if it is indorsed by the Five Years Meeting. The Yearly Meetings will continue to pay the expenses, and the Committee will report to the Yearly Meetings just as they have been doing, and also report to the Five Years Meeting.

Ellwood O. Ellis, of Indiana: The Business Committee knows the sense of the meeting and let them act accordingly.

Clerk: We were to have a report from the delegations in regard to the appointment of members to constitute our various Boards. The proposition for the appointment of the different Boards at this time was made with this thought in view, that the members who would constitute these Boards would be benefited by an early appointment. They would, because of their appointment, keep in touch with the discussions of the sessions and the presentation of the particular subjects in which they are interested. This report, according to program, should come in the afternoon session; and in all probability the members of the several Boards have been selected and notified of their appointment. Is the meeting willing to pass the reading of the reports from the delegates until

the time provided in the program, that we may give full time to the discussion this morning?

(Consent.)

Clerk: There are only six of these reports on the table at the present time.

Thomas C. Brown, of Western: Western Yearly Meeting Delegates have discovered a mistake and would like the privilege of withdrawing for a minute to correct it.

Levi D. Barr, of California: The Chairman is to hand these to the Clerk, and when he has all of them he is to announce it to the meeting.

The Clerk: The Clerks would like to have a little time to look over these reports and arrange them. By the time we are through with the first subject they will be ready, and the Clerk will present them.

Robert E. Pretlow, of Wilmington: We noticed yesterday that there was often great delay in the delegates taking their places after the recess, and they were very tardy in coming to recognize that in our discussions we had only five minutes each, that our delegates were of the opinion that our presiding officer needed a reminder, and the delegates went out this morning and provided themselves with a gavel to present to the presiding officer for use during the sessions of this Five Years Meeting. After having secured this we came in possession then, through the kindness of Charles E. Newlin, of a smaller one of historic value. The mallet of this gavel was made out of the sill of the Old Lick Branch Church, the first church of any denomination ever built within the limits of this county. The handle was made out of the gallery hand-rail on which the hands of the venerable Benjamin Seebohm and many others of the sages rested as they proclaimed the everlasting Gospel of Jesus Christ. On behalf of Charles E. Newlin and the Wilmington delegation I take great pleasure in presenting to the presiding officer these gavels for use during the sessions.

The Clerk: We accept these gavels with thanks to the donors. They will find a place in the conduct of this Five Years Meeting. The little one will be called

into service on ordinary occasions, and the larger one in times of great disturbance.

The Business Committee has limited the time of papers to twenty minutes. Ten minutes will be given to the person that follows as the first speaker, and five minutes for the speeches in general discussion.

We are now ready to take up the subject assigned for this morning, "The Present Condition of the Foreign Missionary Work of American Friends." The subject will be presented by Mahalah Jay, of Indiana.

Zenas L. Martin, of Iowa: As the paper is too long to render in the time allotted she may have the time allotted to me, the second speaker, thus giving her thirty minutes time.

PRESENT CONDITION OF THE FOREIGN MISSIONARY WORK OF AMERICAN FRIENDS.

BY MAHALAH JAY.

Foreign Mission work in the form now exemplified in all the Yearly Meetings, of locating missionaries in foreign fields to reside among the people and teach them, is a thing of but a few years' trial by American Friends.

Indiana Yearly Meeting was the first to establish such work. Samuel A. Purdie and wife, first of this class of missionaries, entered Mexico in 1871, scarcely thirty-one years ago. They began work at Matamoras, in the State of Tamaulipas. The work of this Yearly Meeting in Mexico has been nearly all within this State, and has been conducted mainly on three lines—the press, the school and the church. A religious monthly paper was started in 1872, and is still issued from the mission press. It goes, in small numbers, to every Spanish-speaking country on the globe, including all important Spanish-speaking islands. School books and other books and tracts in large numbers have been prepared or translated, and printed at the mission and circulated among the people—some years as many as a million pages. It still is a very effective arm of the service, though less of this work is now done. Last year 270,000 pages only were issued.

Schools were started from the first in a small way ; the girls' school, later known as Hussey Institute, at Matamoras, has been continuous for twenty-nine years. Preparations are now being made in Victoria for a school of higher grade and a Bible Institute for young men. A building is provided, a qualified northern teacher is on the ground, and the school opens this fall.

The Gospel preached with power has won many to Christ in the years since the founding of the mission. Meetings have been gathered in many places. Seven monthly meetings have been set up. Six Mexicans of intelligence and filled with the Holy Spirit have been recorded Ministers of the Friends' Church. These all continued faithful ; some have finished their work on earth, others labor on. Other preachers and exhorters are recognized workers in the mission. The church membership within reach of Friends' meetings now is less than five hundred.

The mission has three buildings at Matamoras—a church, a school-building, and Hussey Institute ; cost of this property, \$10,000. At Victoria there is the printing establishment and missionaries' home, a building for the Young Men's School, and a meeting-house not yet completed ; estimated cost of all these, \$10,000 more. Six missionaries from the United States are now in the field. About \$7,200 have been raised in Indiana Yearly Meeting the past year for foreign missions.

IOWA YEARLY MEETING.

Iowa Yearly Meeting began missionary work in the island of Jamaica, West Indies, in 1883. Its work is among two distinct classes of people—the colored population born upon the island and the coolies, or people from the West Indies and their children, brought there as laborers. These last especially are strictly heathen people. The work has expanded from year to year till now they report thirteen missionaries in the field at three principal stations with ten out-stations, three churches, five hundred and thirty church members, and an average attendance at all

their places of worship of seven hundred and eighty persons each Sabbath. This mission has a well-established training-home for girls and is opening such a home for boys, and there is a large number of day-scholars under its care. Seventeen buildings belong to the mission, viz. :—Eight meeting-houses, four school-houses, three mission homes and the two training homes. The value of all this property is reckoned to be \$16,000. The mission is in good condition and the prospects encouraging. The interest in the work is increasing in Iowa Yearly Meeting. It reports \$5,700 raised this year for foreign missions.

PHILADELPHIA FRIENDS.

Next in the order of time was the establishing of Friends' mission in Tokio, Japan, in 1885, by the Woman's Foreign Missionary Association of Friends of Philadelphia. They have five foreign missionaries in Tokio at this time and two at an out-station supported by another Board. The mission is provided with good buildings for the meeting and the school, and the homes of the missionaries, which have cost \$15,189, and this year a property has been purchased for \$1,200 at Mito, an important sub-station of the mission. Mary Morton Haines, who herself was for some years a missionary in Tokio, writes :

The Foreign Missionary Association of Friends of Philadelphia is thankful to report much blessing to have rested on the work in Japan during the past five years.

Although crippled by the loss of our faithful pioneer missionaries, Joseph Cosand and his wife, the work so well started by them has, in the main, been carried on by those who have succeeded them.

At the main station under our care in Tokio the mission force, consisting of Gilbert and Minnie Pickett Bowles, Mary A. Gundry and Edith Dillon, were rejoiced early in last summer to welcome Sarah Ellis, who went to aid in the work of the Girls' School, and, as way opened, in the general work of the mission. Gilbert and Minnie Pickett Bowles have their home in the mission residence, which is close to the Girls' School, where a comfortable

home is provided for the three foreign ladies whose work is chiefly in the school. The number of pupils has been larger the past year than at any time heretofore, and the hearts of the teachers rejoice in recording fifty pupils in average attendance, nearly all of whom are Christians.

A stone's throw from the school building, and right on the street, stands the Meeting-house, with seating capacity for two hundred, more or less. Over the entrance is a sign-board, bearing the text—John xviii. 3—“This is Life Eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” It is a silent witness for the truth. A remarkable instance lately came to the notice of our workers of the conversion, through reading this text as he passed daily, of a dissolute man. Now rejoicing in his Saviour, and desiring to serve Him, he is endeavoring to earn a little money to buy ground and put up a sign-board containing some of the Gospel truths so precious to him. This he wishes to place near the railroad between Tokio and Yokohama, where many will read the Words of Life.

The chief out-station in connection with Friends' work in Japan is Mito, under the care of the Woman's Foreign Missionary Society of Canada Yearly Meeting.

At Tsuchiura the Meeting and First-day School are kept up by resident native Christians, encouraged by visits from the members, Japanese and foreign, of the Evangelistic Committee.

At Ishioka an earnest and gifted Japanese evangelist is in charge of the work. He wrote some months ago: “Christian work seems pretty difficult, yet by and by their attention is coming toward Christianity I believe. I am praying to the Lord to get His preaching power at present and in future.”

Since the disorganization of the Society of Friends in 1894 occasioned by the National *vs.* the Quaker element at the time of the Chinese and Japanese War, the missionaries have not seen their way clear to reorganize under the name of Friends; but the church work is carried on under the care of an Executive Committee composed of Japanese—who are, in belief and practice, true Friends—and

some of the missionaries. With this organization there have been no appointments as ministers made, though the several evangelists working with us have proven themselves true Gospel ministers, and others often take part acceptably in the meetings.

Tract distributing, translation and publication of books (Life of Stephen Grellet; of Elizabeth Fry; of George Fox; Offices of Holy Spirit by Dr. Dougan Clark, etc.) classes for young men in English and the Bible; cooking and Bible classes for the women, and Bible Women's house to house visiting, in addition to the regular meetings and First-day School work, and the Girls' Boarding School, have been means to the great end of bringing souls to Christ in the Sunrise Kingdom.

KANSAS YEARLY MEETING.

The Foreign Mission Board of Kansas Yearly Meeting furnished the following account of their mission. Their work is among the Indians of Douglas Island, Alaska, and vicinity, less than one thousand in number. They report two hundred church members, an average attendance at meeting of one hundred and twenty-five, and two hundred in the Sabbath school. The mission reaches the white settlers as well as the Indians. This Yearly Meeting raised \$1,039 for foreign missions this year.

REPORT.

The Friends' Mission at Douglas Island, Alaska, which is owned and managed by the Friends' Mission Board of Kansas Yearly Meeting, was founded in 1887. The following buildings are at this station: The Mission dwelling-home, value, \$1,200; church building, value, \$1,800; old school-house, value, \$300; native school-house on the beach, value, \$200; total, \$3,500.

There is also at the sub-station of Takou one log cabin and a new tent. Church services and Sabbath-schools are held at Douglas for both whites and natives, and a day school has been taught by a missionary teacher about seven months in the year for several years. A missionary holds meetings and preaches to, and teaches the natives at

Takou. There are four missionaries maintained at Douglas, and much assistance has been given at Takou harbor. About \$1,400 annually is expended at these stations by Kansas Yearly Meeting.

NEW ENGLAND YEARLY MEETING.

New England Yearly Meeting, after contributing to the work of English Friends in Syria for several years, in 1888, took separate charge of the mission in Palestine, at Ramallah, situated a few miles north of Jerusalem. Besides its distinctively Gospel work, its main features have been its medical work which reached from its dispensary, 1,335 patients the last year; and its training-home and school for girls, now having thirty-four inmates, both of which have been ably managed or assisted by educated native workers, and its seven day-schools in neighboring districts, these having an average aggregate attendance this year of one hundred and fifty pupils. Thirty-six church members, one hundred and fifty adherents, an average attendance of one hundred and twenty-five at meetings for worship, six Sabbath-schools with one hundred and fifty scholars are reported this year, and \$6,499 raised in the yearly meeting for foreign missions. Four acres of land are held by a clear title from the Turkish government, upon which as the work has broadened, in addition to the mission home, a laundry building has been erected, walls built, stone walks laid, two large cisterns dug, and in 1897 a large addition built to the home at a cost of \$6,000, making the whole plant valued at \$25,000. Last year an important and much needed training-home for boys was opened. Applications were far in excess of accommodations, even though a nominal fee was demanded toward the cost of training. There are now eighteen carefully selected bright, active boys in this home. Both girls and boys in these homes are trained in industrial pursuits, in addition to their school studies and daily instruction in the Bible.

WESTERN YEARLY MEETING.

Western Yearly Meeting, after assisting Indiana Yearly Meeting for several years, in 1889 established a

mission of its own at Matehuala, in the neighboring Mexican State of San Luis Potosi. The mission now has three principal stations, seven foreign missionaries and a number of native helpers. They report four established churches and a church membership of one hundred and fifty-eight, one hundred and thirty-nine pupils in schools, and \$4,668 raised in the Yearly Meeting the last year for foreign missions. One Quarterly Meeting of this Yearly Meeting supports two missionaries—husband and wife—at Johannesburg, South Africa.

The following account of their Mexican mission is presented by a member of their Foreign Mission Board.

Western Yearly Meeting has an established mission at Matehuala, Mexico; owns the mission property which is used for home for missionaries, school and printing department; also chapel for church services, property valued at \$7,000; also owns buildings at Cedral, used for the same purpose with the addition of medical office, property valued at \$4,500.

The work was opened at Matehuala, Eleventh Month 1888; at Cedral later; and the last, promising station of Catorce Real, was opened last Fourth Month. The medical work was opened nearly two years ago, and has made rapid progress in preparing the way for the reception of the Gospel. The educational and evangelistic work are making commendable progress. Each one of the principal stations has one or more sub-stations, where the Gospel is preached, and at one point, La Paz, a church and school was organized. The work is being extended into many parts of the field, by preaching, distributing literature, and the entrance of the Bible itself. A printing press is owned by E. M. Sein, one of our missionaries, who publishes a paper called *El Catolica Convertido*, which has a large circulation, and is a means blessed of God in teaching truths, and disclosing the errors of Romanism. Our schools are taught by faithful, conscientious teachers, and are doing satisfactory work. There is increasing desire on the part of the people for the privilege of sending their children to our schools. The wide range covered by the medical work, bringing numbers under the influence

of the Gospel, the number of young men who have come to learn the "Way of Life," the financial aid given by the native church in meeting current expenses, and also in relief of needs surrounding it, are tokens of increased interest and life—all due to the blessing of the Lord upon every effort put forth in His name. To Him be all the praise!

OHIO YEARLY MEETING.

Ohio Yearly Meeting dates the founding of its China mission 1890, though its pioneer missionary, Esther Butler, had been in the country learning the language and the conditions for missionary work in the mission of another denomination three years before. This mission has two principal stations, two churches, eighty church members and five hundred adherents, one boarding-school and three day-schools.

Ohio Yearly Meeting has also a successful mission in Nowgong, Central Province of India, conducted by four women, two supported by the Ohio Board and two supported from other sources.

The Yearly Meeting reports \$11,000 given for foreign missions this year, and \$3,900 given outside the Yearly Meeting; total, \$14,900 for their whole foreign work, a larger amount than usual, being increased by some special gifts and legacies. We take the following in regard to the China mission from Esther Butler's report on the subject.

Friends' Foreign Missionary Society of Ohio Yearly Meeting owns three and one-half acres of land at Nanking, China, on which have been erected three large substantial brick buildings, home, boarding-school and hospital. Also there is a chapel arranged for to be built at once. The actual outlay for land and buildings, \$8,900, present value, one-third more. The church was organized in 1892; the girls' boarding-school and hospital both opened in 1896. For the years 1902 and 1903 six missionaries are resident at this station.

Luh Hoh mission station was opened in 1898; the church organized in 1900. Property owned by Society,

one small lot 100 feet deep by 36 wide, on which has been built a small semi-foreign brick house. Cost for lot and building, \$758. Estimates have passed the Board for buying land and erecting chapel and dispensary. Five missionaries resident at this station for 1902 and 1903. Four other buildings are rented for the use of chapels, dispensaries and day-schools.

The work has been providentially opened and equipped on lines that meet the three great demands of China to-day—educational, medical and evangelistic. All China is now asking for “Western learning,” and having finally decided that this is her need, rest assured she will have it. Great opportunities are given us to help in Christian education and training for the evangelization of China by her own people.

The medical work has developed and enlarged very much since the troubles of 1900. The five thousand who have received medicine at the dispensaries is at the very lowest but half the number that have heard the Gospel through this agency. The faithfulness of the foreign physicians in staying by the people at the risk of their own lives during the great epidemic of cholera that visited Nanking the past summer, has been greatly appreciated by the people, and is telling in a most fruitful way in all the missions at that place.

The crucial tests through which China passed in 1900 and the supernatural way in which native Christians met persecution and death, gave to the religion of Jesus Christ a reality and power, both in the church and out, that she had not felt or known before. The progress of Christianity has been slow and very difficult, but the records of 1900 show it to have been sure. The “Son of Man has found faith” in China.

OREGON YEARLY MEETING.

Oregon Yearly Meeting's mission is on Kaak Island, Alaska, which has a population of 400. The mission was opened in 1894. They have now a church of fifty-four members. They recently built a meeting-house, the natives helping to the amount of \$300 in cash and labor.

At its dedication one hundred and thirty-one natives requested membership. The missionaries write: "We think best to hold them on trial for a while before sending their names in; they are a people of such emotional natures." The mission has a comfortable dwelling besides the church building. These Indians, like nearly all others of Alaska, spend only the winter months at their homes on the island; the rest of the time they employ in hunting and fishing to make their living.

There are now three missionaries in the field most of the year. The amount of \$810 is reported raised this year for foreign mission work by Oregon Yearly Meeting.

CALIFORNIA YEARLY MEETING.

In 1897, California Yearly Meeting opened a mission near Kotzebue Sound, Alaska, far north, looking out toward the Polar Sea. It has been conducted by devoted missionaries who felt called to carry the Gospel to the few benighted inhabitants of that frozen region, the dwindling race of Eskimos. The population of their large field is estimated at only about one thousand. Three missionaries are at the mission at present, one of them sent and supported by another Yearly Meeting. The missionaries report a church of one hundred and four members, and that a much larger number usually attend the services; two Sabbath schools with one hundred and eighty-eight scholars, and two other schools.

The Alaskan nature is accessible, teachable and responsive, and the outlook is encouraging. The buildings consist of a mission home of five comfortable rooms, a school-house, which serves on the Sabbath as well, and a warehouse. The interest in the home land is well sustained and means sufficiently supplied. The Yearly Meeting raised \$1,520 for foreign missions this year.

OTHER YEARLY MEETINGS.

Baltimore, New York, North Carolina, Wilmington and Canada Yearly Meetings have not opened separate missions, but help in one or several of those of other Yearly Meetings. It is not that these Yearly Meetings

do not take equal interest in foreign missions, or are not as able to support separate work as others, but some of them at least have thought it a wiser policy to strengthen existing missions with their means than to start weak ones of their own. In most cases they do some definite part in the missions they assist. Accordingly,

BALTIMORE YEARLY MEETING has long aided Indiana in the Mexican work, supporting for a time a boys' school and at present a native evangelist. It supports a traveling secretary of the Japan Scripture Union, and a girls' day-school in connection with New England's mission in Palestine, besides its numerous smaller or special gifts to other work. It is a large contributor to the work of the American Friends' Board. It reports this year \$2,129 for foreign missions.

NEW YORK YEARLY MEETING'S Board assists in the work of four Yearly Meetings. At Victoria, Mexico, of the Indiana Yearly Meeting mission, New York has a boarding and day-school for girls, Penn Institute, ninety pupils, two foreign missionaries and three native teachers. It has provided its own building for this boarding-school. The property is valued at \$3,400. New York also aids the Ohio Board in its mission in India and supports two missionaries at Luh Hoh, China. It supports a native evangelist in Japan and two teachers of day-schools in Palestine. Its contribution this year to foreign mission work is \$4,206.

NORTH CAROLINA'S Foreign Mission Board directs its efforts principally to the support of its missionary, Annie V. Edgerton, who works in the mission of the Ohio Board in India. She went out the last of the year 1898, and has proved an efficient worker in caring for the thirty-two orphans at the Nowgong orphanage, is a teacher in day-school and Sabbath-school, visiting Zenanas and embracing all opportunities to lead souls to Christ. She has acquired the use of two of the languages of India, the Hindi and Urdu, and thus is equipped for evangelistic work. The North Carolina Foreign Mission Board is credited with \$605 this year for foreign missions. Individuals in the Yearly Meeting support at least four children in India.

WILMINGTON YEARLY MEETING has for four years supported a native worker in the Mexico mission of Western Yearly Meeting and three years ago went out a missionary to the Kotzebue Sound mission of California Yearly Meeting, and supports her there. They now propose to take for their chief work a station in Cuba in connection with the American Friends' Board. Their receipts this year for foreign missions are \$1,192.

CANADA YEARLY MEETING'S Foreign Mission Board has long been interested in Japan, working with the Philadelphia Board. In 1899 they assumed the support of the station of Mito and sent out their missionaries, Gurney and Elizabeth S. Binford, who are very industrious workers. Their time is much occupied with Bible classes taught in their own house. This work is largely among students. Elizabeth Binford has mothers' meetings, cooking classes and Bible classes for women and girls. A native evangelist, M. Kato, a faithful worker among his countrymen for many years, works with them. The church gathered there numbers fifty-seven, and two Sabbath-schools, 211. This Yearly Meeting contributed \$1,128 this year for foreign missions.

THE AMERICAN FRIENDS' BOARD OF FOREIGN MISSIONS organized in 1894 under provisions made in the Quinquennial Conference of 1892, continued till 1900 to discharge its functions as a bureau of information and a medium of communication between the Boards of other denominations and Friends. In 1900, with the authority and instructions of seven Yearly Meetings, it made preparations to take up also field work in Cuba. It followed the plan laid down in the Uniform Discipline in its further organization for this class of work, and is incorporated under the laws of the State of Indiana. It appointed an agent through whom it selected a location in the north-eastern part of Cuba, a region destitute of missionaries and the Gospel; it sent out four missionaries in the fall of 1900 and has sent three since, making seven missionaries in Cuba at the present time, and one Cuban evangelist is working with them. They are holding two stations now; Gibara and Holguin, and some other preaching places,

with church and school and colportage work in successful operation. A third station at Banes, the headquarters of the United Fruit Company, has the buildings ready for occupancy this winter, and the arrangements are made, in part, for building at Tanamo Bay, the headquarters of the Cuba Fruit Company, with the expectation of opening a mission station there within the next year. The Board has had four buildings erected, two homes for missionaries and two meeting-houses, at a cost of \$6,500, including cost of lot at Gibara. The work at Holguin is carried on in rented property. The receipts of this Board from appropriations of the Yearly Meetings and of other Boards, and from donations, bequests and other sources, are between \$6,000 and \$7,000 this year; the total receipts since beginning the work in Cuba are about \$14,000. All the American Yearly Meetings, except Philadelphia and Canada, have fallen in line with the plan of the Board and grant it appropriations for the expenses of administration, etc., and are thus virtually united in the work.

The Friends' Africa Industrial Mission for which funds have been solicited in most of the Yearly Meetings, obtained the amount deemed necessary to make a start. A Board was organized to aid in carrying on its work composed of two members from each of ten of the American Yearly Meetings, and incorporated under the laws of the State of Ohio. It sent out its three pioneer missionaries last Fourth Month. After reaching the region in which they expected to locate, they spent something over a month in selecting the site for the mission, and at length settled on a location some twenty miles or so northeast from the present western terminus of the railroad from Mombasa on the east coast, in British East Africa, near Lake Victoria Nyanza, among the Kavirondo people, supposed to number one million—an unclothed but industrious tribe, who now welcome the coming of the missionaries. The location chosen—post-office address, Kisumu—is considered healthful and very satisfactory. The altitude is between five and six thousand feet, on the banks of a beautiful river with waterfalls close by that can be utilized for

power, and several springs of the best water to use for household purposes. A mile square has been selected of the most fertile soil with excellent timber in a dense forest near by. Altogether the prospects are very encouraging. This year \$3,173 dollars have been contributed for this work, and a total of \$8,724.78 have been received by the treasurer of the Board during the time that this work has been before our people.

Elsewhere, in the missions of other denominations, under the Christian Alliance, under independent Boards, or independent of any Board, a considerable number of our members are working in foreign fields.

We see from the foregoing sketch that in all the American Yearly Meetings Friends are engaged in foreign mission work, and that their work is in nine widely separated countries. The interest is deep with a part of our membership, but many are not awakened on the subject. The aggregate amount of contributions reported this year for foreign missions is \$55,000, a creditable sum, do we think, for a Church of less than one hundred thousand members? Yet it is not all we are able to do in fulfilling the great mission of the Church. Not half the purses of our membership were reached in collecting this fund.

These problems are before us: How Our Church Shall Come to Do Its Whole Duty, Its Full Obedience to Our Lord's Command to "Disciple All Nations"; How We May Strengthen the Long Line of Missions We Have Laid; How We May Guard Against Future Unwarrantable Expansion; How We May Gain the Strength of Union of Effort without Weakening the Sympathy and Individual Interest that Foster Our Missions in their Separate State. Machine work is cold and, even with money provided, will fail; we need heart in it for wholesome warmth in foreign mission work. May the Lord teach us how to solve the problems before us.

Mary C. Woody, of North Carolina: I feel as if we ought to stop a moment for thanksgiving at the array of interesting facts before us. Let us pray.

Lewis E. Stout, of Western : I do not know how many returned missionaries there may be in this Five Years Meeting, but there is a feeling from some of us that we want to hear from Esther Butler. I move that she be invited to speak ten minutes at this time.

The motion was taken by consent.

Esther H. Butler, of Ohio : I am glad I am with you to-day. I have been saying as I hear these different opinions that I am glad there is nothing limited about the Gospel. It is an uttermost salvation, and it is an uttermost opportunity and time for us here assembled. I cannot speak for every country but I have a message from China this morning, and what I will say of it may be said of a great many of our heathen lands, that they are ready for the Gospel.

The signs of the times announce that the Lord's coming draweth near, and it is a time for the Church to do what she is to do and do it quickly, and for every man that has the privilege of being in heathen lands to-day, whether you be there as a visitor or a worker, there is one thing that immediately impresses you, and that is the special loving touch and the special workings of the Holy Spirit, and not only through the agencies of humanity, but directly sent here and there by taking up things that we least would have thought that he would have taken to advance the work. There are going through China to-day a class of workers spreading the Gospel to the very farthest side of the empire; the very last agency that any of you or us would ever have thought of God using. They are the ex-"Boxers," and in many cases if they are not ex-"Boxers" they are people with thought and purpose very little above the ex-"Boxers," and they are going far and near and telling the people how the people died for their religion in China. There are no public halls, but in every town and square of the city, there are what are known as Tea houses, and every public announcement is given from these places. These people are going about from place to place telling of the wonderful death of the people who believed in Jesus' doctrine in

1900. They are not telling this to spread the Gospel. They say, "We do not understand, we cannot explain to you, but it is verily the truth that these people die as we tell you, and they die willingly and without fear, and even when they had an opportunity to repent they refused to do so. Refused to do so much as step over a cross drawn in chalk on the street to save their lives, and in many cases, when they might have escaped, feeling they had to be true to God, acknowledged that they were disciples without being asked." This fact is being spread by ungodly men through China to-day. The Lord is sealing this testimony, and from the farthest parts of China the people are coming by land and river. For instance a boat-load of men from the interior of China, after they had planted their rice, took charge of a boat and twenty-five or fifty of these men sailed day and night to reach a certain place and meet the missionaries there, that they might understand from them about this Gospel. The beginning of this was the talk in the Tea Houses by those ungodly men. Friends, what impression does this bring to you? It says to me, God would save the world, and He would have you send out men and women that belong to the Holy Ghost. Friends, we have no right to be deaf on this question, it is the work of the hour, it is the work of the Church, do it, and we will sweep through the pearly gates if we attend to this cry. Friends, I have long since ceased to pray for God to have pity and mercy on the heathen, but I am praying to-day that God may have mercy on the Church and on Friends. It is time we were working, it is time we were filling in these last days with some tremendous spirit-filled effort to bring the tidings to this people. The whole world is open, and every place in China is open. Wonderful things have occurred in China, and I believe that had we been faithful all these years God would not have asked such a costly price for the salvation of China. When you go to China you find why the Chinaman is conservative, but when the blessed Holy Spirit touches that man's or woman's heart it melts just as yours or mine does. Sit down beside them and tell them a message fresh from Christ, and it

will not be very long until the tears are coursing down their faces, and they will say "That is what we want." Men and women of American Yearly Meetings, there are such wonderful privileges that the Lord Jesus will give us; let us step out and take them. I did not know I should be allowed to say a word, but I feel it in my soul that the Lord Jesus brought me here for such a time as this.

Two delegates offered prayer that the Lord's will might be known, and that when known it would be followed.

Francis W. Thomas, of Indiana: This question is like a fire in my bones. Fifty years ago we started from nothing. If we have a right to claim a religious origin on the basis of the New Testament grounds it is because we are a missionary organization. I want to say first of all that the report was not only hopeful to me but to my mind it was sublime. The progress that we have made in the march of missionary work in the world at large during the years of its operation since we have taken it up as special work is marvelous to me. As I have just said, fifty years ago it was objected in the Yearly Meetings to using the word Missionary. I hope that every statement that shall be made in this meeting shall be to enforce and enlarge this work. Though our field is broad it is not the world. The missionaries of the Lord Jesus Christ go out in the field and carry light into dark places. I hope that the spirit of the missionary will soon take hold of our heart and life, and that the missionaries will be multiplied a thousand fold before we have another Five Years Meeting. We have the money and the means. Let us invest in the house of God that we may carry the truth broadcast all over the earth, and that this Board which has charge of this question may be enabled to sow beside all waters, sow broadcast, and I tell you, brethren, the name of our God shall be great and our Church shall be broadened and deepened in the love of God and in the harmony and fellowship of each other here on earth.

The Clerk: A suggestion has come to the Chair that our members would like to hear a word from our missionaries just returned from Palestine, Wilfred and Della Rowntree. Will Mr. and Mrs. Rowntree come to the platform?

Wilfred Rowntree: Dear Friends, it is a great pleasure to be with you here to-day. We have enjoyed hearing from all of you this morning. Whether we are at home or abroad we like to know what others are doing in the ranks of the Lord. One great problem in the foreign missionary field is the same as it is at home, that is, getting workers. Missionaries that go out to Palestine have to work upon the lines that our Lord himself worked upon in the same land. He chose a few and instructed them, and sent them out as workers, and all missionaries there find that is the way in which the work is to be done. We go into a strange country, the customs are strange, the language is strange, and we find that we ourselves are not able to get at the problem in a way that would interest the people, so we cannot do very much ourselves, but we can put all our strength in training others to go out and work. Just as you have heard in China so in Palestine our efforts are put in that direction. No nation will be raised until the women are raised, and the girls and women of Palestine seem to be lifted up by the missionary work, and so we devote our energies especially to training up the girls. The parents did not at first care to send their girls, but now that is all changed. The girls go back into their homes to their people with messages of salvation. The children who come to the day-schools carry back messages of salvation to their parents. These girls really know what salvation is and they are doing good work, and soon in the future their efforts will bear fruit. You know there is the time of sowing in foreign missionary fields before a harvest is reaped. I am glad to see the change in their lives which will bear witness to the power of God. And if I might leave just a word with you it is this, "Remember the workers in your prayers." From experience I can bear witness to the fact that the greatest

strength comes to those away from home in the knowledge of the prayers that are ascending for the blessing of God upon the work ; but not only upon the workers, but for the work. Let the workers know you are praying for them. It would not be a bad plan to carry this on in the home fields as well as in the foreign fields, for there are just as brave workers in this country as in any country on the face of the earth. Don't forget those who are trying to serve their Master.

Della Rowntree: I want to say that those in the foreign fields will realize the loving remembrances this morning, and I think they will feel cheered and invigorated for their work. I want to thank the people here on behalf of them, because I so realize how sweet it is to feel the sympathy of the good people at home.

Harriet Green, of England: Dear Friends, we have heard about giving our money. We have something better to give than our money ; it is our children. I want to say one word about the London Yearly Meeting. We have about one hundred missionaries in foreign lands, and we ought to have about two hundred, but it has come about in this way. We have taught our children to expect that God will want them in the foreign fields. I know this means a great deal for parents, but I long that this Five Years Meeting should take this message to every Yearly Meeting, that the time is drawing near, the time for our lives is short, the time for our service is short in this world, and considering the last words of our Lord we should not only educate our children, but we should so keep them interested and informed that scores of them should hear the call from Jesus. At least fifty have heard the call from our Children's Meeting. And through school life and through college life have grown up with the thought before them that God would want them. And so, dear Friends, it seems to me that in this meeting of such exceptional interest, and while we have the power of the Holy Ghost with us, that there should be not only the education of our children, but the thought that God wants the children of our meetings. If we give our children the money will come in. I am glad our Foreign Missionary

Board long ago came to this conclusion. I thank God for it and for the rapidity of His work. But, dear friends, we are not doing one-half enough yet, are we?

(Recess for five minutes.)

The Clerk: "The Scope and Work of the Board of Foreign Missions of the Five Years Meeting" will be presented by Carolena M. Wood, of New York.

THE SCOPE AND WORK OF THE BOARD OF FOREIGN MISSIONS OF THE FIVE YEARS MEETING.

BY CAROLENA M. WOOD, OF NEW YORK.

We have seen this morning something of the work of the American Friends and of the pioneer efforts of the American Friends' Board to meet the needs of the work. We come now to consider the possibilities of closer union and greater mutual helpfulness which may be developed through the Foreign Mission Board of the Five Years Meeting.

As our minds have traveled around our world—through Alaska to Japan and China, through India to Syria, Africa, the West Indies and Mexico—we have realized that American Friends have accepted a world-wide service which calls for the greatest knowledge and skill in order to properly administer for the greatest results, the love and self-sacrificing gifts of the Church at home. So far we have had scarcely forty years of experience in mission work, and we may well learn much from the high ideals and well-organized work of the Boards of other denominations after their century of experience. In every case we find them with a strong central executive under whose well-trained eye every detail of the work is organized with the same systematic care which is used in any railroad office or other great business. Under such an executive they divide the responsibility both for the home work and for the work on the field. At home, the interest in different sections is placed under the care of subordinate Boards or individuals, and these in turn have subordinate

Boards and Societies, so that, if possible, every member of the Church may be touched by the news of what God is doing for the nations, and by a feeling of his responsibility in the work. Thus the gifts are gathered in and administered with the greatest technical skill by the central executive. On the field, on the other hand, the responsibility is placed squarely on the shoulders of the section, or mission as a whole, and they, with the advice of the central executive, administer what the home Church has sent to help them in their service. This, in general outline, is the plan of organization for all the great Boards, and I welcome the organization of the Foreign Mission Board of the Five Years Meeting, which is being effected this week, as opening great possibilities for improvement in the mission work of Friends.

Let us for a moment consider the organization of the Foreign Mission Board as outlined in the Uniform Discipline. We find at present a Board consisting of twenty-seven members representing all the allied Yearly Meetings. Its duties shall be both advisory and executive—advisory for all the work of the allied Yearly Meetings, executive for the work specifically put under its care. It shall be organized with the usual officers, making, with two others, an executive committee of five. Under this committee the Secretary shall be the executive officer, “and it shall be his duty to collect information respecting the condition and needs of Foreign Mission fields, and to learn, as far as possible, the best means of supplying those needs; to obtain from the members of the Board and from other sources full information of the foreign mission work carried on by the several Yearly Meetings represented in the Board, or by the members of these Yearly Meetings, and to advise those in charge of such work in reference thereto; to ascertain the qualifications and preferences of those offering themselves as missionaries; to collect and publish full statistics concerning all the foreign mission work of Friends in America, and in general to obtain and impart such information from within and from without the denomination as may aid the foreign mission work.” The Board shall assist each Yearly Meeting to make the

necessary arrangements for annually soliciting contributions in every congregation; it may assume control of work transferred to it, may enter upon new work, and may establish regulations with regard to foreign membership and foreign meetings.

Such a Board may do much for missions. Let us consider some of its possibilities in its advisory capacity.

Everywhere knowledge is power, and now, as always, no one can succeed who does not thoroughly understand his subject. Especially is this true of so complicated a service as one carried on in a foreign country must necessarily be, and it will be a great assistance to all our workers to have an information bureau where we can get the information "from within and without the denomination" to aid us in the work. Beside providing information for special cases, the work will necessarily take the form of publications—statistics, a prayer calendar, reports, and some adequate method of disseminating missionary information through our periodicals and by leaflets. We shall need a circulating missionary library for the use of the missionaries on the field and for the Boards at home. While the well organized Boards of other denominations have years ago proved the importance of self-support, self-government and self-propagation for the native Church, we are only just realizing them. Although the primary importance of industrial missions for some fields has been long ago demonstrated, we have had to give years of service to learn the lesson which we might have learned from our next-door neighbor. We do not yet understand the importance of business principles in mission work, of definite support, the strong central station, or a score of other proven propositions. Much of this information may be brought to us without loss of time through an up-to-date information bureau.

In its advisory capacity the Board of the Five Years Meeting might encourage and make systematic arrangement for proper visitation of the mission fields. No amount of paper and ink can ever take the place of personal contact with the people and problems on the field itself, and in no way can the sympathetic bond between

the Church at home and the Church on the field be so strengthened as by a visit "in the love of the Gospel" to the foreign work. Such visits pay tenfold for the labor and money expended.

Great help could be given all our Boards in preparing missionaries to go to the field. There should be a complete list of all our members who are looking toward service abroad. We should understand to what field they feel called, and what are their qualifications; and much help might be given them in making adequate preparation for their life service. Such a central Board can much better judge of a Friend's physical, mental and spiritual preparation for the work, than can a Board of less experience. Friends have already expended too much upon workers physically or mentally unqualified for the service required, as discrimination in such matters needs great sanctified common sense and Christian courage. The care of such a Board ought to awaken in those going into foreign work a deeper sense of responsibility as they realize the wider opportunities of the foreign field. In sending out missionaries and supplies often large reductions in expense can be obtained through a Central Board from railroads and steamships, and only through a Central Board can Friends be properly represented in interdenominational work and relations. Such a Board would certainly give to Friends a sense of the importance of the work; it would unlock some of the coffers, produce self-denial, and retain within the enterprise of Friends some of the funds, many of the lives, and much of the effort, now going from us to the foreign work through outside channels.

This work, indicated under "advisory duties," if well done, would certainly produce confidence in the body at large and a certain unity in the work. This would ultimately lead to combinations of work in different fields and make it possible to develop broader policies and more proper organization to produce far-reaching results. Thus in time the work now carried on by the separate Yearly Meetings would doubtless be put more and more under the care of the central body, and this, with the

present work in Cuba, would develop its more executive functions. When this time comes, however, I feel that our plan should not interfere with the support of individual missionaries or schools or stations devolving upon a Quarterly or Yearly Meeting. If a work has been carried on for years by any one Yearly Meeting, it will be very near to the hearts of its members, and should be definitely supported by them, that meeting simply promising to pay a certain sum for the support of the work and the Central Board administering it. Thus that field may still be the special object for the care of the meeting and yet all will be well administered. In this way it may be possible to prevent the confusion of interest which results from repeated appeals in one place for different works, and will fix the privilege and interest and responsibility in one place rather than risking the possibility that the support which is everybody's business is nobody's business.

For the organization of the Board to accomplish this work I would make the following suggestions: There should be a regular office for the Board's work where the secretary and a clerk could give their whole time to the work. This office must be situated in one of the Mission Board centres of the country if we are to keep up to date in mission matters. These centres—New York, Boston, and Nashville, Tenn.,—are, unfortunately, not near the centres of Friends, but I feel it to be of the first importance to be closely in touch with the work of the great Boards. Only thus can we help the work of Friends as it needs to be helped. As the executive work of the Board grows it will need a salaried treasurer, but this will be a future need. I would suggest that the Board meet each year at the same time and place as the other Boards of the Five Years Meeting. If it were to meet successively at New York, Oskaloosa, Wilmington (Ohio), Baltimore and Indianapolis, it might cover our territory in the most practical way. The Executive Committee should meet much oftener to properly oversee the work.

It might also be helpful to divide the Board into sections—one on Alaska, one on Japan and China, one on

India, one on Syria, one on Africa, and one on Latin America—to have special oversight of these fields. There might also be sections devoted to the study of evangelistic work—one for educational and industrial work, one for medical and philanthropic work—each of which should have representatives on the section for the country where that type of work is carried on.

The possibilities for the Foreign Mission Board of the Five Years Meeting seem almost infinite. If we can add to Friends' blessed feeling of personal responsibility in service a missionary society in each meeting, an individual or society in each Quarterly Meeting to keep up the interest there, a Yearly Meeting's Board to care for all its responsibilities in missions, and a strong central executive under the Five Years Meeting, we ought to be, as far as organization can go, well equipped for the beautiful service to which we are called. We ought to be able to produce not only laborers of "good report full of the Spirit and of wisdom," but those whose technical skill may help to make our service more nearly a perfect service.

The Clerk: This paper will be followed by a short paper by James Carey, Jr., of Baltimore.

ORGANIC DEVELOPMENT OF FRIENDS' FOREIGN MISSION WORK.

BY JAMES CAREY, JR., OF BALTIMORE.

We have had presented to us this morning "Foreign Mission" work under the care of the various Yearly Meetings and of the American Friends' Board.

We have also listened to a most interesting paper, presenting a number of subjects for our careful thought as to the best method of organizing and carrying on our work; what has especially impressed my own mind as important for us now to consider, has been the general under-lying principles which should govern us in this organization and the further development of the work which we are now entering on.

The Society of Friends since its first organization has with more or less insistence held two peculiar views of religious truth. First, an absolute need of the immediate guidance of the Holy Spirit in all the affairs of life. Secondly, an advocacy and employment of democratic methods of Church government, founding both of these views on the Scriptures as exemplified by the early Church.

Until the organization of the United States of America, democratic principles in political government were never clearly understood. In Church government they were almost unknown, as not only the established Church of England, but also the dissenting churches, were governed by strong central organizations composed largely of their clerical members. It was reserved for George Fox, the broad-minded and far-seeing organizer of the Religious Society of Friends, to solve the problem of a real democracy in Church organization.

True democracy involves the largest degree of personal liberty consistent with the real interest of the community. As development progresses, as the social and political life becomes more intricate, individual liberty must give way more and more to the good of the community.

The organization of the Society of Friends of America in separate Yearly Meetings created a number of small democratic bodies, each entirely independent of the other, and with few points of contact except through the exchange of annual epistles and the visits of ministering Friends. They met to transact their business, with but little knowledge as how this might affect a neighboring Yearly Meeting. Fortunately the ties of kin, and the brotherly love pervading the Society, kept these organizations somewhat together, as well as the general attachment to the mother Church in England and their desire for its recognition. After more than two hundred years of this almost separate church existence, it is an event of no small interest that they have recognized the necessity of the organic union recently effected by the adoption of the uniform Discipline and the setting up of the Five

Years Meeting now in session, a result which was brought about through the action of the last Quinquennial Conference. In comparing this new meeting with its predecessor, we see at a glance that the Five Years Meeting is a permanent instead of a temporary body, and that it is to work as well as to advise. It will co-operate with the several Yearly Meetings in and even share their responsibility for a part of the work of the Church, and this is essentially the case in its relation to foreign mission work.

It is only necessary to glance at the early history of the Society of Friends to find that it was essentially a missionary church from its inception, though it was probably longer than most other denominations in adapting itself to the organized foreign mission work which is found necessary to meet the needs of the present day. It would be strange, indeed, if with its democratic organization and its distinctive views as to the necessity of immediate Divine guidance in undertaking and carrying on its work, the Society of Friends of America had promptly developed a uniform system of foreign mission work applicable to all the Yearly Meetings, and so that these would not overlap each other in the different countries where their work was situated. May we not see the guidance of the Head of the Church when we find this overlapping so small and the unity of the work so great?

The proposition of the Quinquennial Conference of 1892, for the establishment of a Board of Foreign Missions for all the American Yearly Meetings would seem to have had in view only a bureau of information and statistics, but it held within it the seeds of a new development for our Society which should soon spring up and bear fruit. In the Third Annual Report of the new Board, its vision is becoming broader, and we find the suggestion to the Yearly Meetings that its functions should be extended, (I quote from the report) "In the direction of concerted action of foreign mission work among Friends in America, implying the thought that the primitive stage of foreign mission work among us by separate Yearly

Meetings, and different Boards and Committees, with no related action, has to some extent fulfilled its mission, and that our Church would effect more and have greater influence if there was at least co-ordination among the Yearly Meetings and Boards."

There were two events which occurred shortly after the writing of the above, which more than anything else helped to bring about the consummation of the desire therein expressed. I refer to the Ecumenical or World's Foreign Mission Conference, held in the spring of 1900, and the freedom of Cuba as a result of the war with Spain. The first incited our own Church, as well as others, to renewed and more active work, and the second opened up a field which in the minds of many created an opportunity which could not be neglected. It was clearly felt, however, as stated in the Board's Report of 1899, that no one or two Yearly Meetings were able to do all that Friends should do in this new field, and the suggestion to the various Yearly Meetings for the reorganization of the Board and the empowering of it to carry on this work met with a hearty response, which has since resulted in the active and successful work now carried on in the northeastern end of the island of Cuba.

I have referred thus hurriedly to the foreign mission work of the Society of Friends of America, in order to show its organic development from the un-official work in Palestine undertaken by Friends of New England and London Yearly Meetings, to the active and efficient missions of the various Yearly Meetings, and now to the more recently organized work of the Society of Friends of America under the American Friends' Board of Foreign Missions, and yet the fully developed and most efficient plan of work has not been entered upon by us. It would be easy to ignore the past and to take the shortest and easiest path back to the road which our Society left at its organization by adopting the plans and organization of the work of our sister churches, but it is not in this way I am sure that we should be doing our best work in this new field. The times have changed, and we must adapt our plans and methods to the present age, but let us not

lose sight of the democratic principles of church organization upon which our Society has always rested, but rather avoid in our foreign mission work too great centralization of power and responsibility which we have endeavored to avoid in other departments.

It should not, therefore, be a prime object of the Board, even were it possible, to take over the Foreign Mission Work of the various Yearly Meetings, and thereby assume a responsibility which in most cases these can best carry. It should seek rather to supplement their efforts and to bring about such unity of purpose and co-operation in action as will produce the best results and most advance the cause of Foreign Missions. To this end I would make the following suggestions which are in accordance with the spirit at least of the uniform Discipline :

First, Each Yearly Meeting represented in the Board while continuing its own separate work as heretofore, shall realize that this forms a constituent part of the foreign mission work of the Society of Friends in America, of which the Board has a general advisory oversight.

Second, The Foreign Mission Committees of the several Yearly Meetings shall annually furnish the Board a full report of their mission needs, and work during the preceding year, which together with such other information and statistics as may be accessible shall be incorporated by the Secretary of the Board in its annual report to the Yearly Meetings.

Third, Whenever two or more Yearly Meetings are working in the same foreign field, they should each keep in view the importance of co-operation in such work, and if deemed advisable by them should arrange for carrying it on through a joint committee; should, however, the work require in their united judgment the co-operation of all the Yearly Meetings, an application should be made to the Board to carry on such work. If the Board should conclude to assume the control it may appeal to all the Yearly Meetings for their aid and support.

Fourth, Each Yearly Meeting represented in the Board shall make through its Foreign Mission Committee the necessary arrangements for receiving voluntary contributions for the work of the Board, and such contributions shall be forwarded to its Treasurer through this Committee.

Fifth, In order to bring the Board and the Foreign Mission Committees of the Yearly Meetings into closer touch with each other, it should be recommended that the members of the Board for each Yearly Meeting shall be ex-officio members of its Foreign Mission Committee.

In conclusion, I would suggest the advisability of uniformity in the Foreign Mission organizations of the several Yearly Meetings, and to this end that the Board of Foreign Missions of this meeting be instructed to prepare and forward to the Yearly Meetings of 1903 for their consideration a plan of organization having in view the present relations of these meetings to the Board of Foreign Missions.

What this organization should be and what its relation to the Foreign Mission Board, it may not be my place to suggest. It has come to me, however, something like this: permanent Yearly Meeting Boards of Foreign Missions, uniform in their constitution and organization; supreme under their several Yearly Meetings in the administration of their own work and confederated in the Foreign Mission Board of this meeting for the general oversight of the entire Foreign Mission Work of our Society.

A small Executive Committee, which can readily be brought together for frequent consultation and in addition to its officers an agent, who shall be at liberty to visit as thought best the Mission fields of all the Yearly Meetings, as well as those of the Board.

With some such working plan as this we shall be prepared I think to extend and make effective the Foreign Mission Work of the Society of Friends of America.

The Clerk: In opening the general discussion we will allow Thomas C. Brown, President of the Board of Foreign Missions, to speak first. We have before us

two practical papers that have suggested definite lines of work. Let us keep this discussion strictly within the limits of the subject under consideration. We wish to reach some definite conclusions; and if we keep our minds to the thought of the paper we shall accomplish a great deal more than if we branch out in other lines.

SCOPE AND WORK OF THE BOARD OF FOREIGN MISSIONS.

BY THOMAS C. BROWN.

Negatively speaking, it is not within the scope and work, neither is it the purpose of the American Friends' Board of Foreign Missions to interfere in any way with the work or management of any Board or organization now doing work in the foreign field. Neither is it within its province to interfere with the organization and prosecution of further work in any new field by any such Board. The Woman's Boards of Foreign Missions and the different Yearly Meetings have been pioneers in this field, and have wrought nobly in the past, showing a commendable zeal and enthusiasm which is commensurate with the greatness of the subject in which they have been engaged, viz., "Preach the Gospel to every Creature." That they have been free from error, no one will claim. That their management has always been wise, their best friends do not maintain, neither did they hope for. But when errors have been made, either in organizing or working such missions, those Boards have been quick to correct all errors as far as may be, and press forward in their work with such zeal as has held the confidence of the general public. Their acts have been woven into history, and stand as monuments of the energies of earnest and consecrated hearts, shaping the work of the oncoming hosts who shall toil in this field, and, awaiting the testing of the final judgment which will reveal the wood, hay and stubble, as well as the precious metals which will stand in the final testing.

Their mission is not yet completed. The door is still widening before them, and, touched by the Divine

Spirit, they are moving onward. Paralyzed be the hand that would strike down, and disorganize the forces that would remove these agencies from their appointed vocation. *Maintain the individuality of these Boards.* Is there, then, any room for the American Friends' Board of Foreign Missions? Any specific field in which it may expend its energies and not interfere with other kindred organizations? If it may not be helpful, it has no claim for life.

There are some questions that are broader than any one Yearly Meeting. Some problems that cannot be solved by local forces. Union of forces and compactness of organization have been potent agents in many sharp conflicts, and have turned victory on the right side in many of earth's greatest battles.

The cry of "*fire*" breaks the quiet of the midnight hour. Yonder building is already within its destroying grip. Its flames have taken hold of the building, and now begin to leap from within. Five minutes and they are in check; ten, and they are suppressed. Where is the secret of this success found? In the one word—*organization*.

The Foreign Mission work is one subject that is broader than any one Yearly Meeting. Its successful management requires not only thorough and compact organization, but the employment of a broader force that will in some way bring the united energies of the entire Church to bear upon its problems. Here is the mission of the American Friends' Board of Foreign Missions. As a distinct organization, it can take up the subject of statistics, showing the work of each separate Board that has been organized in the Church. These statistics carefully prepared, not giving undue prominence to the work of any one Board or field over another, will constitute the History, past and present, of all of the Foreign Mission work in the Church. Its value will at least be two-fold. First, it will reveal the weaknesses that may exist in the work of any Board, and be helpful in correcting them. And second, it will stimulate to greater effort in the financial support of these missions; and contribute to greater

efficiency in the work accomplished in the field. It is within the scope and work of the American Friends' Board of Foreign Missions to enter any field that is not already occupied, and organize and maintain the work there. The rapid march of events in the political world among the nations of the earth suddenly opens the door for the Gospel to a nation. At nightfall it may lie beyond the reach of the Gospel, but with the first gleams of the dawn over the eastern hills, it may be lying at the feet of the Christian world, looking imploringly to the Christian Church for the simple message of Him whose coming brings not only the *dawn* of the "Sun of Righteousness," but that full-orbed hope which alone can be an "Anchor to the Soul" when most needed.

Cuba is just such a field. Suddenly, by the turn of National events, she was thrown, with all her pressing needs, at the feet of Christians. It was our opportune time. Had it not been that the American Friends' Board of Foreign Missions already existed, Friends could not have so quickly entered that field. Each Yearly Meeting already had its field, the demands of which were increasing. Retraction meant death. Advance meant victory, growth and success. By the union of all the Yearly Meetings in this work, a commendable start has been made; a mission has been planted that insures growth in the Kingdom of Jesus Christ, and the reflex influence on the churches is healthful and binds us one to another in fellowship and service.

The American Friends' Board of Foreign Missions may also be helpful in securing suitable and needful legislation either in our own country, or in any country where Friends have opened missions or may desire to open them.

It may render advice and counsel to any Board relative to questions touching the organization or management of any mission work, but it must not be interpreted that this advice carries with it any controlling authority. This function alone belongs to the Board organizing it, unless it shall choose to transfer this management to the American Friends' Board of Foreign Missions.

The American Friends' Board shall have power to set

forth the standard required for, and to receive into church membership those with whom they are working, and to organize churches and make provisions for their future care, after they have been so organized.

It should have power to develop plans for raising funds for financial support of its work, either by contributions, special collections, or bequests, but it should have no power to assess a tax on any Yearly Meeting for this purpose, and make it binding on the Yearly Meeting to pay this assessment.

The scope and work of the American Friends' Board of Foreign Missions may then be briefly stated as follows :

First, To gather statistics of all Mission work in the Friends' Church, and to act as a medium of communication between our Board and that of other denominations.

Second, To organize and open Mission work in any field not already occupied.

Third, To aid in securing needed legislation affecting Foreign Mission work, either in our own or foreign governments.

Fourth, To render advice and counsel with any Friends' Board relative to its work.

Fifth, To arrange for and confer church membership upon suitable persons in our missions, and to organize them into churches.

Sixth, And to raise funds and provide for the financial support of its own work.

The Clerk : The subject is now before the meeting.

Benjamin F. Trueblood, of New England : I would like to state in another way practically the same thing that has been stated by the clerk. I think it is very important that we get into our minds a clear conception of what is to be the general and final outcome of it. First, in the present condition of it, to care for the funds for the development and the practical work in Cuba and the West Indies, which is now undertaken. Second, an advisory connection with all Boards of all Yearly Meetings. Third, I believe it would be a function of the new Board

to open up new fields in South America, and South Africa, and the Philippine Islands. I believe it would be extremely wise to consult with the American Friends' Board and see if it is not the thing to open new fields. Fourth, I think it would be distinctly the scope of this Board to co-operate with other Boards on the subject of missionary comity, as to whether it is proper to enter a section of a new field. Fifth, part of the function of this new Board is the general instruction of all of our Friends in America, and the whole Friends' Church on the subject of Missions and Missionary work. Sixth, to provide funds gradually, and begin at once by encouraging bequests, and to have a general fund which may be used not only in the support of its own work, but in the co-operation and support of special fields now under the care of the Yearly Meetings; and ultimately, to get together a large fund that will lie back of our Mission work in all quarters of the earth. I do not believe the Board will ever reach its highest power until it does this; and when it does it will reach the fulfillment of its great mission.

Anna B. Thomas, of Baltimore: I am a delegate on the Board of Foreign Missions, but not to this Conference. May I have a minute or two? [Consent was given.] I believe in the future of this Board as does Benjamin Trueblood. I have been thinking of the way that English Friends carry on their vast work in foreign missions. We do not expend anything like as much money in our own church work. We do not have to expend much money in our work, so we ought to be able to do more for the general mission field, and American Friends should appreciate the advantage of pushing forward into it. The English Friends carry forward their great work, and yet keep their individual responsibility, because they have sub-committees in the different fields in which they are interested. The work carried on by the English Friends is far greater than ours, and that work is carried on independently. Our work could have Boards for Latin America, China, Africa, etc., and be affiliated without interfering with each other's province.

Zenas L. Martin, of Iowa: I think the two papers

have well compassed the field, and the speakers have done well also. I hope, however, that we will not be inclined to put too much on the Five Years Meeting. I move these two papers and suggestions be submitted to the Foreign Mission Board to consider, and report what measures they deem best for this meeting to adopt.

(The motion was carried.)

The meeting adjourned to meet at 2.30 o'clock.

FIFTH-DAY AFTERNOON, TENTH MONTH 23d, 1902.

The Clerk: We will have a few minutes of quiet waiting before the Lord. Prayer and the singing of a hymn.

Esther G. Frame, of Wilmington: I want to say what is upon my heart. I notice in the appointment of the various committees that only three of these had any women on them, and that is of great concern to us. I read in the Scriptures, "Stand fast in the liberty wherewith Christ hath made us free." I want a full Quaker Church, but there is no department that needs to be attended to more than women, but we have little chance, and my heart burns as I think of it. I do not understand it that it is Quakerly not to give the women a chance. I do not want the women to take the men's places. I admire a womanly woman and a manly man. You cannot say if you can find a woman competent to go on that committee you would put them on, for I answer that we have as competent women as we have competent men. I think it is a mistake, and we should see to it that in all the committees there is at least one woman represented there. I think it is right for us to do do this.

Robert E. Pretlow, of Wilmington: I would like to say that from our Wilmington delegation we have four men and seven women.

The Clerk: These speeches are a little too late, as they nearly always are. We are now ready for the next subject.

SCOPE OF THE WORK OF THE COMMITTEE ON EDUCATION.

BY ABSALOM ROSENBERGER.

It is important that, under the new régime into which the Friends have just entered, the great co-ordinating departments of the Society shall enter upon their work with clearly defined powers, in order that their functions in the church economy may be properly performed and each confine its activities within clearly marked boundaries, usually denominated their scope or fields of work. Thereby will be avoided all the departmental friction that might otherwise occur and the interests of the body corporate be promoted.

Hitherto the different Yearly Meetings have been accustomed to conduct almost all their enterprises as separate organizations with no interdependence whatever. This has been notably true of our educational work. Monthly, Quarterly and Yearly Meetings have been free to found, maintain and conduct such schools as in their judgment seemed wise, regardless of the rest of the world. We fully concede that marked good judgment beyond their day and generation has characterized the efforts of our fathers, and the good guidance of Providence can be seen in their comparative freedom from mistakes. Now, however, under our changed relations it would seem wise to give careful consideration to this subject, as new times may bring new demands at our doors.

Looking backward from this milestone of events, it can safely be said that the world is practically undivided in its approval of the educational work of Friends in the past. A half century and more ago the Friends' schools were the acknowledged centres of a safe and wholesome education equal and possibly superior to almost all others either public or private, both in moral excellence and intellectual advancement. They were the pathfinders who "blazed" the way through the unbroken forests and laid the foundations of an educational system that had for its mission, expressed or implied, the intellectual training of every child born within its borders. Long before the

State had begun to feel the premonitions of a coming system of free public schools that should be universal in its application, William Penn in Pennsylvania, and the Friends in New England, New York and the Carolinas had made excellent provisions along this line. As the star of empire westward turned its way along the great thoroughfares through Tennessee, Ohio, Indiana, Michigan, Illinois, Iowa, Kansas, Nebraska, and across the great plains even to the sunset slope of our western mountains, beside the house for worship stood a structure for the intellectual and moral development of the young Friends.

In process of time a change came in the tide of events. The declaration of our Federal Government in setting apart the great Northwest Territory to the effect that within this vast domain, Religion, Morality and Education should be forever promoted, supplemented by the free grant of lands for the maintenance of a system of public education, brought about a new order and arrangement of affairs. Since that time it has been increasingly the public policy to supplant the denominational schools by those under the direct management of the States. In keeping with this changed situation the State, and to some extent the large Christian denominations from their almost exhaustless resources, have been providing secondary schools and universities, liberally supplied with modern appointments, faculties of scholarly men and wealthy endowments. Thus the public school system is being carried to a high state of perfection. In turn the free tuition, excellent libraries, laboratories, gymnasias, and the influence that graduation therefrom gives in the way of public recognition for appointments to remunerative positions, are exerting a potent influence in gathering the young Friends to these centres of learning along with the multitude. In some quarters it is now openly proclaimed that the only safety for the small denominational college is to take refuge by affiliation under the protection of the wealthy university. The perfection of the public school plan seems to require the kindergarten, the primary grades, the high school, the State Normal, the State College

of Agriculture and Mechanic Arts, and the State University. This condition that now confronts our western colleges has a decided tendency to eliminate the whole system of denominational schools.

Might not the Committee find it within the scope of its powers to conduct a careful inquiry into the situation, consider the Macedonian cries for help, and suggest means of relief in needy places? Earlham with a moderate endowment must compete with the practically free State schools of Indiana; and Penn College in a commonwealth that embraces 52,000 square miles and contains a population of two and a half millions, has as competitors the free State schools and fifteen denominational colleges, all of which have been declared by the Association of Iowa Colleges to be worthy of a name and place in the sisterhood.

If there is still a place and mission for Friends' Colleges the spirit of the times demands that they be clearly set out and boldly published. The State has so far surpassed all other agencies in the line of opportunities for a purely secular education that their continued existence cannot be justified on that ground. The moral and Christian culture not vouchsafed by the State may be secured in well-nigh any of the well-equipped and well-manned denominational colleges now in existence; but somehow that does not satisfy or eliminate the Quaker element in the equation. At last are we not driven to cover under the only tenable position, viz., that we must have colleges that have a distinctively Quaker atmosphere and at least a grain of Quaker leaven to give life? No plea is entered for some great Quaker temple of learning with gilded domes approached by a George Fox boulevard, William Penn avenue, or ascended by a Robert Barclay stairway for all that would be most unquakerly indeed. We need rather institutions of more modest pretensions where the atmosphere is thoroughly saturated by the keen prophetic spirit of Fox, the cultured but consecrated endowments of Penn, and the profound erudition of many of the early Friends. In the fierce scramble for patronage have we not too much lost sight of the primary purpose

of founding and maintaining Friends' schools? We seek to divest them of every earmark that proclaims the name of the owner, and too often the Church gets little direct return from the capital invested, and therefore becomes discouraged about making any further outlay in that direction. Cannot something more be done or some method be devised whereby a larger return shall be made to the Church on its invested capital? Every young Friend who walks through the halls of London Yearly Meeting-House must have his Church loyalty deeply stirred by the collection of portraits of worthy Friends and the brief statement of their lives and labors that are to be found neatly framed and hung upon the walls. A few years ago a young Friend graduated from one of our best colleges where, during a full four years' course, he saw and heard few things that acquainted him with the origin, wonderful history, heroic sufferings and the distinctive views and doctrines of Friends. A few years afterward, while taking a professional course at one of the great universities, his Church interests were very much aroused by hearing a lecturer of world-wide repute on Constitutional History devote a lecture hour to a statement of the influence of Friends, declaring that the world was destined to appreciate more and more with the lapse of time the trend of righteous influences set going by the life, doctrines and practices of the peace-loving Friends. To know all that is strongest and best in the past history, the heroic struggles for the uplift of the race and the present life of the Society is the birthright of all young Friends.

It is further imperative that our colleges be kept on a plane of excellence equal to the best in the land if their halls are to be filled with our youths. Young Friends are not slow to recognize the economic difference between "the good" and "the best, and to place a proper estimate upon the commercial value of graduation from institutions of the highest reputation for affording the most thorough preparation for life. The intense competition for remunerative positions in this day requires thorough training, alertness and skill acquired by the most

approved methods of instruction ; and we cannot afford to send our young people out handicapped for the race.

To keep our colleges abreast of the times requires the expenditure of large resources and wise administration. It might now appear clearly within the province of this Committee to make a searching survey of the whole field, looking especially at the location, number, relative standing and support of our institutions of learning. It is altogether possible to have a college with vast wealth so located as to render it largely inaccessible to the body of the Church, in which case its chief patronage would come from outside sources. However valuable its work might be in a general way it would be largely a waste of treasure from the standpoint of Church economics. Given another location more accessible to Friends the same institution might prove of vastly more value to the Church as its patronage would then come from the membership. It may sometimes happen that those sections which contain the largest numbers are the least capable of providing for their education, and consequently the temptation becomes the greatest to rely upon the free tuition of the State or to accept the benevolences proffered by the wealthier denominational colleges. A few years ago a Friend minister with a large family of children to educate, induced by free tuition, moved into the neighborhood of a State school. The children are enjoying gratuitous instruction in an excellent institution but are joining other churches. Caught in the currents thrown around them in college, many young Friends are annually drifting out from us to become sound scholars, bright lights in other churches, enthusiastic missionaries under other denominational Boards, and valued fellow-citizens ; but that does not build up the section of the Church to which we belong and in whose prosperity we are most interested. It would appear advisable that the strong centres of Friends should have ample provision made for advanced education under favoring conditions.

If in some manner the Committee could find a plan for securing a large educational fund held for a common benefit and distributed judiciously to those sections where

the stringent necessities seemed most to demand relief, untold good would result. There must be some reliable means of directing the attention of those blessed with a liberal spirit and large means at their disposal to the points where their benevolences will be most helpful and bring back the best returns. If the volume of the resources of the gratuity of Friends could find its outlet along the channels of society work, relief would be given to the whole educational system. Too much of the Society's wealth is spent upon fields not our own in such a manner as to bring no direct return.

In a sense the extraordinary catholicity of Friends is commendable, and the missionary spirit that has sought the enlightenment of a world lying in darkness is Christ-like indeed, but the methods have too often been wanting in wisdom. As an example our evangelistic efforts have been instrumental in leading multitudes to a knowledge of saving grace, but too long has our chief joy been in seeing the Philistines gathering in the harvests. We have long needed some Quaker Shamgar with oxgoad to defend the fields sown with bountiful hand, that our garner might be full and running over at the time of ingathering. Our educational policy has been scarcely less unwise. Too many of the largest gifts for educational purposes have fallen practically outside the lap of the Church. The resources bestowed upon Friends' schools should not be used for self-adornment, but should be so employed that, by the production of a higher state of efficiency in the body itself, much more may be accomplished for the good of society in general. With the decline of intelligence in the Church, skillful service will take its departure, inasmuch as weak brain power brings about the decadence of all true greatness. By keeping the whole organism in a healthful state we shall secure strong functional energy and power that may be utilized for the common weal. Whenever the seat of life becomes enfeebled by ignorance or its energies dissipated by want of unity of action, there will ensue a debilitated state of the Church wherein it shall be incapable of energetic and powerful efforts.

The number of Friends' colleges is a question of

moment. At present we have Haverford and Bryn Mawr for New England, New York and Pennsylvania; Guilford for North Carolina; Wilmington for Ohio; Earlham for Indiana; Penn for Iowa; The Friends' University for Kansas; Central for Nebraska; Pacific for Oregon; and Whittier for California. In most cases they are far separated, a distance of about 500 miles intervening between them. Hitherto they have been independent entities, every one revolving in its self-appointed sphere. Among them different standards prevail as to the requirements for admission to Bachelors' Degrees. Shall they remain fixed at the present number? Shall they all stand upon the same plane and be measured by the same standard of requirements? Or shall there be enlargement of curricula in some special centres? Would it be possible to provide for such concurrent action as would enable all to do first-class work up to a certain minimum requirement for Bachelors' Degrees and, by special arrangement wherein proper financial relief should be extended, provide for additional two year courses leading to Masters' Degrees in certain colleges?

Are we disposed to continue to entrust the Biblical training of young Friends to other churches, or has not the time about come to make ample provisions for the same under our own auspices? The Hebrew nation at one time sank into such a hopeless condition of servitude and so bereft of national honor that no smith or smithy was found anywhere within its borders, but all Israel went down to the Philistines to sharpen every man his share, and his coulter, and his ax and his mattock; and it came to pass in the *day of battle* that there was neither *sword* nor *spear* found in the hand of any of the people. How long will the Friends remain at ease about having their ministers and workers educated in the schools of other Christian denominations?

In a brief recapitulation we might suggest that within the scope of this Committee's duties might lie a consideration of such questions as—

1. Is there still a demand for Friends' schools?
2. What shall be the number?

3. What shall be their relation to one another?
4. How shall they be supported?
5. Can courses on Friends' doctrine and history be introduced to an advantage to the Church?
6. Would it be advisable to have an Educational Board capable of receiving and disbursing funds for the good of all the colleges?

James Wood, of New York: Yesterday I called attention to the fact that there was a vacancy on the program, and the meeting was asked if they would like to fill this vacancy, and they replied that they would rather speak themselves. I wish that you would now call upon Charles E. Tebbetts, of California, to speak on the work in California.

(Consent.)

Charles E. Tebbetts, of California: It seems to me that there is an important function that lies before us in all of our work; and saying this I recognize the value of the various kinds of work that come before us. I realize while these are vital to the Church, that if we are to accomplish what we should in these various channels of influence, we must have men and women who will stand for our Church before the world. They should be found in any locality where a college is to be placed, so that our young people can be trained to the very best advantage. I look forward to the outcome of the Five Years Meeting with a great deal of interest, because it seems to me it might get away from localism and get into such an association of Friends in America as would cause us to look for and enter entirely new fields. It seems to me that no outcome of this conference could be more appropriate than that in this consolidation of work in all departments of our Church the standing of our young men should be raised. There are various institutions that have need of funds for endowments. There are institutions already in the field for securing these endowments. It would be an easy matter to go before the Friends of America in this enterprise of the Church, first, by this conference defining the policy in regard to the educational system, as to what

it wants to do, and then call for the body of the Church to stand for the institutions, and support them with all funds necessary to make them command the respect of the district in which they are placed. I believe that it would be easy for our Church in this country to place every one of our colleges upon a respectable foundation. With the movement on behalf of the Church I believe it would be an easy matter to place every one of these institutions upon a firm basis, and the outcome of this conference might give confidence to our men of means and the entire membership of the Church. There has been too much scattering of means in the Church. Our wealthy men have given their means generously to institutions that were not in any distinct sense Friends' institutions. I long to see the day when our men of means will have a respect for our Church and will give abundantly for the establishing of our own work and for carrying it on in the world.

L. Lyndon Hobbs, of North Carolina: In the first place I want to give my hearty approval to the papers presented. I think great good will come from the discussions which they brought before us. They touched so many points of vast importance to the Society of Friends in America. I have so forcibly felt the demand upon the educational power of the Society of Friends by the competition of other institutions, that I think the following comparison will express it. What would be the effect upon the Society of Friends in America if all the other denominations existing in America were just as freely open to the ministers of the Society of Friends as is the teaching profession? If we lost some ten or fifteen good preachers in America every year, what would be the result upon evangelistic and Church Extension? Four excellent teachers went out of Guilford and went to the State Normal School—four of the best teachers in the college; and they went to the State Normal because they got a great increase in their salary. So a person who is at the head of an institution feels sick at heart when his best teachers are taken away from him. It is absolutely necessary that we shall pay better salaries to our teachers in order that we may

maintain the Society of Friends in America. This is the truth, and we shall have to acknowledge it. There is a vast amount of work before us, and better equipped institutions stand at our sides trying to get our young men and women. It is almost impossible to hold them just by our saying we would like for them to stay. So the question that is just such a burden upon my heart is that we cannot keep our best teachers; and I tell you the only way to remedy this, so far as I am able to see, is to put our shoulders, heads and hearts together and better equip the institutions we have, in order to cope with the institutions that surround us. It is important for us to go forward in the Society of Friends, and we cannot do this without educational institutions, and they must be maintained.

William P. Pinkham, of Ohio: I would like to make two points in respect to our colleges just to call attention to what seems to me a very practical consideration for the present moment. Of course there will always be a difficulty in competing with public institutions while they set the pattern in all respects in regard to courses of study and methods of instruction. It is a fact, and it is well known to educators generally, that all through the educational world there is a longing for more practical methods in our educational systems. Some may remember several years ago the National Association appointed a large committee—thirty persons,—and they appointed a sub-committee of ten; and the report of that committee of ten was full of life and full of excellent suggestions in regard to methods of instruction; but it is certainly true that our public institutions have only to a very limited degree been able to act upon the suggestions given there, and our colleges scarcely dare take hold of these things at all. It seems to me by a proper study of this great question it would be possible for the Friends' institutions to take the initiative in bringing about a system of education modifying the curriculums of our schools, and modifying the methods of instruction, and to make them far more thorough than they have been under the heavy machinery that is necessary in the mechanical system of the public

schools. The other point of which I wish to speak is this: Some years ago our Church most certainly took a noble position in regard to religious instruction of our children. And our children went to Friends' schools, and they found there as a rule something better than they find in their homes in the way of historic instruction and very earnest and Christian life. But I fear that as a whole our Friends' schools have scarcely kept their prestige in this matter. It seems to me if there is a crying need in connection with educational work, that our colleges and our academies be maintained by officers and teachers who are not only good scholars but who have a rich and deep spiritual knowledge of the Christian life. I believe the crying need of the Friends' institution is that the spiritual quality be made equally proportionate to the educational quality in other respects. The time has come when a professor should not be selected simply with reference to scholarship in a particular department. Where are we to find a biologist who is a thoroughly elevated spiritual man, who is evangelistic in his faith, sound, free from the errors of modern thought—I say, Where are we to find him? I am not going to answer that question.

Rufus M. Jones, of New England: I was going to make a motion that the paper that has already been read on this whole subject be referred to the Committee on Education for it to devise some plan for carrying out practically the ideas that have been brought before us. I want to add in reference to the whole subject, in a sentence or two, that if the colleges are to go on and the educational work of Friends in America is to go on and accomplish what they ought to do, we should realize the situation more than we ever have as yet. The difficulties are these: We hardly get a man out in the world ready to serve our Church when he finds a more congenial place somewhere else. He is made to feel over and over again he is unsound, simply because he has been compelled to do thinking on lines that are not exactly square with the ones that were held fifty years ago. He is made to feel he is not wanted, I want to say, and I speak with some grounds of assurance, that there never was a time in

the history of America or any other country when the men and women who are teaching in our American colleges, and also in our own colleges, had such sound faith in Jesus Christ and were so deeply filled with the spirit of salvation. I wish we might realize it and encourage it, and I wish we might have faith enough to encourage young men to go on in the truth and meet the great problems of Jesus Christ.

Lewis E. Stout: I would like to second Rufus M. Jones' motion, but Edwin McGrew rose early in this service and I think we should hear him.

Edwin H. McGrew, of Oregon: I feel very deeply, and I think I ought to feel very deeply, along the lines that have been suggested this afternoon. From the little experience that I have had in one of the most struggling institutions that has ever existed—I speak with all kindness and respect of Penn College—I know what the struggle has been. I went there under protest; but I was a Quaker, and I loved the Church and the institution, not because I had better advantages or equipments—but I am glad I went. And then I went from there to an institution that is yet more struggling and needy; and so I think I ought to feel deeply on these lines to-day. There is just one question that I desire to emphasize; that is what is suggested by the question, “Ought we to quit maintaining the Friends’ institutions? Have they proved of sufficient value to the Church to compel us to believe they should be maintained? I think if we take even a hasty survey over the work of the various Yearly Meetings, especially in the West, the question will be answered. None of our institutions, in my judgment, have any reason for apologizing for their existence. I am sorry to say our experience in a very great measure is simple; but with all that, under the direction of the Lord, we have touched lives for God that never would have been reached had it not been for that little institution in the Great West. Sometimes the work is discouraging, but I do rejoice that we can bring the message that by our struggle there great blessings have been brought to the lives of men.

Benjamin F. Trueblood, of New England : I arose to make one particular suggestion, and this suggestion has grown out of a great deal of experience and interest in our educational work. I suppose that, as a teacher and President, I have been connected with more of our educational institutions than any Friend in America. I do not know how many more I shall be connected with before I die, but I know the struggle of these institutions. I was in Earlham College when the first dollar was given ; I was President of Wilmington a long time before the first dollar was ever thought of for endowment, and I was President at Penn for a great many years before the first dollar of endowment was put into the hands of that institution ; and I say in all humility that no Friend in America has absolutely given more time, more of his life to educational institutions than I have given. I am ashamed to say it, but I never received a respectable living salary as a Professor of a college or President, that would enable me to live as a college Professor or President ought to live, and I never got into a position in which I received a respectable living salary as a citizen of the country until I went into work entirely outside of the Church. And yet, I am glad I did all the work, and I feel to-day that the fruits of it are appearing in very many lives. I now come to the particular suggestion. You will excuse my personal reference which it is not at all my habit to make. I think if there were any proofs needed of the value of these educational institutions we have them in this conference. There are forty men and women in this conference that have been Professors and Presidents or students of the single College of Penn in Iowa, and I suppose that there are many that have been students, or Professors or Presidents of Earlham College. The Chairman of this conference is the President of one of our institutions which has a financial father who is going to put it very rapidly into the forefront of the American colleges so far as money is concerned. I suppose the subject before this meeting is the Scope and Work of this Committee on Education. I have this suggestion to make, that, when it is organized, the Committee ought at

once to take up as a committee of the whole body of Friends in America, the immediate endowment of our present existing institutions. Take them up one at a time; apply to the whole body of Friends, and throw its entire influence into one college at a time until it is endowed with a quarter of a million or a half million—all of those that do not already have that amount of money. Guilford College is now in the field for an endowment of one hundred thousand dollars. This Committee might do this within a year. Then this Committee might tackle Wilmington, and give them a hundred thousand, and ask the whole Society of Friends in America for it; then help Pacific College by giving it one hundred thousand, and as before make the appeal to the whole Society of Friends in America. It would only take one dollar a head for us to put down one hundred thousand dollars a year. They might also remember Whittier, and when they have gone the rounds and have the institutions up to this basis, they might commence the process right over again and give them another hundred thousand. This could all be done within the next ten years, and every one put on a sound financial basis, and then there would be time to consider as to whether or not a new one should be opened in Texas or Mexico, or Cuba or somewhere else.

S. Adelbert Wood, of Ohio: I think it might be well for them to be graded from the standpoint of the parents. As parents we have clamored throughout the years for guarded education. I think it ought to be a part of the work of the Board to see especially that our children do have a guarded education, that our children may go to these places of learning and come home without their faith impaired in the Scriptures; that they would come home with confidence in the Christian religion that nothing shall impair that confidence in the vicarious sacrifice of Jesus Christ. A large proportion of our Presidents and Professors to-day are Christian men and women whose influence is such that we are glad to have our children come under their influence; but we do know positively that the influence of some in other places tells upon the students, so that when they come to our homes they

come with their faith impaired, if not destroyed, in the Bible as authoritative and as the Word of God, and for that reason we desire the Board of this Five Years Meeting should exert an influence, as far as it is possible for them to do so that this may be eliminated from our schools.

Aaron M. Bray, of Oregon: I want to endorse with all my heart the expressions that have been made. This is certainly true, the faith of our young people is often impaired. They have come home to us scarred and wrecked and ruined so far as religious belief is concerned.

The Clerk: The Secretary will please read the motion.

The Secretary: I move that the subject now under consideration be referred to the Board on Education with the instructions to present it, after practical consideration, to this meeting.

(The motion was carried.)

The Clerk: We are now ready for the next subject, "The Finances of the Five Years Meeting."

Timothy Nicholson, of Indiana: I want to take a minute to say I have known people that were brought up in preachers' families under the very best of religious influence, and they went off and did not believe in the Bible. I do not wish any aspersions cast on the educational institutions of the Friends.

THE FINANCES OF THE FIVE YEARS MEETING.

BY TIMOTHY NICHOLSON

Steps should be taken to incorporate this body according to the laws of some one of the States. At least two delegates from each Yearly Meeting represented should sign the Articles of Incorporation. A Board of seven trustees should be appointed. Also a treasurer, who should give satisfactory bond for the faithful discharge of his duties. An Auditing Committee of three should be appointed by the Five Years Meeting, who shall annually, or oftener, carefully audit the accounts of the treasurer

and of the treasurers of all the Boards and Committees, and report to the next session of the Five Years Meeting.

The Constitution provides that the expenses of the Five Years Meeting, including the publication and distribution of its proceedings, should be apportioned to the several Yearly Meetings according to the number of their membership, and the railway fares according to the number of their delegates, and each Yearly Meeting will raise its quota in whatever manner it may prefer.

For the expenses of this session, some of the Yearly Meetings, if not all, have already made specific appropriations, and they will do this again in 1906 for the session of 1907.

For the work and expenses of the Foreign Mission and the Evangelistic and Church Extension Boards and other Committees of the Five Years Meeting, voluntary contributions should be periodically solicited in every congregation of each Yearly Meeting, arrangements to be made therefor by the Yearly Meetings with the active co-operation of their respective members of these Boards and Committees. It will be desirable that each of these collections be made the same day in all the congregations of a Yearly Meeting.

At present the Five Years Meeting represents about 85,000 members.

For the next five years I suggest the Yearly Meetings apportion for voluntary contribution a rate of ten cents per member per annum for the American Board of Foreign Missions; ten cents per member per annum for the Evangelistic and Church Extension Board, and five cents per member per annum for the other Committees of the Five Years Meeting. These amount to only twenty-five cents per member; but each congregation should raise that amount for every one of its members, including absentees and non-residents.

In those Yearly Meetings having Boards for the same kind of service as the Boards of the Five Years Meeting, the respective rate for the voluntary contribution may be increased sufficiently to meet the needs of these Yearly Meeting Boards. For instance, if a Foreign Mission

Board of a Yearly Meeting requires for its work, in addition to the appropriation by the Yearly Meeting, ten cents per member, let twenty cents per member be raised for Foreign Missions, and thus avoid any rivalry or competition between the Boards of the Five Years Meeting and those of the Yearly Meetings.

All collections should be paid to the Yearly Meetings' treasurers, who will remit to the Treasurer of the Five Years Meeting its proportion of the contributions, and he in like manner to the treasurers of its Boards.

I would further suggest that the chairman of the delegation of each Yearly Meeting promptly furnish the treasurer with the name and address of each delegate in attendance, and the amount paid by each for his railroad ticket from his home to Indianapolis. If any one has purchased a round-trip ticket, let it be so reported. The treasurer will get the sum of these fares, omitting the round-trip tickets, double the amount, and add the sum of the round-trip tickets and apportion this total sum among the Yearly Meetings, according to the number of delegates to which they are entitled.

THE METHOD AND ADVANTAGES OF THE ENVELOPE SYSTEM AND SYSTEMATIC GIVING.

BY PHEBE S. AYDELOTT, OF NEW ENGLAND.

I am thankful to speak on this subject, partly because it is important in itself, and partly because there is need of reform in some churches in the management of finances. It is a hopeful feature that we are calling things by their right names. In other days we talked about the "apportionment of stock" an expression which carried little meaning to any but those of Quaker pedigree. Now we speak freely of "finances," and are seeking for a better knowledge of the principle that should govern all our beneficence. It is a well-known fact that formerly the current expenses of many meetings were borne by a comparatively few adult members who were

able to give, while the younger members and those in more limited circumstances were never solicited. The Church has never applied the test to its birthright members as to whether they would be willing to contribute of their earthly substance for its support and maintenance as the Lord should prosper them, and too often the person received by request has not been asked to assume any financial obligation toward the Church as a duty and privilege. In every organization of whatever nature that man has devised, every member must, to be in good standing, pay his proportion of the expenses. Should not the Christian in seeking admission to the Church fulfill the law for love's sake and feel under moral obligation to sustain its interests? In our denominational arrangement there is now a chain of six links,—viz., the individual, the congregation, the Monthly Meeting, the Quarterly Meeting, the Yearly Meeting, and the Five Years Meeting. It will readily be seen that the meeting is what the individuals make it; hence the individual is the unit of power. If a spring is pure, the stream will be pure, and wherever it flows it will carry blessing and comfort with it. There is a very close relation between the spirituality of the Church and its finances. The Holy Spirit is the administrator of the Church. He should have charge of all its affairs, and He will take charge of them and manage them right if He is permitted to do so. If we recognize His authority He will lead and make the way easy. The Holy Spirit can create unanimity. He can transform selfish men and women into cheerful and liberal givers, "and all the Church shall know that I am he which trieth the reins and the heart." The shortest way to a man's pocket-book is by way of the throne. There is money enough among Christian professors for every need of the Church, but the spiritual life is not deep and strong enough to bear it into the Lord's treasury, Christian giving ought to be a distinctively personal transaction between the giver and his Lord, but it does not follow that the giving must be secret. The example of one who gives systematically should be allowed to have its influence with others. God has seen fit to place the beneficent

work of the world upon a financial basis, and everywhere, both in nature and in grace, does He teach us the beauty and the value of system. Tides rise and fall in regular succession, seasons come and go, and the planets revolve in their orbits with absolute certainty. In the Jewish economy God sanctified the first-born to Himself. Later in their history, the Levites were taken in place of the first-born, and when they were numbered it was found that there were 273 more of the first-born than of the Levites. Then God gave the command that five shekels apiece should be paid to Aaron for each of these 273 in order to redeem them. Coming to the Gospel dispensation the command was, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gatherings when I come." Has not the time fully come when we should apply systematic Scriptural methods to our Church finances? Is it too much to expect that old and young, rich and poor, male and female, should unite together for this end? Work shared by all is more likely to be appreciated by all. The more persons give to a cause, the more they love that to which they give, and it is the consistent, continuous employment of money that tells. It is fair to assume that the blessing of God will rest upon all legitimate plans for Christian success which are intelligently conceived and energetically carried forward, or in other words, God will bless the means which He Himself has ordered for the advancement of His kingdom. In the Yearly Meeting of which I am a member, we came to the point some years ago, when our finances needed a new and fresh impetus. We studied the methods used by other denominations and we learned that by the use of envelopes for weekly or monthly free-will offerings, these churches had increased their funds 100 per cent., and had trebled the number of contributors. We reasoned that the Friends have as much common sense and as keen business ability as others and as it was Scriptural, there was every argument in favor of adopting the plan ourselves. For more than ten years this system has been used. It overthrew certain ancient customs and there

were prejudices to overcome, but wherever it has been adopted by any congregation it has proved successful. The advantages of the plan are :

1st. Each one decides for himself, and by himself, what it is his right to give.

2nd. It secures the small gifts.

3rd. It enlists the interest of a greater number.

4th. It makes *giving* voluntary and conscientious.

5th. It is educational and enlists the young.

6th. It makes *giving* a part of worship.

7th. It furnishes a strong argument to Christians to do this for Christ's sake.

As an example of what systematic giving may accomplish, let us take Indiana Yearly Meeting with its 20,000 members. It is safe to say 15,000 of these have some money in their hands that they may call their own. Taking richer and poorer together, these 15,000 could average for church work ten cents per week, \$5.20 per year, or an aggregate of \$78,000. Let every member of every Yearly Meeting, under like conditions, give with system and in proportion as the Lord hath prospered him, and the question of finance will be forever settled and the revenue which will flow into the coffers of the Church will be sufficient to sustain the largest plans for the betterment of humanity. It is therefore of the greatest importance, that without delay the best methods of Christian giving be introduced and habits of self-denial be formed which will carry the Church of Christ gloriously forward.

The Uniform Discipline contemplates the use of advanced methods, as will be seen by the following extract in Part II, Chapter XI: "Meetings are to give careful attention to wise methods for raising funds for the service of the Church. They shall encourage voluntary giving, and shall make such arrangements as will extend to every member an opportunity to contribute as he may desire. Every member should contribute according to his means, and a failure to do this becomes a culpable avoidance of Christian duty." So much for the principle that should govern the giver.

How shall this indispensable motive power reach the Five Years Meeting? In Part II, Chapter XIII, of the Uniform Discipline we read: "The expenses of the Five Years Meeting shall be apportioned among the several Yearly Meetings according to their membership." Each Yearly Meeting might reasonably pay a *pro-rata* amount per annum into the treasury of the Five Years Meeting sufficient to cover all probable expenses, the same to be forwarded near the first of each year. There is much more dignity in having money in the treasury to draw upon, than in having to wait for the Yearly Meetings to contribute after the expenses have been incurred.

The objection might be made that Yearly Meetings would have to pay for members that are simply nominal and do not contribute to anything. But every Yearly Meeting has this difficulty and one can sympathize with the other in this particular. If there is the same standard for all, no one should be unwilling to co-operate. The approximate number of Friends in America is 93,000. It will be safe to say that the Yearly Meetings which now constitute the Five Years Meeting number at least 81,000 members. At the rate of one cent per member this would receive into its treasury in one year \$810.00, and in five years \$4,050.00. The Five Years Meeting is proving that it is necessary to the growth and extension of the Friends' Church in America. With the individual member right toward God and with loyalty to his superior meeting, money will not be lacking to give to each link in the chain the needed strength and efficiency.

Charles E. Tebbetts, of California: I have been very much pleased with this paper. We had a very pleasant experience in our Yearly Meeting where we adopted this method. I believe most of our Meetings have entirely adopted this, and they have raised far more funds than before. In this present year with a membership of 1,300, there were \$20,000 raised for our work.

Milton Hanson, of Western: I have listened very attentively to the plans as outlined by Timothy Nicholson, and the plan strikes me as so wise, so practical, and

so in harmony with God's plan, that all these funds are to be raised by voluntary contribution except the expenses of this meeting, that I feel there is nothing to discuss. The proposition seems to be self-evident. We might some of us discuss some features, as there is ample room here for talk on the various plans. I feel like moving that we adopt it as a whole. I do not want it discussed, it is so plain and self-evident. I want it adopted as a whole.

The Clerk: A little explanation touching the part of Discipline that provides for the distribution of the travelling expenses of the delegates, I think is necessary. It is not clearly understood, so James Wood will please explain.

James Wood, of New York: A number have asked why this arrangement was put in the Discipline that the traveling expenses should be met in the way therein provided. It is one of the most difficult practical problems to be solved in the whole preparation of the Discipline. The solution was met by a suggestion from two Friends representing the larger Yearly Meetings in this country and the West. The difficulty arose in this way, that if every Yearly Meeting paid the traveling expenses of its own delegates, and if the Five Years Meeting continually met here or in some other similar locality, the Yearly Meetings situated like California and Oregon and New York and North Carolina, would have to pay more, much more for their delegates to attend the Five Years Meeting than would those who had the meeting near at home; but the difficulty was solved when the propositions came in, and one was from Indiana herself, that this plan should be followed.

Francis A. Wright, of Indiana: I did not follow this paper, all of it, but it had a great deal in it, so when the time came to vote I did not know what to do, but I thought it would be better to refer it to the Committee on Education. I am not opposed to this in any way.

Benjamin F. Trueblood, of New England: I would like to ask Timothy Nicholson, through the Chair, if there is any advantage in adopting it outside of the fact that it would be in the report.

The Clerk : Will Timothy Nicholson please answer.

Timothy Nicholson : It is very important that this body shall endorse it. If this body adopts it and sends it down as the judgment of this body, it will add to its force.

Charles H. Jones, of New England : I think our Friend from Kansas ran against the same snag that came from us on this side in reference to adopting these two papers. The two are identical so far as the spirit is concerned, but the suggestions are different, and in adopting both papers it would be very difficult to harmonize them.

Milton Hanson, of Western : I move that we adopt the plan presented in the Paper by Timothy Nicholson.

Miles White, Jr., of Baltimore : I have been appointed Treasurer, and I should like some one to explain to me just what I am expected to do. I am asking for information.

A. F. N. Hambleton, of Iowa : I have very great confidence in the one who presented the paper, but it is very nearly impossible for me to follow a paper and take in all the details and plans when so many subjects are touched upon, and whether it would be the right and proper thing for the delegates of this body to vote to adopt such a plan without a further careful consideration of the question is very doubtful to me. I think it would be better and wiser judgment for us to first refer this to a committee and let them give it careful consideration.

Timothy Nicholson, of Indiana : I did not have any idea that any plan that would be proposed and read here would be accepted at once. I supposed it would be referred to a committee of one from each delegation, and I think that would be a more satisfactory course. They may see some places it would be better to modify. If the mover of the resolution is willing to withdraw I think it would be better.

Milton Hanson of Western : I will withdraw my motion.

The motion was withdrawn.

Benjamin F. Trueblood, of New England : It has been moved that this matter be referred to a committee

of one member from each delegation to be chosen by the chairman, and I second this motion.

(The motion was carried.)

Timothy Nicholson, of Indiana: I suggest that this committee take into consideration what Miles White, Jr., the Treasurer has asked. He wishes to know what his powers and his duties are.

Allen Jay, of Indiana: You will notice in the program for to-night at 7:30 is the Discussion of a plan for united action for the Supression of the Liquor Traffic, and the committee makes this proposition that James Wood is to have ten minutes, Rufus M. Jones twenty minutes, Mary E. Cartland twenty minutes, Robert E. Pretlow ten minutes, Edmund Stanley ten minutes and Edwin H. McGrew ten minutes.

Esther G. Frame, of Wilmington: There is only one woman on for this evening. I think we should be better represented. We have women that are just as smart as the men.

A Delegate: We put two women on the list and one of them would not serve, and there is one left yet. My opinion is that the Business Committee perhaps think it best that when we get through with the speeches it will not be best to throw open the discussion.

The Clerk: If the Conference will select a woman she may have eight minutes of my ten, and if she is making a good speech I will not stop her until she has used the other two.

Samuel L. Haworth, of Nebraska: Has any provision been made for the program for the next Five Years Meeting.

The Clerk: Heretofore the programs have been prepared by committees. A committee for this service will have to be appointed in this meeting.

Samuel L. Haworth, of Nebraska: I think we are leaving a good many things until the closing hours. I believe it would be a good idea to attend to some of these things. I move that the chairman of the delegations be instructed to name the committee for the next five years, one from each delegation.

Benjamin F. Trueblood, of New England : I think this is not quite the form the subject should take. It will be necessary before this Five Years Meeting closes to have a number of persons to constitute the Executive Committee to represent the Five Years Meeting, and they will look after the matter of the program, and I hope the Business Committee will take that subject into consideration.

The Clerk : The Business Committee will attend to this matter in due time. I think there is no question but that the Business Committee will give us information in reference to all subjects that should claim our attention. They have them under consideration at the present time.

The names of the Foreign Missionary Board as far as reported were read.

Adjourned after prayer by a delegate.

FIFTH DAY EVENING, TENTH MONTH, 23.

The Chairman : Let us have a few minutes of quiet before we enter upon the business of the hour.

Prayer by Rufus M. Jones, of New England, and Mary A. Sibbitt, of Kansas, and singing "All hail the powers of Jesus' name."

The Clerk : Our subject for this evening is "Some Plan for United Action for the Suppression of the Liquor Traffic." The Committee announced the speakers and the time of each at the close of the last session. Since that time there has been added the name of Emilie Underhill Burgess, of New York. The first speaker of the evening, James Wood, of New York, will have ten minutes.

James Wood, of New York : The subject before the meeting this evening is a proposition sent to this Five Years Meeting by the New York Yearly Meeting. That proposition has had the approval of a number of other Yearly Meetings and thus comes to this meeting with the united endorsement of those meetings. The Business Committee have asked me to make a statement as to just what this proposition is, and what the subject is that is now before this meeting. In one of the New York Yearly

Meetings, there was held some two years ago, a temperance meeting, and at that temperance meeting the question was asked by the chairman, "Why is it that the Church of Jesus Christ does not exert a more potent influence in opposition to the liquor traffic, for if the Churches of Jesus Christ would unite on this matter they could control it." The answer to that question was given then, as it has been given since everywhere, and it is well understood by you that the Christian people of our land are not united, because none of the propositions for the suppression of the liquor traffic have met with the approval or united judgement of the Christian people. There could be no other reason. The Quarterly Meeting sent the Yearly Meeting a proposition to lay this subject before the Five Years Meeting, with the view of having Friends, and the members of the Christian Church throughout the land ascertain what they could unite upon, so that they as with one voice and one hand might act, and their influence might be felt everywhere throughout the land. This proposition was made because of the well understood fact that men cannot walk together unless they be agreed. And the great question we are confronted with is to ascertain how far we can agree to walk together, because just so far, and not one bit farther, can we have a united Church and the influence of the united Church upon this great question. Now I proposed to ascertain whether by any conferences with all the Christian churches in the land what could be agreed upon in this very great and very serious proposition. In order that we might come to a better understanding of how the other churches might possibly consider it, I took occasion to get the best information I could obtain on this matter. I consulted with the presiding Bishop of the M. E. Church in this country, he who was chosen to preach the official sermon at the funeral of President McKinley in the Capitol at Washington. I stated what the proposition was to that eminent Bishop of the M. E. Church and I said to him, "It was very important for us to have some understanding as to how such a proposition might be received, if we should send one out from the Five Years Meeting of the Society

of Friends to the Christian churches of all names throughout the United States." He gave the subject very careful consideration. He said, "It will depend very much upon the appeal or the invitation you send out to the Churches to meet in a conference for this purpose, and next it will depend upon the persons, the individuals whom you appoint. They will be most thoroughly investigated by every Christian body before they take action upon your proposition," and he said further, "I want to say to you if you appoint extremists of any sort upon your delegation you had better never issue the call; but if this matter is undertaken in the spirit you state it to me, if you appoint persons of sound judgment and well known character, I can say that the Methodists of this Country will respond most heartily on your proposition, and I believe the other denominations of the land will also most cordially unite with you.

I endeavored to see Dr. Henry Van Dyke, the Moderator of the Presbyterian Assembly, I was unable to see him, but I saw a person that was very near Dr. Van Dyke. He was an official in the Presbyterian Church, and he spoke to me practically in the same way as the Methodist Bishop had spoken to whom I have referred. An official representative of the Congregationalist Church gave me practically the same answer, and I have reason to believe from what I have learned that the Baptist Church will consider that the occasion is ripe for this movement. Now, dear Friends, that is just the proposition that is before us to-night. To my mind it is one of the greatest of which the Society of Friends has ever undertaken to consider. It carries with it a very great responsibility, and a dignity of purpose that is immeasurable. If God, the Holy Ghost, leads us forward in this matter let us go forward with boldness; but if we cannot be united and there appears to be dissent among us in regard to this proposition, let us not consider it further. The Business Committee have taken this matter under consideration, and if it be apparent that the Holy Spirit has set his seal of approval on this proposition here to-night they have delegated me to present to you the draft of a call from

this conference of the Church for your consideration, but not otherwise. The Business Committee have considered that the best possible opening of this subject would be a simple, impartial, historical statement of the propositions that have already been presented to the American people upon this great subject. Fortunately we have one who is exceptionally well informed in this particular. Rufus M. Jones will make an historical statement and give us the several propositions that have already been before the American people.

The Clerk: We will now hear Rufus M. Jones, of New England.

Rufus M. Jones, of New England: My dear Friends: During the leisure of the last twenty-four hours I have tried to prepare my mind for an impartial discussion of this great subject, the greatest economic problem that is before the American people, the liquor problem which confronts us to-night. The receipts from the sale of intoxicating drinks last year amounted to one billion two hundred and fifty million dollars, that means that from the moment I was born into the world had I begun counting dollars without stopping a second, I should not have finished this total yet in my whole lifetime. One billion two hundred and fifty million dollars, the amount of money spent. That helps you to realize the greatness of the economic problem that is involved in the subject before us. The moment you touch it as a social question, I need not tell you, you are face to face with the most difficult social factor that has ever been presented in the history of the world, because without entering into an enthusiastic discussion to-night, because I speak impartially, it is a recognized fact that crime which is certainly on the increase in all civilized countries grows very largely out of the problem of the saloon interest now before us. In fact, almost every one of the social diseases of modern civilization is fed in the saloon. I believe it is a historic fact that there has been no other single influence that has so brought corruption into American politics as the saloon question. I cannot speak fully to-night, for time will not permit. This awful curse fixes

itself upon the individuals of our community, and blights and spoils their lives, and makes wrecks wherever it puts its cold hands. If one of us could imagine living with a man who comes home drunk, if we could imagine that situation, we should know a little about what is taking place in millions of homes to-night when men come home after their evening's debauch. We spent about twelve million dollars on our foreign missionaries over the world, and right at home our citizens spent about one billion two hundred and fifty million dollars on intoxicating drinks ; if we cannot do anything to stop that issue in our country, then the question comes up as to whether it is any use for us to throw out kindly hands toward the poor heathen. If we cannot do anything for one shall we touch the other ? Now, how shall we deal with it ? First, every Christian man in the world must be a total abstainer. But that is only one little bit of the opportunity in dealing with this problem, for though every Christian man should abstain, it would not solve the problem. It is still with us. Drinking liquor is grounded upon abnormal appetite, and you must realize this situation before you can deal with it. Now it seems that the situation at present means that it has to be dealt with not passively but aggressively. You can burn a hay-stack or a brush-pile, but you have no right to set fire to a building in the city, for the moment you endanger another man's house the law touches you. We have found that it is dangerous to have men spit on our streets because it carries disease, and in many of our cities a penalty of \$500.00 attaches to the act, because it is dangerous. We have discovered that one of the worst diseases in America, or any country, comes from the bite of a mosquito, and though we never liked them and could not see any use for them, we did not organize to fight mosquitoes then, but now we have the legislature appropriating large sums of money to drive the mosquito out of existence. In Massachusetts they have spent days and nights discussing what to do with the Buffalo Moth, because it has come to be such a pest. If we have to fight spitters, Buffalo Moths, and mosquitos, how much more aggressively should we go to work

to fight the liquor traffic. What methods can we use in fighting it? Various methods have been tried by which to fight it. First, there is the license method. The license method is based upon the fact that there is no inherent right for any individual to sell intoxicating liquors, so he must have a license. Under the license system there has never been a successful method in dealing with the saloon. It sanctions the whole business. Under this method it permits the immorality to go on for money. We do not believe this is right. The system has provided occasion for the most extensive corruption, and it is there the liquor traffic has laid its hands upon politics. The saloon has been driven to this for protection. I believe the license system has not reduced drunkenness. You remember the man who went into court and gave three reasons why his client was not present. One was, his wife was very sick that particular day; second, there was no horse to be obtained for his getting there; and third, he was dead. Having the third reason presented to the Court, it was not necessary to present the other two. Another system we have is the so-called tax system, which differs somewhat from the license system. Here the State lays down certain conditions under which the liquor may be sold. It provides that business must be carried on within certain definite lines: for instance, it prohibits the sale of liquor on Sunday; to minors; from being sold within a certain distance of a church or school-house. In Ohio, they provide that every one who sells shall pay a tax of \$250.00. There are some other provisions in the Ohio law. By the Mulct law in Iowa, every man who sells liquor is taxed \$600.00, and he must give a bond of from \$300.00 to \$5,000.00. In Iowa, he must have a paper signed by one-half of the voters, and if the town is a small town he must have sixty-five per cent. of the voters. In New York, there is the Raines law, and a very high tax, graded somewhat as to the size of the town. The Raines law provides that all saloons that have Hotel attachments may sell liquor on Sunday. I think, perhaps, the worst feature of this law is that it raises such a revenue. The

revenue was eleven million six hundred thousand dollars one year ago, which takes so much directly off the individual taxes. Another method dealing with it, prohibition is also well known to us ; it is the attempt to stop the traffic altogether, or to stop the manufacture, and thereby stop the sale. There are two methods on the statutes for getting at it. It has been tried by seventeen States in the United States, at various times in their history, and it is now in operation in five of the States. The great feature is that it drives the traffic out of operation in any city where it is in force, it removes temptation from the young ; they do not see liquor and smell it everywhere they go. You do not see men drinking, and in large districts it is made practically impossible to obtain intoxicating drinks. In times of great moral earnestness it has succeeded in driving the traffic out of the State. Now there are no objections that I know of to such a system, if it would work. When it does not work, of course, it is the fault of the people. But in States where it is or has been in operation, there has generally been great difficulty in competing successfully in the rebellion against the law. I use the word that ought to be used—"Rebellion." When a law is not enforced, and when nobody promises to enforce it, or where the mayor of the city comes and asks whether people want it enforced, this is nothing but rebellion. The demand for liquor has been a very serious difficulty, and in prohibition States bogus drug stores have sprung up in all directions, as we all know. A man came into one of these prohibition towns one day and wanted to know if he could get a drink quickly. The gentleman answered that he could not get one. The man still asked if there was no way at all by which he could get a drink, and the gentleman answered that he could only get a drink if he was bitten by a rattle-snake. He then said, "Do you know where there is a rattle-snake?" The gentleman told him that one of the neighbor's boys had a pet snake. The man asked where the boy lived. He went down there, but in a short time came running back and said, "I must have a drink, there are twenty-five people standing around there waiting for a

chance to get at the snake." So that has been the exact situation. I was born and brought up under a prohibition law, cast my first vote for the amendment of the State Constitution. I watched it, believed in it, and I believe in it to-night, and yet we must face the facts. I have something very interesting to show you to-night. It is the latest seizure. The box was obtained in the city of Portland, Maine, where the sheriff gave his life in an effort to enforce this law and put down the rebellion against it. This was seized by the sheriff, it is a perfectly harmless looking box, you could take it with you anywhere. Take off the cover and this is what you have inside. (Here shows a Kentucky whiskey bottle.) This bears the mark of W. B. Samuels and Company, Fifth District, Kentucky. Of course, you have read of the magnificent work of Sheriff Pearson. You will see some of the difficulties which confronted him. Men will do absolutely anything to get liquor. There was a case of a man that was put in the asylum to keep him from getting drunk. He went out into the yard one day and cut off his hand, and then asked for whiskey to put the bleeding stump in. They brought the whiskey and he put his arm into it, but he drank the whiskey from around it. This is an exaggerated case of an abnormal appetite. I tell you, Friends, we do not know anything about it. We cannot conceive it. We must realize and treat this matter accordingly. Of course, there are other phases of prohibition which we have not discussed to-night. I can only treat of it as it is in our present conditions of society.

Local option is another method. It has been tried in a great many of the States, and the difference between local option and State prohibition is that it is often impossible to get in the whole State a sentiment that will support the law, and so a community here and there backs the law. In Cambridge Massachusetts, a city of nearly 90,000 inhabitants there is not a single drop of liquor sold. I suppose that is the largest city in the world free from liquor selling, but you must remember that in fifteen minutes you can get into Boston. But a

number of Massachusetts towns have absolutely prohibition as a result of this method, for each town decides whether it wants prohibition or not. I suppose there are no laws quite so good on the statute books as the Missouri law; I mean their local option law. It provides that each ward of a city shall itself decide whether it will have any liquor sold within that ward or not, and if it is settled by the vote of the ward that liquor may be sold, then a majority of the residents must sign the paper. That puts the control into the hands of the people. The State Prohibition laws ought to stop the liquor traffic; the idea is right, but you know of the results that have followed in the past. The Dispensary System is another of the recognized methods that have been followed in dealing with the liquor traffic. In South Carolina we have the only instance of it in this country that I know of. One of the advantages of it is that it takes away the personal profit, for the man who sells it gets nothing out of it excepting his salary as an officer. The would-be purchaser must make his request for liquor in writing, leave a blank signed, and get his liquor and go home. No liquor can be sold to a minor under any condition, nor to habitual drunkards. It can be sold only in the day time and never to be drunk on the premises, and the man who sells it is paid a certain salary, and no matter how much or how little he sells the profit is just the same. One half of the profit goes to the State, one quarter to the county, and one quarter to the town. This method has other advantages. Gambling is prohibited, and treating is impossible, and the towns are left free to have prohibition if they want it. But the State has the monopoly of the liquor business, and the State sells it to its people and thereby reduces the taxes. One plan is to have a public dispensary where liquor can be sold, where every cent of money is to be used to build substitutes for the saloon where people will be educated not to use the whiskey. This is the plan of Joseph Rowntree. The money will build gymnasiums, recreation-rooms, etc., where the poor people can go and spend their spare moments, and where they can recover from the effects of the saloon. Now this I believe is an historical account of

our dealing with this great problem, and I believe it is clear to everyone of us that not one of these methods have been successful in stopping the sale of liquor. We have made some inroad upon it, we have taken some great steps, but we have done very little to destroy the business itself. I feel hopeful. I want to state two or three hopeful things before I take my seat. I think the most hopeful side of all has been the decision of the Courts in the great case that is very familiar to the Indianapolis people, the decision which we should keep well in mind. The Court has decided first that the saloon-keeper is civilly responsible for damages. If a man is thrown out of his occupation the family can get damages; the landlord that rents property for the use of a saloon is also responsible. License is no protection for a man. If he does damage he is responsible for it. Secondly, that an orderly saloon in an orderly neighborhood is necessarily disorderly and is therefore a nuisance.

The great bulk and force of the work against the saloon is helped by the fact that many of the larger corporations and organizations refuse to employ a man who drinks. He can not work on a railroad, he can not work where he endangers lives, and indeed no man wishes to employ a man who drinks. The great law of the survival of the fittest is weeding out drunkards, though very slowly. The offspring of a drunkard is a weak man; he cannot stand with the offspring of the man who does not drink. The Christian forces of society are working against the saloon. Who should be the representatives of God in this world if not the Christian Church, and if we are looking for a good organization of the work for God in the world where should we look for it except in the Christian Church, and in our hearts. This liquor traffic should be stopped, then let us with one mind and one voice call upon Christ's name, and come together to see if we cannot discover some method to stop this great evil about which I have been talking.

The Clerk: We will now hear from Mary E. Cartland.

Mary E. Cartland, of North Carolina: Reforms move

slowly, but they do move, and they never go back. This is true of temperance. The time is ripe for such a step as that before us. The Women's Christian Temperance Union, the greatest organized effort against this evil, has been largely educational. "Organize, agitate, educate," has been its motto. It is fitting that the plan proposed should originate with Friends. If the churches could only unite, how much could be done! The Church should give itself to this great work.

The Clerk: The next in order will be Robert E. Pretlow.

Robert E. Pretlow, of Wilmington: I trust the audience will forgive me for two or three personal references. I have the honor of being an original woman's crusader, that tremendous movement that started out against the saloon, and awakened the conscience as no other movement has ever done. We did a great deal of good but the saloon kept increasing. I have the honor of being a charter member of the Prohibition Party in the State of Indiana, and the Prohibitionists have stood together, and talked, and voted, and used clubs unwisely, and have done a great many other things, and have provoked a tremendous amount of thinking, and have awakened a tremendous amount of conscience, and the saloon kept on growing, and kept on increasing. I lobbied for the Nicholson Bill in Indiana, and we got it, and the liquor traffic was absolutely unmoved, and the saloons in Indiana are more numerous to-day than they were before. In Indiana, Ohio, and Arkansas I have helped in local option contests, and we have driven saloons out of communities, and have saved men and boys in those communities, but the liquor traffic has not felt the little we were able to do. We have been working along these various lines and some of us have gone down into our pocket books, and have contributed to this great cause that Rufus M. Jones has referred to, and we have secured the magnificent decision from Judge Higgins, and the saloon passed out from the control of the man into the control of his wife, and the Judge was defeated for nomination by the party that had put him in

before, and a liquor man nominated in his place, and before the opposition he was Speaker of the Legislature, but the liquor man was chosen Speaker. I bring this before our notice not to discourage us, but to enforce upon our minds and consciences the one idea that the question is yet unsolved. Every effort towards righteousness has God's blessings upon it. We have been doing the right thing, but we have not done it adequately yet. But because these methods have failed and other methods have failed I do not think we should lose hope and lose courage. I don't believe that the Church of the Living God and the God of the living Church is to be baffled in this fight. Victory is to come but it may yet be that God must smite the sea and divide it before us before we are going to be able to cross over to the promised land of victory. I believe that some extraordinary method that has not been tried is called for in the churches throughout all these different Yearly Meetings, that have been sent to this body, with the request that we call all Christians together everywhere and get down before God on our face in prayer before Him. But some say "What method are you going to propose? If we knew what to do we would not need to call this conference. If we had found a method that we know is going to succeed there would be no need of this. Resolutions will not solve the question. If strong resolutions would have solved the question the saloon would have been gone out of Indiana years ago. They will not solve it. Laying aside our resolutions for a moment—our pet idea can't we altogether keep this one idea before us the absolute extermination of the saloon, and ask all Christians to help. In the meantime Friends object that we cannot get all of the churches together for some years. There must some time elapse. In the mean time Friends try to get the saloons out of your towns. Keep at work for the Nicholson Law and prohibition, vote a clear white ballot that counts for God and conscience if we do not elect anyone. Local optionists keep on working in your own communities; you who believe in education keep on educating, work along these lines with redoubled vigor,

and keep our mouths closed from saying anything about our brother that is working in another way, and spend the years that must elapse in earnest prayer to God that the light from the eternal throne may burst out on this question, and that the Captain of our Salvation shall take command and lead our forces on to victory.

The Clerk: We will now hear from Edwin H. McGrew.

Edwin H. McGrew, of Oregon: Rufus M. Jones has said something about the liquor traffic to-night but he has not told us all about it. Our hearts have been stirred with these remarks that have come to us this evening. We have had much said about plans that have not yet worked satisfactorily. I agree very heartily with what Robert E. Pretlow has said. The time has come when we must face this question. The Friends ought to do something very definite. I cannot sum up what has been said, but I think we should face this question as we have faced other questions that we cannot always understand, believing that God lives and that he is able to work out these things and make a way when there is none. I believe that I have no preconceived notions that I cannot give up, I have no resentments that will hold me if I know my mind before God, from acting in this matter impartially as a Christian man before his Maker. Shall we not approach this in a most prayerful spirit? God will make the way.

Emilie Underhill Burgess, of New York: We should not be discouraged. The battle is not yours but God's. There are many views of what should be done. We shall have to meet the saloon where it is, and take away its props. I trust that some action may be taken that we may unite with other churches.

Edmund Stanley, of Kansas: I believe we have had enough. This is not the year to turn to Kansas for the settlement of great social or political questions. It is said that when Kansans fail to raise a good crop of corn or wheat they are sure to raise a new crop of political or social ideas for the world. This year we have a most magnificent crop of corn, and a fair crop of wheat. It is not the time to look to Kansas for new ideas along these

lines. I presume Kansas is given a place on this program because she has taken some advanced positions on this question. I am from a prohibition State and we accept no compromise propositions; but I want to endorse the remarks that were made by Robert E. Pretlow when he said that we must work on in whatever lines we may be working. We may differ in our opinions and in our methods, but we are all coming to the same point, we are striking the same enemy, and with every stroke are doing effectual work. In the state of Kansas we have saloons in a large number of the towns and cities; but the saloon everywhere under the law is a public nuisance. Whiskey is outlawed and the saloon keeper is considered an anarchist. We are trying to teach the people of Kansas to recognize this fact. We cannot take care of the toper but we are trying to take care of the boys. We get into a great hurry sometimes, and think reforms come too slowly. We should not expect great reforms to come in a day. In our educational work in public and private schools we are emphasizing the point that the boys in the schools must be taught to be honorable American Citizens; and that to be American Citizens they must be law-abiding, must recognize the law of the land as authority, and must accept it whether they like it or not. Whenever we raise up a class of voters under the teaching that obedience to the law is necessary to make good citizens, we will help to solve this question. We are not here to-night to tell you the best way to solve it. We are trying one way, and propose to stay by it unless we are sure of a better. The editor of one of the most prominent political papers in the State, and one who has made a fight on prohibition, said recently that he never expected to see Kansas go back on that law, much as he hated and fought it. Reforms never go backward. There is nothing new for us here to-night. If we are trying to find an easy way to solve this problem we will be disappointed. Take from the saloon the protection of the law, and the saloon keeper is not the brave man he appears to be; he is a coward and is ready to run at the first attack. If I were asked for a practical plan for operation I would

say, Let us stand for the right, and pledge ourselves as men never under any circumstances, anywhere or at any time, to vote for any man unless he is known to be right on this question. There are enough men in every county in the State of Kansas, with probably two or three exceptions, that are in favor of the enforcement of law, to compel every political party that has a foot-hold in the State to nominate men who have honest convictions on this subject, and will stand for the enforcement of all law. The official positions that have to do with the making and enforcing of laws are the ones that require attention. I cannot hope that through any political party organization positive and lasting reforms of this kind can come. Reverses in politics will come and often with fatal effect. The refusal to support unsafe men is a common ground for all regardless of party, and to take and occupy such a position means the encouragement and often the enforcing of better government.

The Clerk: What is the further pleasure of this meeting?

James Wood, of New York: I am selected by the Business Committee to read for your consideration a definite call to the Churches. (Proposition read.)

The Chairman: You have heard the proposition coming from the Business Committee.

Francis W. Thomas: I like this proposition very much, and I hope we will take measures to effect this proposition.

(Consent.)

James Wood, of New York: I offer the following resolution and move that it be referred to the Business Committee for careful consideration, and that the Committee should present a resolution carrying out the proposition before us.

(The motion was carried. See Minutes, Minute 84.)

The Clerk: What is your further pleasure.

Robert E. Pretlow, of Wilmington: I move that we now adjourn.

(Carried. And after a prayer the meeting adjourned.)

SIXTH DAY MORNING, TENTH MONTH 24.

The meeting was called to order by the Clerk at 9.00 A. M.

The hymn—"I Need Thee Every Hour,"—was sung, and Esther G. Frame, of Wilmington, led the devotional exercises, and prayers were offered by J. Walter Malone, of Ohio, and Enos Harvey, of Indiana.

The Clerk: The Recording Clerk will now read the Minutes of the sessions yesterday.

(The Minutes of the different sessions were considered separately and approved.)

Three propositions were received by the Meeting, viz.:

(1) From Wilmington Yearly Meeting, proposing the preparation of a catechism; (2) from Baltimore Yearly Meeting, proposing a Friends' Bible School Quarterly; (3) the Report of the Quinquennial Conference on the proposition to prepare a Hymnal for Friends.

After some discussion, the question was referred to a committee, consisting of one from each delegation to be named by the delegations.

REPORTS OF COMMITTEES ON REFERRED BUSINESS.

The Clerk: Have you any reports from committees? (Clerks answer, none on the table.)

The Clerk: I fear we may be crowded with reports later in the sessions. If there are no reports ready we will take up the next subject on the program.

Allen Jay, Indiana: I think it is very important that the committees get ready to report, I am afraid by to-morrow they will all come up at once, and there are other committees that will have to be appointed and will have to get together, and I am afraid we are going to have everything at the last.

Cyrus Beede, Iowa: I would like to know if it is arranged permanently as to the time when this Convention adjourns.

Allen Jay, Chairman of Business Committee: The arrangement is to have a session on Second Day morning

and if we do not get through we can go on for the balance of the week.

Francis A. Wright, Kansas : It is very important for some of us to know when we can get home.

Allen Jay, Indiana : With the days and evenings so taken up, it is impossible for the committees to get ready to report, but we can take up some other subjects this morning, and then take up the reports of the committees when they do get ready. We have power to have a session after that if we want to, but I do not think anybody thinks of anything else but to adjourn on Second Day.

Charles E. Tebbetts, California : We are here on important business. We meet only once in five years, and I hope that we are not going to rush away. I believe that as we are here we should have our plans arranged and if necessary we ought to stay until our work is complete.

Thomas C. Brown, Western : I notice at the heading of this program a clause which reads, " This program may be changed at any time by the meeting." I think it would be unwise to try to fix definitely a time for the adjournment of this Meeting this morning. I think we should go on with our program this morning.

Francis A. Wright, Kansas : I did arrange to stay if it was necessary. I asked the question because it is important for me to know right away when I shall be able to get home, as I have another engagement. I thought we might take up two subjects this morning, and that would leave a place in another session for the reports of these committees.

Albert J. Brown, Western : Mr. President, let us proceed with the business.

The Clerk : The point raised by Francis A. Wright is a good one. It might be well for us to know if we are going to introduce more than one subject this morning.

Robert E. Pretlow, Wilmington : It does seem to me that with the days and evenings so taken up, the committees have had very little time to give the subjects consideration outside the sessions, and if we could proceed with the program for this morning and close just as soon as through, we might expedite business.

The Clerk : Unless there is some proposition for us to act upon we shall proceed with the program.

METHODS OF PRACTICAL WORK AMONG RURAL AND URBAN COMMUNITIES.

BY ELWOOD O. ELLIS.

More important than method is the spirit of the worker. Some persons are effective anywhere. Put them in communities isolated or otherwise and they will always make themselves felt as factors of great influence wherever they are. But every member of the Church of Jesus Christ ought to make himself felt as an influence for good. There is no distinction between minister and layman in this respect; all are alike servants of Jesus Christ, and to the one who has a will to work there is a field of labor anywhere. Such persons welcome suggestions from any source, and that is the reason why it is proper that we should discuss methods.

I like, very much, the program of this meeting. It is so filled with suggestions as to how we may work, when we get back to our respective places of service. Work would better centre in a town for a radius of at least two or three miles into the country. The plan of having the meeting-house a half-mile or so outside of the town, as it used to be, however well it may have served its purpose in the past, is no longer adapted to the conditions that exist. I do not know why this plan prevailed so much with the Friends' denomination, but the time has come when the town is the centre. We cannot make it otherwise. To work against it is to work against the current of the day.

Of work in strictly rural districts, I am not prepared by any experience to speak. I was born a mile and a half from town, and spent all my boyhood days just that far from town in three different communities, but I have always been connected with the work of a meeting in or near the town.

The church building should be a centre. It is understood that it is a place of prayer, of ministry, and of spiritual power ; not that these are confined to any one place, but that it is especially appointed for these purposes and dedicated to them.

The church building should also be a social centre, supplying the social demands with social good, and thus counteracting as far as possible the social evils of the community. The employment of means to attract away from evil to good is always proper.

About a year ago I was passing through a large city, and with a friend was walking along a sidewalk, when we came to a certain church door, by the side of which we read these words : " Come in and rest and pray." I cannot express the feeling that that sentence of hearty welcome brought to me. Though I could not then take time to heed it, I felt a strong impulse to walk in, to sit down, rest, meditate and pray. I believe the time has come when our church buildings ought to be made a place of welcome to the weary passer-by. We should not permit the saloon to be open away into the hours of the night and early in the morning, and have the church building open only about twice in the week. Consecrated members of the Church should make the church building a centre that will attract sinners and wayfarers into its doors, and then lead them surely on to Christ. The need of a home of welcome, with proper and helpful attractions to persons weary, and lonely, and restless, and seeking diversion, is a great one.

There have been many social changes in the past few years, that have very materially changed the work for the Church to do, and to be blind to these changes and fail to adapt ourselves to them, is to fail in accomplishing the most effective service for Christ. A certain man walked upon a high bridge for the purpose of leaping from it and ending his life. Just before the intended act, a stranger spoke to him kindly, and soon learned from him his sad story of distress. He was given counsel and help in a wise and substantial way, and walked off the bridge with a new and better purpose, and afterwards lived years of

useful service. Every member of the Church ought to emulate the example of the stranger and discover the person who is in need of brotherly love and counsel. It is the duty of the Church to execute such plans as will bring it best into contact with the sinful, the discouraged, the needy, and then wisely administer to their needs.

I believe that meetings in towns might well consider the propriety of having reading-rooms established in connection with them. I was thoroughly impressed with this, when visiting in England, and I admire the centres there established by Friends, where persons may come in and read, write, obtain lunch, and have a place of many conveniences, that is opened under the auspices of the Church, the organization which above all others, has the right to reach the hand of help to every human being, no matter what his condition.

So I put it before you for consideration whether the time has not come, when, especially Friends' church buildings in the towns shall be provided with reading-rooms, with books, periodicals of the day, and with pictures hanging upon the walls. Here again, I was so impressed with the pictures hanging upon the walls of Devonshire House, London Yearly Meeting,—pictures of Friends, of historic value; pictures that told so much more in a moment than could be told in words. Friends' pictures are on sale at this meeting that are appropriate to hang in our meeting-houses, and which tell the history of our people that is worth the telling.

I would suggest also that there be writing material—letter-paper, envelopes, pens and ink, so that a young man, although a stranger, may know that under the care of the Friends' Church there is a place where he may sit down and write to his father or friend. We may properly become known as providing centres for convenience in these things, where persons will come and put themselves under the care and help of those who are spiritually-minded, and who will lead them into the best things.

Also, I think we ought to provide more as do English Friends, for lectures and entertainments of proper character, so there will be an inclination on the part of the

people to go to the church-building. A working Church is a happy Church, and is one in which the members have neither time nor inclination to talk about each other, nor to complain. It is one of our difficulties that we do not have enough for our members to do.

I believe the attitude of the Church ought not to be that of condemnation toward anybody. A certain elderly lady reproached a young man with severity and harshness, and the result was that she closed every avenue of influence she had ever held upon him. The Church should be wise in its approach to individuals. Only last Sabbath, a middle-aged woman told me the experience of her girlhood days, when a certain Friend, whose name you would likely all know were I to mention it, exercised great control over her by the prudence and wisdom he had. She was wild, reckless and careless and engaged in questionable things. On one occasion he said to her, "Does thee get something in dancing more enjoyable than in other things?" She replied, "Well, I like it." Then he said, "Just as long as thy conscience allows it, go on in dancing, but watch carefully to see if there is not a better way." In telling me of the incident she said, "Had he condemned me sharply, I should have turned against him, but as it was, it was not long till I was completely of his opinion and ready to defend it. I thought he was the best man on earth and would not do anything that I knew was contrary to his views."

There is in this a lesson for our profit. Our relation to the sinful world should be such as to prompt men to do right, because they respect and love, and desire to please and honor us in this way. In the organization of our meetings we should provide for coming into personal contact with as many as we can. As long as there is an unsaved soul in the community, the Friends' Church ought to be trying to reach that soul and save it. There is a key to every human heart and it is ours to find that key. "He that winneth souls is wise" is equivalent to "He that is wise winneth souls," and our wisdom is made manifest by the true test—our *success* in the great work of winning them for Christ.

The Clerk: The further consideration of this subject has been assigned to Alpheus Trueblood.

Alpheus Trueblood, of Indiana: There are three passages of Scripture that may be made the basis of all our Church and individual Christian life. John 16:13, "Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth." 2 Cor. 5:14, "For the love of Christ constraineth us." 1 Cor. 9: 22, "I am all things to all men, that I might by all means save some." Christ and his apostles do not furnish us with specific rules, for the government of the Church, and for our conduct in all the relations of life. Plainly it would be practically impossible to do so. It cannot be done in human laws. Instead of the attempt to meet the inventive versatility of fraud, by a corresponding versatility in the enactment of laws, the New Testament deals in broad principles, capable of universal application. There is one underlying truth which the Church must keep hold of in considering the subject of methods, and that is, that there is not to be one idle soul among all its members. There is an Arabian proverb which says, "He who knows not, and knows that he knows not is simple, teach him. He who knows, and knows not that he knows is asleep, wake him. But he who knows, and knows that he knows is wise, follow him." It would probably be difficult to classify our churches, but I venture to say that the majority of us belong to the second class.

There are very few who have any fair idea of the situation, or any conception of the possibilities for good which centre in the Church. Our subject takes on special interest when it is known that eighty per cent. of the churches in this country are in towns and cities of less than eight thousand inhabitants, and four pastors out of every five are in charge of town or country churches. Virtually a large number of these churches are unorganized.

Organization is the keynote of modern civilization. Organization is simply the proper distribution of the working forces. This will include methods almost as varied as the conditions of the different localities. The commander of an army orders a certain movement when

the enemy is entrenched on the hill, but he changes his tactics when he learns that the enemy has changed his position.

Some one has said that the great hindrance to the Church is the statement of "half-truths" and "glittering generalities." All efforts to reach a systematic plan of giving for the support of the Church, is met with the suggestion, that all we have belongs to the Lord, or the proposition to observe Decision Day in the Sabbath School by the "glittering generality" that every Sabbath ought to be a Decision Day. This is true in both cases, but when it is used as an argument against a definite time or plan for doing things its practical effect is to weaken the work. To ask what will become of the Church when its membership is absorbed in organizations for specific work, is very much like asking what will become of a great manufacturing establishment when all the wheels, belts and pulleys are in their places, and by this a proper distribution of the power is maintained. The Church will always be powerless when out of touch with God, and we can only be in touch with Him when we are in harmony with His plan; and His plan is, "To every man his work."

In urban and rural districts the columns of the local paper may be used to great advantage, if wisely managed, in keeping the interests of the Church before the people. News which the city editor might consider as entirely too tame to suit the taste of his contingent, will, because it is a part of the local interests of the community, be gladly accepted by the town editor.

Often a lack of interest is due to a lack of knowledge. The business man by persistent advertising creates a demand for his wares. The great Biscuit Trust says "Uneeda Biscuit" and straightway the American people needs a biscuit or thinks it needs a biscuit which amounts to the same thing. Not an Acme Biscuit nor a Star Biscuit, but the one they read about. The end is accomplished by persistent enforcement upon the consciousness of the individual, of the superiority of the article. Those of us who are divinely appointed to break the Bread of Life ought to have the inspiration which

comes from knowing that we have the only Bread, that will feed the hungry soul.

We have probably all heard something of the small attendance at the Sabbath evening service in most or all denominations. I think the matter has been magnified beyond what the merits of case would justify. We have said so much about the reasons why people do not attend church that a great many have come to believe that there is nothing to go for. Would it not be better for us to discuss for awhile the reasons why men *do* go to church, and then do our very best to provide the things they are looking for. Evidently there is something needed, and I believe that that something is within our reach.

The American people virtually spend their leisure time during three or four months of the year in the open, and it is well that they do. Would not a brief Gospel service in the afternoon and early evening in the parks with good singing and a short discourse full of soul food, and suggestions of practical help along the line of the difficulties of life, be as apt to catch the ear of the people, as many other things, all right and proper in their place. Experience proves that it would.

In the smaller places where there are no parks the evening service could be changed from the house to the church lawn, or some other suitable place, where we would secure a larger attendance and a new inspiration to this part of our work which seems to drag so heavily. This would help men to see that it is the message that we are emphasizing, and not the church edifice, and the forms of religion.

The demand upon the Church in a social way is greater now than ever before, and while men do not attend the services with the same idea, that they would a social club, yet as a rule they do enjoy a good social Christian atmosphere. It will be a long time before we can all have the "open church," but we can have right away the open home and open heart. If we do not have a church parlor, we may occasionally convert the audience room into a veritable reception room, where the church may spend an evening at home to its members.

And now, finally, we can make no hard and fast rules. If our ministers and other church leaders are men and women of God and of close observation as we ought to be, the matter of methods will largely adjust itself.

There are no automatic self-acting plans, that will run the church. "Eternal vigilance is the price of liberty." Plan your work and work your plan. Organization is economy of time and methods and money. The Gospel needs sometimes a good airing. Nothing is ever gained by magnifying our difficulties. Methods necessarily change, but what of it, it is for us to help men to fill the new forms of thought and activity with the spirit of loyalty to God and love to man.

Making new church history is more important than trying to live on the dry bones, of ancient church history. The one aim of the Church should be, to bring men into a higher and nobler life, and any method that will help us to do this should not be too quickly discarded.

The Clerk : The subject is now open for general discussion.

David E. Sampson, of North Carolina : May we bow our heads in a word of prayer ?

I wish I could express the feelings I have this morning as this subject is brought before us. We are all well aware of the wondrous changes that have come over this country, and especially do we realize it in the rapid development. Throughout the country the families are going to the busy centres of industry, and the rural meetings are to a large extent separated, and it looks as though some of them would almost be neglected ; yet we turn again and are glad to see the meetings building up in our towns and cities ; but the nucleus that builds up these churches comes from the country in almost every case. If this shall go on our country districts must still have our support, our prayers and our effort. I know the distance between one point and another in many cases is great, and in many places the roads are very bad. The sacrifice is closely allied to that which is required of those who seek the foreign field, and yet if we are going to do the work and follow the pattern of Him who walked

through the valleys and over the hills from village to village and from home to home, we must follow that same course. There are the children in the country, and in a few years they will be young men and women seeking positions and flocking to the towns. We must get them in the country if we expect to use them in the towns, where they will find their future homes. I therefore earnestly plead for a systematic, persevering, loving effort for those who live in the country. I want to emphasize the opening sentence of the first speaker. More important than all system and everything else is the spirit of the one that goes. If he does not have a willingness to go, a real yearning for the souls of those with whom he is thrown in contact—it may be only once a month, as he goes from place to place—if he does not have that spirit, he will soon grow tired of his work and have fewer people to listen to him when he gets there ; but if he has that baptism that comes from the great Father above, he will have a place given him in the hearts of the people, and the children will flock around him ; they will be glad to see him and will learn to be interested in the cause he represents. I desire that we should realize that this needs to be kept up continuously. Itinerancies have done more in the little experience I have had in North Carolina to establish meetings and keep them going than any other one thing that I know of ; and while we are glad to see the meetings developing in the settlements, we want to remember that they need to be continually fed by those who come from the country. That is where we first get them, and I pray that we will not lose sight of this, and not only rally around the meetings which are to be found in the meeting-houses, but that we will avail ourselves of every cross-road and every school-house where we have no meeting-house, and at the cross-roads and in the school-houses we will preach the same Gospel that always attracts and builds up, and as they come under the power of that Gospel they will fall in line with His work and we will have those coming on, who, when some of us have ended our work and served our day and been laid away, will take our places and do better

work than we have ever done. May God ever remember the rural districts.

Levi D. Barr, California: I wanted to quote a passage or two of Scripture written to all nations, that My house shall be a house of prayer—a place of worship. It is also declared by the great Apostle of the Gentiles that by the preaching of the Gospel the salvation of the world is to be accomplished. I believe as members of this Five Years Meeting of Friends we had better be slow about running to remedial agencies until we have extended our commission. I know in the city, teeming with life and the problems of life, and in the country where men and women are absorbed with the things of this life where they become calloused and hardened, it seems that the doorway is somewhat closed. And other words and means will take the place of that truth of God. But the spiritual life of a man or woman who comes from the busy world, from the cares of life, will not be built up or strengthened by any institutional means whatever. I have heard on the right hand and on the left busy men of affairs, who, when they go to church, often at the hours appointed for divine worship they find, so they say, that there are means and methods employed to occupy the time, such as lectures, soloists introduced to entertain the people, when they need salvation. Beloved, we cannot compete with the world in the question of entertainment. This old world does not need entertainment. Thousands of men and women are dancing to the music of the world, the flesh and the devil when they ought to stop a little and hear the Gospel, "Except ye repent, ye shall all likewise perish." I believe friends, that the Church should bear that message. Somebody may say, that is what we aim to do, but I am sure that men and women should be more concerned about hearing the Gospel; that is what they go to church for, and while the old Gospel ship is being tossed here and there, there is not time in this mad rush in which we are hurrying forward for the Church to undertake to change things by seeking to cater to these things. I trust that this conference shall take a position on this question that shall not be any uncertain position.

Charles H. Jones, New England : I want to emphasize very strongly one or two points bearing on the remarks which have been made. This question of the relation of the Church to rural and urban communities is certainly not of secondary importance. The matter of idleness—there is an old saying, “Satan finds some mischief still for idle hands to do.” The working Church is a growing Church. The Church that solves the problem of how to keep its members at work, has solved the problem of its relationship to communities, whether in the cities or country. In regard to methods—in a great many places Friends have made a mistake, a sad mistake, in confounding methods of work with the principles of the denomination. The principles of the Society are unchangeable and the methods are as changeable as the age we represent.

A man cannot do business as his father and grandfather did. He must adapt himself to his age and environment. The Church must do the same in regard to the methods she employs to carry forward the work which has been allotted her. Every member of the Church of Jesus Christ, as a result of his membership, becomes a responsible party in the Church, and upon him or her rests the responsibility of carrying out the divine commission—“Go ye into all the world, and preach the Gospel to every creature.” Every living member of a living Church has a work in the harvest-field. It is not a question of methods but a question of results that you and I are interested in to-day. I want to leave this thought and it is a practical one for ministers or laymen ; we are all servants of Jesus Christ commissioned to preach the everlasting Gospel.

Harry R. Keates, New York : I want to say that I think we are indebted in these discussions to those who have prepared the papers, though we may not agree with the premises in the case. It was said by the first speaker we have all, in the past, placed our batteries in the most unfavorable position. We have placed them where the enemy was not. I think the principle in the parable of the marriage feast is what we ought to recognize in all

our work. First, the invitation was given to the house of the King—a rich man in the center of population—they failed to respond, and then there was the message to go out into the streets and lanes of the city, and yet there was room, and then there was the region beyond, and he commanded, “Go out into the highways and hedges and compel them to come in.” John Wesley’s motto was “All at it, and always at it.” Sam Jones says the trouble with the Pastoral question is that the Church calls a man for its pastor and expects the Gospel chariot to roll on, but generally the pastor is found in the shafts and the people all on the inside sitting down and taking it easy. If you will go back to the first principles of the Society of Friends you will find that the whole body was incorporated into the life of the Church. I think we ought to have the highest conception of the truth.

There are some methods which we ought to observe. The Church ought to be an active force reaching out with its influence and consciously and unconsciously bring people to Jesus Christ. How are we going to serve Him? Are we going to serve Him as if there was nothing in it? I think there are some methods that ought to influence the young people. In the days of George Fox, when he went out to see how the Church was prospering he found that some of the most startling ministry heralded from the young, so I think in the centers of population and in the country, the young and the old ought to take hold and build up the Church. Our eyes ought to be open for opportunity. The Church should send some committee to visit every one who moves into a community and see where he belongs. There ought to be others to call upon him, and show their sympathy and help. These and many others are practical methods which we ought to take hold of. The main object is to lead people to the Lord Jesus Christ.

Isom P. Wooton, Iowa: I have but little to say with reference to the central work. It has been brought out by Ellwood O. Ellis. I think they have spent about eight thousand dollars at his meeting (Richmond, Ind.) to make it practical, but this is not a rural district.

When an individual is to work in a rural district it seems to me the first thing to do is to make a survey of what he has to operate on. Now the central work has drawn from the rural districts and outside of our largest cities, the most neglected portion is from one to five miles out of the city. Everything is centered in the city and the young people of these districts are left out. It is the business of one going into such desolate places to make a centre of his own, and every one of these centres ought to be a training school, so that when the boys and girls move into the city they will be fitted to take up the work there. Boys and girls that have been neglected in that district ought to be educated in regard to religious work. They should feel they are a mighty factor in that work. That is a thing we ought to impress upon them, and if we succeed we will bring these boys and girls over, they will forget the gossip of the neighborhood, and will labor in the Lord's work. Boys and girls in the country are more susceptible of impressions from the conscience side than those in the city. They see the iniquity and ungodliness of the city more than the boys and girls in the city who become so accustomed to seeing it, and there is a chance to reach these boys and girls out in the country. We must keep the boys and girls impressed with the fact that they must prepare themselves to meet the wrongs of the cities with positive work that at least will modify the iniquity of the cities. It is the business of the pastors to tell the boys and girls that out of the great workers in the cities nine tenths of them have come from the boys and girls of the country. It is a fact and needs to be impressed upon them that they are in the greatest school ever organized and by this means you can make them feel the importance of the work they are engaged in, and they won't want to run into the city quickly but will wait to prepare and go to the work of the Lord.

J. Walter Malone, Ohio: I am very much interested in how this meeting is putting first things first, but there are just four little words that I want to leave this morning, the words of the Master who said "Go ye,"

for we cannot wait for people to come but must go, "Go ye," "All power is given unto me," "All nations and all people," and "Lo, I am with you always." So, beloved, if we come to God, who has promised all power and let us make our meetings a fire—I have noticed people always run to a fire—some say, well, if you are going to keep your fire going you will have no crowd. God will fetch the people together if we will keep the fire going; you will have no trouble about the crowd. I believe God wants us to keep the fire going. A man came to our mission once from one of the worst of neighborhoods and said they wanted to join the mission. Where did you hear the Gospel? We never heard it. When did you meet a missionary? I never met one. Why do you want to join the mission? That is the point sir, that man from my community got up here in the neighborhood; he was the worst man, a drunkard, of my town and he came back sweet as heaven and we want that same Gospel out our way. So I want us to make our meetings a place where something happens, which means service—lives. We are to save the world and by the power of the Holy Ghost we can do it. Let us preach the old Gospel of Jesus Christ that Jesus and Paul preached and we will have the result that they did or I will throw my Bible away. The old Gospel is as powerful as it ever was.

James Carey, Jr., Baltimore: One of the speakers referred to the fact that we must set our members to work. At home there is no trouble about work. All our factories and warehouses are running full tilt and every body is occupied. It is not a question of being occupied, it is a question whether we are giving enough time to the work of the Church. Now, of course, there are a great many people who are not their own managers. There are a great many prosperous people in the Friends' Church; there are merchants and men engaged in other business whose time is taken up very closely, but there are others, especially the women, who, though they are anything but unoccupied, can work out their own time better than some of us men, and I believe when we go home from this meeting that we ought to think over the

different work this Five Years Meeting has given us to do and the work at home, and try and arrange our time to do it. I have thought that a real, true Friend cannot make as much money as a person not a member of the Society of Friends. We have a certain work to do, and one of the first things we have got to have is the time. We must think over very carefully how to arrange our business and affairs to get that time, and it cannot be gained without sacrifice.

Richard H. Thomas, Baltimore: I want to say how very much I enjoyed the papers. I also very strongly endorse the thought that the great object of the Church is to bring souls to the Lord Jesus Christ and build up the kingdom of God on the earth. It is very important for us to bear in mind that there are very many ways of serving the Lord. The best way of sowing seed is to sow seed in prepared ground, and while it is very true that it is not the Church's duty to amuse—it is not the Church's duty to do anything of that kind,—yet it is the Church's duty to have its hand on every avenue of life, to make every one feel that it has an interest in him or her, to make the young people feel that the desires which God has placed within them are not simply to be left to develop of themselves, but to be directed and made use of. The church that takes the position that it has no care for the amusements and things of that kind of its young people and its old people, is very far from doing its duty. The desire for amusement is not only natural but is absolutely essential to sound health and growth. A man never becomes the man he ought to be unless he has the proper amusement while young. The Church should make the young people know that it does care whether they go to bad things or good things. I hope no one will misunderstand me. When we come to our church services nothing should enter into our services but the things of the Lord and the proclamation of the truth; anything in the way of mere amusement is utterly out of place. The attention of people is to be drawn to Jesus Christ—coming, dying, rising again, and coming now into our hearts to live there and abide there forever. There is one thought that I

wish to emphasize, a passing word of encouragement to people in small meetings, you that feel that you cannot cope with the organism in great cities. The thing for country meetings to do is to understand the duty of individual faithfulness. Each one can keep on the outlook for some one to bring to the Lord Jesus Christ, whether we bring him to be a member of the Friends' Church or not.

There is a saying that I believe is too true, that "While God made the country and man made the city, the Devil made the small town." There is no place where there is so much wickedness as in small country villages. There is no place where the Gospel is needed in all its purity more than in the small country towns; no place where it is more important that it shall be preached than just there; and in these small country towns and meetings no one need be discouraged, for every one who names the name of Christ ought to feel that he has received a commission from the Lord Jesus Christ to go after every lost soul, and as long as there is a soul in bondage that he has any influence over, he should strive to bring him to the Lord Jesus Christ.

Levi Gregory, California: I propose or move that this matter be referred to the Evangelistic and Church Extension Board.

Allen Jay, of Indiana: We have with us a person who has been working in Manitoba and who knows all about this work. I should like to hear from Alma G. Dale.

Alma G. Dale, Canada: We cannot dictate to each other as to the methods we should pursue in our work. If you find your place you will find it at the foot of the cross; you will find it in the baptism of the Holy Spirit; and then, as you feel the call from the Lord you get down and ask Him to furnish you your place, He will give it. It may be to leave your home of comfort and go out into the far-away places and live as the people live; but as you go you can realize that every soul that comes across your path you meet and touch for good or evil, and

then you expect to give an account in the day of judgment for that soul; you go into their homes, you sit down and eat the tough meat, you partake of the black bread and sleep on the sod floor, and when you get to that place you touch them for God and for Heaven and eternity. We are living in too soft times. We talk about sacrificing; we are not sacrificing for God; we are taking the fat of the land. Come to the place where you can divide your last dollar with some poor person and trust God for the next one, and you will get to the place where you can do efficient work for God. I tell you the world has never been at such a stage in its history when it so truly needed the Friends' Church as it needs it to-day. I tell you oftentimes one woman can do more good on the plains and in the slums than ten men can do. I had a primary class in a mission Sabbath-school for a year and had some children out of some very poor families. There were two little girls out of one family, and one of these came one Sabbath and the other the next, and I wondered why it was that Jane came one Sabbath and Mary the next; and I noticed that when Jane came she had a blue bow on her hat and when Mary came in she had a red bow. That was the only difference in the dress. The mother, to hide the deficiency in clothing, had provided these two bows. A man would have been there for ten years and never found out why Jane came out one Sabbath and Mary the next. When I go into these homes I meet women that never hear the Gospel from the first week in November till the first week in April. May God help us to be right down with our brother; get down on the same level; take off the cloak of pride and put on the cloak of humility. It is no place for lazy people.

Albert J. Brown, Western: I second the proposition made by our brother.

Solomon B. Woodard, Western: I heartily endorse the papers and all that has been said, but there is one part of the subject that has not been touched upon, and that is in bringing this right into our homes, and it seems to me we fail more than anywhere else in not bringing the practical work right into our families. If we would

make the Church work—the work that we are called to do—if we would make that the primary point above all our secular work before our children, and talk with them with the common sense that we apply to our business obligations, we should educate them to have an interest in the work that lies so near our hearts. Then when they come in contact with individuals they will know how to work and will have a desire to work in our Church work.

Jacob Baker, Ohio: I believe that every sermon ought to be new-born—ought to be under the fresh inspiration of the Holy Ghost, and where that is the case and where we are down to the level of the common people in our lives, so that we can assist and sympathize with them in their cares and trials, we shall have a greater hold upon them than we could have by any human plans to direct them.

When the matter of the country was before us—I looked back to David as a shepherd—I looked back to Gideon upon the threshing-floor—I looked to Elisha as a diligent lad—and I think of the country lad of to-day and I want to say, God bless him who has come from a country home, and may God touch us with a real spirit of love for the country folk, and I want us to live among our country folks with the spirit of God that will make us a center of attraction everywhere.

Clerk: It is moved and seconded that this subject be referred to the Evangelistic and Church Extension Board.

(Carried.)

Clerk: We have in the audience the Rev. E. S. Ufford, who is the author of the hymn, "Throw Out the Life-Line," and there has come to the table a request that we ask him to sing that hymn. If there is no objection, and I think there will be none, we will ask him to sing it at this time.

Rev. E. S. Ufford, of Massachusetts: I am provisionally with you this morning, passing through this city on my way to the coast, as I go to bear the Life-Line around the world. It gives me great pleasure to sing it to you as I go. I have sung the hymn in a great many

parts of the country—in Whitechapel, London, and in Paris. May God's blessing rest upon this hymn as I sing this hymn which I wrote, I hope, under the blessed inspiration of the Master.

(Sang the hymn.)

(A recess of five minutes was taken at this time.)

Clerk: We will call for names to constitute the committee which was to be selected during this recess.

• (For names of Committee on Catechism, Quarterly and Hymnal, see Minutes, Sixth day, Morning.)

Clerk: We are now ready for any business that may come from the Business Committee.

James Wood, New York: The Business Committee directs me to present these resolutions for the consideration of the meeting. (See Minutes, Minute 63.)

(Reads resolutions against Lynching and Lawlessness.)

Clerk: We will take these resolutions separately. What will you do with the resolution just read?

Delegate: I move that this resolution be received.

Robert L. Kelly, Indiana: I move that this motion be amended to the effect that the Legislative Committee be instructed to propose some means of presenting this to the different Legislatures.

Clerk: I would rather have that in a separate motion.

Cyrus Beede, Iowa: I would like to have the Indian included in that resolution.

Delegate from California: In respect to color, we have the Chinese.

Clerk: I think the intention of the resolution is to cover all classes. It is moved and seconded that this resolution be referred to the Committee on Legislation.

(The motion was carried.)

Clerk: I will ask Robert L. Kelly to state his motion again.

Robert L. Kelly, Indiana: My motion was that the Legislative Committee be empowered to take such steps as are necessary to bring these resolutions to the notice of the several States.

(Motion carried unanimously)

(James Wood reads Resolution, No. 2, on Plans for Improvement of the Negro.)

Richard H. Thomas, Baltimore: I feel rather sorry that that has been proposed. It seems to me that the Society of Friends, which took so much care and labored in behalf of the Negro before he was set free and labored for a number of years after he was set free—has been negligent to a certain extent of its duties. I do not think the duty of the Society of Friends is exhausted by simply having a duty on the legislative side. Therefore, I should be very glad if the Business Committee is willing to have the matter referred to them with the request that they again carefully consider the matter, and see whether the proposition made by Professor Woody is not practical that we have a special board for the interest of the Negro. I believe that as members of the Society of Friends that it is a step which we should be first in taking.

James Wood, New York: The committee has given careful attention to the point raised by Richard H. Thomas, and it is seen at once in regard to the holding of property some legislation would be necessary, and there seems to be no other body in this meeting to whom this subject could be so properly referred as the Committee on Legislation. If referred to some other committee, it is quite likely they will have to have aid to carry out the plans that will be presented.

John W. Woody, North Carolina: The basis of the proposition as suggested by our friend here simply brings out this thought. A committee appointed by this Meeting for the purpose of the elevation of the Negro can work with better effect, in case it is not necessary for legislative work to be done, because the work must not be in the least sense political. Those of us in the South feel this subject more than any of the rest of you can. The question is right in the midst of us. The best people of the South have made up their minds that this race must be elevated, and this movement, should it work with the best results, ought not in any way to touch legislation—it should not touch the political movements of the country in any way. For that reason a Board could work

more efficiently throughout the whole South, and it would be very easy for the Legislative Committee to reinforce the other committee without seeming to have any contact with it, but wherever you come before any Legislature in the South you touch the political interests of the country. Now, none of you know probably better than I know that if you go there it goes through as a Republican measure or a Democratic measure—it touches legislation—it comes more or less to one of these parties. Now, if this board should be separate, and get the help of these best white people, and then take hold of the colored race as well as the white race, it seems to me that we could direct a work that would be fruitful in the line of work that we are wanting to bring about. Now, I do not speak of this because of my interest in the white man in the South but because of my interest in the civilization of the country. Where I am living it is the white race as well as the colored race—they are limited in their industries, it is our purpose to make them efficient in their industries.

Benjamin F. Trueblood, New England : I think this Five Years Meeting ought to show a great deal of respect to the wishes of our friends from the South, in as much as they know more than we do, and as their judgment is that a different course would be wise, I think we ought to take steps to do this.

Francis A. Wright, Kansas : I would like to hear the resolution read again.

James Wood. New York : I think the best way is to refer it back to the Business Committee, I therefore move that the Resolution be referred back to the Business Committee for further consideration.

(The motion was carried.)

Clerk : We will hear the next resolution.

(James Wood read resolution, 3, commending the work done by several of the Yearly Meetings on behalf of the Negro.)

(Motion that the Resolution be approved carried.)

(James Wood read Resolution, 4, concerning the work of the Associated Executive Committee on Indian Affairs.)

(On motion, the resolution was approved.)

(Announcements were made and the meeting was closed with prayer by William P. Haworth.)

Then adjourned until 2.30 P. M.

SIXTH DAY AFTERNOON, TENTH MONTH, 24.

The meeting was called to order at 2.20, by Ellwood O. Ellis.

Clerk (E. O. Ellis): The delegates will please take their places promptly and we will have a little time for devotion and it is not a fit time for devotion unless there is perfect quiet.

Charles W. Sweet, Iowa ; and James M. Estes, Ohio, offered prayer.

Charles E. Tebbetts, California : I want to say, dear friends, that I come to you with no hobbies to present. The subject I am to speak upon is not one of my own choosing, but I have approached it, and every step of the way has been with earnest prayer that the outcome of this consideration might be for the strengthening of the Church of Christ and for the advancement of His kingdom. I trust that in this same spirit of prayer what I shall say shall be received this afternoon, and that whatsoever is said shall be in this same spirit of prayerful consideration—seeking the advancement of the kingdom of God.

PRACTICAL ASPECTS OF THE PRESENT TREND OF RELIGIOUS THOUGHT.

BY CHARLES E. TEBBETTS.

Every advance in man's investigation of God's work in nature, and His dealings with man, make necessary a readjustment—not of the *Christian's faith*—but of our conceptions of what God has done and His ways of working. *Only God is omniscient. Man is very finite.* The horizon of his knowledge is exceedingly limited. At his best he can but confess, with Newton, that he is but a child playing upon the shore of the vast ocean of that which may be known.

Within the realm of the spirit, he is capable of contact with the infinite, and may know all that is necessary for his safe passage through the wilderness of this life into the glories of the future ; but in the realm of the intellectual he is but an interpreter of the records left in nature of God's handiwork, and in revelation of God's dealings with man in the past, and His purposes for man in the future.

As an interpreter he can but "know in part," and in this partial knowledge there must needs be many crudities and mistakes, which can be only gradually corrected by more careful investigation of the material which God has placed at his disposal. It is man's privilege and duty to search out that which may be known and reverently read of God's thought in the pages of nature and revelation. To successfully accomplish this, requires almost infinite patience in the comparison of all the records open to him. And the results, at the very best, can only be an approximation to the absolute truth. New sources of information will be constantly opening to him, and these will all the while be correcting the mistakes of previous study.

The great trouble has always been the lack of humility—in the modest appreciation of our own powers as interpreters. In our over-confidence, both in scientific study in nature and in theological study in revelation, we have too often placed our superficial guesses at truth upon the plane of assured knowledge. To quote a remark of Dr. Behrends at the Ecumenical Missionary Conference, "The great trouble with us is we know so many things that are not so." The result has been most disastrous in the so-called conflict between science and religion, and in the wordy warfare of past generations between the different sects of the Christian Church. Fiercely has the battle raged over questions of science—whether the earth is round or flat ; whether it or the sun is the centre of motion ; whether the earth was made in six of its rotations, or through immeasurable ages ; whether present forms of life were spoken into existence by the *fiat* of the Almighty or came to be by slow changes through long ages ; over questions of theology—predestination and

free will ; forms of church government ; modes of administering the so-called ordinances ; certain questions of eschatology. Over such questions as these, men have been pronounced heretics, excommunicated from the Church, burned at the stake—literally and figuratively ; the Church of the living God has been divided, the body of Christ rent asunder, discord between brethren, suspicion, anger and hatred have taken the place of Christian love. Is it any wonder the world has looked on doubting the verities of a religion manifesting such bitter fruits? When the smoke of battle has cleared away, it has been found there were no irreconcilable differences after all. The records of nature and revelation have not been in conflict. They have been questions of interpretation only ; it has simply been shown that human judgment was not infallible.

It would seem that Christians should by this time have learned wisdom by experience and have quit their useless controversy. We may thankfully acknowledge that most of the old bitterness between the different denominations has passed away, and that a much better understanding exists between the theologian and the scientist. And yet we are frequently made aware that suspicion of brethren is not entirely passed. Every little while some brother is impaled with the charge of heresy. There are still occasional hints of a broken fellowship, unless the thoughts of believers are held strictly within the limits of the older interpretations. I trust that in a Quaker conference Christian love may rule supreme while we candidly discuss some of the practical aspects of the present trend of religious thought.

I cannot speak as an authority upon the subject, as my work for the last fifteen years has been under such pressure in other fields that I have read no work either expounding or opposing modern theories. It is impossible, however, for a person to intelligently read such religious and scientific articles as find place in the current literature of the day without being impressed with the fact that great changes have taken place in the scientific and religious thought of the last quarter century. I suppose

it to be a fact that evolution in some form is generally, perhaps unanimously accepted by those who have given careful, intelligent study to the questions involved ; and that there are no text books now issued and no institutions of higher education of any standing that do not receive it as a fundamental hypothesis in all science teaching. If I rightly understand, higher criticism in its relation to the Bible investigates the books contained therein as to their date and authorship, and the place they are to occupy as history or literature. I suppose it is a fact that as a result of these studies the views of some upon these points have been materially modified. The practical questions for us are—what place shall we give these teachings in our own scheme of thought, and what should be our attitude as a Church in regard to them.

We may group those who devote themselves to these studies into two classes : First, Those who investigate from the standpoint of opposition to the Bible. Such are likely to make extreme claims more or less sensational in character with a fondness for startling religious people ; they enjoy any evidences of anxiety upon their part for the safety of their convictions. The less attention the Church gives them the less trouble there will be from that source. A second class, studying from the standpoint of a Christian faith, desire to ascertain the truth. They are constructive in their work and are the real defenders of the faith. Because of different points of view there are great differences in the claims made ; and most of us have not the data at hand nor the time for sufficient investigation to rightly decide upon the merits of the controversy. It must be left to Christian scholarship. There it may safely be left.

A question of immediate and practical interest for us is : “ Are there any indications that tend either to excite or allay anxiety as to the outcome. The claim is made that there is unusual indifference on the part of the people to the claims of Christianity ; that there is a lack of conviction for sin, and of real heart seeking after God. Some assert that this indifference is caused by the views promulgated by modern scholars. It may be admitted that there

is far too much indifference among the people to their spiritual needs. But if modern thought be in any considerable degree the cause, we ought to find indifference and skepticism greatest in our educational centres where advanced thought is supposed to exert its strongest influence.

Now the fact is just the reverse of this. There is no organization so closely in touch with student life throughout the world as the Y. M. C. A. I present the following communication received a few days ago from the international headquarters :

“ NEW YORK, OCT. 2, 1903.

“ Your letter of Sept. 25th making inquiry concerning the religious condition of the colleges and universities in Europe and America has just been received. In America evangelical Christianity is undoubtedly a more vital power in the lives of the students than at any previous time during the last century. The proportion of members of evangelical churches in the 690 institutions of learning in which there are Young Men's Christian Associations is reported to average a little over fifty per cent. The religious influences exerted upon the students by professors in the smaller denominational colleges are much the same as in former decades, as far as we can ascertain. In the large universities of an independent character the professors do not have opportunity to exert as direct a religious influence upon students, and in not a few cases their influence is not in the direction of positive Christianity, although by far the majority of the professors are evangelical Christian men. On the other hand, the voluntary religious activities on the part of the students themselves exert an influence upon student life such as has never been experienced before in the history of higher education. The result is that there is more study of the Bible and deeper interest in missions and a greater respect for Christianity on the part of students than ever before, and as far as we can ascertain a larger number of students are led to become Christians each year than in preceding

decades. The conditions in Europe are not so pronouncedly in support of evangelical Christianity. As far as we can learn, a smaller proportion of students are evangelical Christians in the positive sense of the term. Agnosticism, materialism and rationalism are much more common; and yet, also in European universities a nucleus of earnest Christian men is found in practically every institution who are beginning to exert a marked influence in the direction of vital Christian living. The conditions in the universities of Great Britain and Ireland are much more nearly like those in the United States and Canada, and each year the university students are themselves assuming a larger share in exerting an organized influence to reach their fellow-students. This is chiefly in the direction of the development of the religious life of those who are now Christians. The influence of certain professors in England and Scotland, following the example of Prof. Drummond, is quite pronounced in promoting Christian living.

“Very sincerely yours,

“H. P. ANDERSON.”

“To Pres. Chas. E. Tebbett, Whittier, Cal.”

Every person familiar with college life knows, as the above evidence shows, that the influences toward evangelical Christianity are far stronger in those centres than ever before. The most enthusiastic and spiritual gatherings of the present day are those of Christian students. Modern missions had their rise, in this country, among college students, and nowhere at the present time do they receive more intelligent study and more hearty support. That at the very time that indifference rules in the world at large, there is an almost universal uplift in evangelical spiritual life throughout the educational centres of the world, does not indicate that so-called advanced thought is strongly detrimental to religious influences. Even in the rationalistic centres of Europe evangelical Christianity is gaining, and shows that the extreme form of destructive criticism is losing its influence. I can bear personal testimony from an experience of over thirty years in connection with student life in various fields, in all of which the

claims of modern thought were candidly considered, and such as seemed reasonably established freely received, I have never known a student turned aside from the Christian faith. I have known two young men from Christian families, placed between the two extremes of rationalistic thought on the one hand and blind denunciation of modern thought on the other, who became skeptics. Openness to all forms of possible truth and absolute candor in considering all claims is the only safe place for the Church to stand. The advice of Gamaliel to the leaders of religious thought of his time, when they would condemn the teachers of new ideas, is still sound and safe. Any other course is likely to exaggerate the evils without accomplishing good; if the views advanced be false, open denunciation and heresy trials simply advertise them the more. Condemnation for heresy, even if just, enables the heretic to pose as a martyr and gain the sympathy of the world; and if unjust, as it generally has been throughout the past, it arouses indignation against the Church and destroys its power as a witness-bearer to the truth.

Again, to cling to old interpretations and to denounce the new when they have been generally accepted, is to destroy one's power of reaching intelligent men with the truth. A person may be a true believer and teach correct conceptions of all the essentials of faith; but if he persist in declaring that the earth is flat, and that to believe it round is to deny the Bible, he cannot expect to reach intelligent men with the truth. He will make skeptics rather than believers.

The practical conclusion I believe to be that the whole controversy should be left to the tribunal of Christian scholarship. Before the open light of thorough investigation the truth will be established and error overcome.

I must briefly touch upon a few other practical phases of the question:

First, Confidence in the leadership of Christian scholars should take the place of suspicion. Ever since the days of Paul, the Christian scholar has been the strongest human factor in the promulgation of the truth. His

spirituality is certainly as deep, and his love of truth as strong as that of any; and his opportunities for investigation, and his ability to sift out false claims from true are immeasurably superior. The history of the Christian Church in all the ages of the past have assuredly established his claim to our confidence and honor.

Second, The Church of Christ should always have deep reverence for truth. While all truth is not equally important, all truth is sacred. Any statement of possible truth should be treated with respectful consideration and not with derision. If evolution be a possible mode of God's work, we do not honor Him by treating it lightly. If we show irreverence for that which is God's truth to the scientist, we may have ourselves to blame if he lack reverence for those truths most sacred to us.

Third, We should welcome light from any source. Superstition and error always thrive where investigation is suppressed. Truth always delights in the open light of day.

Fourth, New statements should neither be hastily received nor condemned. If they seem to be inconsistent with Biblical statement, it may prove to be only with our interpretation. The Berean attitude is always the correct one. Search the Scriptures carefully to see whether, after all, they may not be perfectly reconcilable with the statements that are new to us. In this searching make wise use of the thoughts of other interpreters; our range of vision may be too limited; other eyes may be keener. Personal conference with those who love our Lord, and who hold other views is most helpful in broadening our outlook. Discussion with those who deny our Lord should be with great caution; it is rarely helpful to either party.

Fifth, The best place for the consideration of such themes is in open conferences, where devout Christians may candidly and lovingly compare their divergent views, and by personal contact and the sweet fellowship of the devotional service may learn to love as brethren and respect each other's Christian spirit, though they may not see eye to eye.

Most emphatically the *sermon* is *not the* place for such discussion. The clear presentation of the awful fact of human sin and failure, and the glorious remedy through salvation and redemption in Christ Jesus and the help of the Holy Spirit, is a theme amply sufficient to occupy the time and strength of the Christian pulpit. It is no place either to air the new views of modern thought or to hurl anathemas at those who hold them. The apostolic rule was this: "That which we have seen and heard, that which we have seen with our eyes, that which our hands have handled of the Word of Life—that declare we unto you." The closer we adhere to this practice the more completely will we fulfill the mission of the preaching of the Gospel.

Sixth, What are the bearings of this question upon the integrity of the Bible? It has not been shown to be in error in any important statement of fact, nor has any essential doctrine been touched by any statement of modern thought that has received the general approval of Christian scholars. Rationalistic critics may claim that its veracity is overthrown, and Unitarians may claim that they invalidate the doctrines of sin and redemption; but the veracity of the Bible and the truthfulness of the doctrines taught were never so strongly established in the thoughts of intelligent men as they are to-day. That it should stand the test of the severest criticism and be found not inconsistent with verified facts of the latest science is one of the strongest proofs that it is not of human origin.

Human interpretations have been shown to be at fault. Certain ideas have been read into the Bible that were never in its text. It is a revelation of God to men and of His will for them. It uses facts from nature to make clear God's relationship to His creation and to illustrate His truth; and in doing so it uses language that could be used with perfect consistency by the scientist of the twentieth century. It sets forth God's purposes in the history of His chosen people. It teaches the most sublime truths in the form of philosophy, oratory, poetry, parable and allegory. It may not be always easy to determine in

which category some special portion should be placed, but the truth taught and the integrity of the word is entirely independent of such questions, as they are also of questions of authorship and date.

The Bible is still, as Gladstone calls it, "The Impregnable Rock of Holy Scripture." In its pages, as nowhere else, are found help for the tempted, comfort for the sorrowing, courage for the faint-hearted, inspiration for the living, and everlasting hope for the dying.

When the heathen prince asked good Queen Victoria "why the difference between the degradation of his own people and the blessings enjoyed by hers," she gave him a copy of the Bible, saying: "This is the foundation of England's greatness." Any book whose teachings can lift men out of the slime of sin to a noble manhood; that can lift tribes out of savage cannibalism to devoted Christian living; that can lift nations out of barbarism to civilization, needs the support of no human hands to steady it from falling. Years ago infidels prophesied that our Bible would soon be a book discredited and unread. But to-day no book approaches it in the eagerness with which it is sought after. It never was in so great demand among the people in any former generation, and never before so reverently studied in our centres of education. For it we have nothing to fear. It is still able to make wise unto salvation through faith which is in Christ Jesus.

Clerk: We will have a further presentation of this subject by J. Ellwood Paige, of New England Yearly Meeting.

PRACTICAL ASPECTS OF THE PRESENT TREND OF RELIGIOUS THOUGHT.

BY JOHN ELLWOOD PAIGE.

Whoso toucheth this topic toucheth the apple of the eye, and in approaching it I wish us to have clearly in mind the proposition laid down by Paul in his epistle to Timothy which was read in the opening of our first session in this house, "The servant of God must not

strive." A discussion of a subject does not necessarily imply a marshalling of antagonistic forces, but rather a comparison of views in the effort to obtain light upon the matter in hand and to come to correct conclusions.

From a general view of some of the trends of the religious thought of our time the outlook is hopeful. There is a growing and deepening desire to obtain a strong, comprehensive grasp of truth, not of opinions and deductions which are the result of other men's thinking but of truth itself and for the real love of it, and men come to conclusions based upon their own research, and I am thankful in the belief that they go about their task with a divine illumination and guidance, something which they have obtained because they have devoutly sought for it. If there was ever a time, we have long since passed from it, when Protestant Christians were willing to accept the judgment of any man or set of men as final, and they base their action upon the apostolic teaching "Let every man be fully persuaded in his own mind.", Like the Bereans their patent of nobility rests upon the basis of daily scriptural study and research.

The trend of religious thought is away from a blind acceptance of other men's interpretations of Scripture truth, and toward a reverent desire to find for ourselves what the truth really is. In this independence however, let it not be understood that no value is placed upon the thought and experience of men of earlier times. Let it be fastened with a nail in a sure place that the quest after truth is an honest one, that the desire is to prove all things and to hold fast that which is good. The thought of to-day, taking advantage of the opportunities which the schools afford, together with the accumulated experience of the years, goes into deeper and broader realms as the days go by. What could we claim by way of advancement if it did not? It would be strange indeed if mistakes were not made, they are made to-day, they have been made in the past, they will continue to be made. But he who seeks aright, in the light of the spirit of our master, will eventually discover the straight path between right and left hand errors.

One important practical aspect of religious thought to-day is its comprehensiveness, its thoroughness, and its effect in the symmetrical development of the man. We have suffered in the past, and we have not secured complete release, from men of one idea. One particular phase of truth fastens itself upon the heart and conscience of the man and he bends the entire energy of his being upon it, to the exclusion of other and equally important phases. I do not care how good and pure and strong and scriptural and orthodox that particular truth may be, an exclusive insistence upon it is bound to result in an abnormal development along one line and a painful shrinking in others. The tendency of modern thought is to save from this, and to bring one up to the measure of the stature of the fullness of a man. Nothing is more clearly apparent in the purpose of God for his creatures. There may be a place for specialists in religious teaching, but they do not always receive their preparation in the way the specialists in medicine or the other sciences receive theirs, more's the pity. The scientific specialist does not start in his line of preparation with an eye *solely* to his future vocation, taking up only these branches which relate immediately to it. It is an absolute necessity that his mind should be developed in all its parts, a necessity too that his physical being should be trained and developed, so intimate is the relation between the physical and the mental. Then when all the parts of his mental, moral and physical nature receive a full development, the energies of his being may well be concentrated upon the chosen pursuit of his life. We have discovered that we have no business to take the spiritual away from all the other forces of our being and treat them upon a separate line. They too need to be cultivated, expanded, and given their proper relation with the mental, the moral, and the physical. The man of one idea is sure to wax impatient with those who run not with him to the same excess of concentration upon his pet theme. His charity is often found to be inadequate, whether you take it in the broad sense of love or restrict it to that shade of meaning which relates more particularly to toleration.

The trend of religious thought to-day (I speak more particularly of our own people) is not to break away from our old moorings. We have a priceless heritage and we do not want to squander it. We would take our patrimony with all thankfulness, and by judicious care and the use of any methods which the progress of events may place in our reach we would enlarge it for our own benefit and the benefit of our children. Modern thought would not take from our Bible one iota of its truth or its teaching. It only asks to be allowed to delve into its depths and to bring forth from its treasures things *new* as well as old. It is pitiful to see the efforts that are made to defend the Scriptures, as though they needed defending. The good old book in its entirety has stood the wear and tear of twenty centuries and to-day is more widely circulated than ever before, translated into more languages than ever before, studied more than ever before, believed in more than ever before. Now and then a critic puts his puny hand upon it and tells us it is overthrown, but he endureth for a little time and then vanisheth away. To-day the Church has more to fear from petty criticism from those who are on the constant watch for heresy than from that bolder type that meets one in an open field and fair fight.

The demand of the hour is for broad, liberal, yet carefully guarded training for the work of life. In saying which, I am profoundly impressed with the fact that an unlearned man if he be spirit filled is a power inconceivably greater than the most thoroughly cultivated without such filling. What I contend for and what I conceive to be the practical trend of the best religious thought of the day is a healthy combination of the two. The Bible nowhere puts a premium upon ignorance; its general demand is for thorough development. Let me cite two of its notable examples, one from the Old Testament Scriptures whose career is fresh in our minds from recent study. Forty years in the high grade schools of Egypt, forty years alone with his flocks and his God in the pasture lands of Midian, forty years leading and training a vast rabble of slaves, murmuring, complaining,

impatient ; and leaving them to his successor, a diciplined, loyal, and invincible army. Men who have started out in a search after the "mistakes of Moses" and have followed him carefully from the Nile to Nebo will, if they are honest, return from the quest in admiration of the greatest law-giver, the truest poet and seer that the world has ever known. The other, rich in his natural endowment, trained in the schools of Tarsus, no mean city, finishing his studies at the feet of Gamaliel, ardent in the vigor of his young manhood, is shone upon by a light from heaven and has given in his life and his writing a brilliant proof for all time of what God can do with a well trained man, when once He gets his hand upon him.

To such practical issues, as I understand it, is the trend of the religious thought of our best minds to-day.

Clerk: The subject is now before you for discussion.

Aaron M. Bray, Oregon: I do not know that I want to discuss this question. I notice that whenever this question is brought to the attention of an audience everybody that brings it before us says that the whole thing must be left to Christian scholarship. Now, I suppose there is no one here who would claim to be a scholar in the sense in which the term is used. They tell us about the consensus of Christian scholarship—that term was used five years ago. Some of us ignorant people would like to hear what that means. We know that some of the higher critics in our land, including men in our own Church, have declared positively that the only fall of man that the world knows anything about is a fall upward. Now, what some of us ignorant people would like to know is, whether the Christian scholarship of America, or Europe, has come to the conclusion that the only fall of man is a fall upward. We want to know what to think of evolution. I ask this question for information and we want the information. I will give you the reason that I want it. I heard a man, who believes both in higher criticism and evolution, declare in the presence of forty or fifty persons—he says, "I discard entirely the substitutional idea of the death of Christ. I belive in the educational

idea. I believe that Christ died on behalf of man, but the trouble is," says he, "that somebody comes along and claims that Jesus Christ died instead of man." I admire the papers that have been read this afternoon, they have been well written, but neither of them has touched the marrow of this question. They have failed to touch the very thing that we want to know. I ask for light upon this subject. I am not a scholar, but I think I have a right to know what Christian scholarship does declare in regard to the fall of man.

Timothy Nicholson, Indiana: There are a great many expressions made by persons who are members of Friends that do not represent the Society of Friends, and because somebody who may be a member may give expression to something that is not in accordance with the trend of thought of the Church, the Church is not responsible, and I would refer the brother and all others who want to know what the trend of thought of our Church is to the Declaration of Faith of the Richmond Conference in 1887 which you will find in our Books of Discipline.

Clerk: What disposition will you make of these papers?

James Wood, New York: I do not know that any action is necessary in the face of this meeting.

John W. Woody, North Carolina: As this question is before us it seems to me our friend has put a question that some of us would like to hear answered. I would like to know how we stand on this question. When we speak of the practical aspects of a thing we would like to know what are some of the results that should be looked for. Now, as the papers that have been read before us have clearly led us to believe that first there is that which is revelation and there is an open question as to what revelation is. We all believe in revelation as a Church, but we differ as to what revelation is touching certain points. There are two lines of thought, man's thought and God's thought. Now, when we go to look at the practical aspects of a thing we can better know a thing by its effect. In the days before Christ came, this measuring of revelation by reasoning began—we find we can

trace this measure of Man's thought with God's thought. It is no new thing. What has been the effect of this measure of man's thought with God's thought upon the heart and its effect upon the Church? Now, shall we study the Bible, and go out with God's help to bring the world to believe in the Bible, or shall we give our time to find out whether this Bible is true or not?

Isom P. Wooton, Iowa: I rose to put myself on record at the present time on this great issue that is before us to-day. I was not in to hear the papers, but I have been under advisement in regard to the prudence of introducing any measure of this kind to a body of this kind. A discussion of this kind belongs to educational conferences; it belongs to Bible conferences; it belongs to many places but it does not belong here. Dr. McKenzie, well known by the reading people of the East, was representing the cause of Christ at Harvard University. He was called upon by the ministers of the Methodist Church to come before them in a morning meeting, where were almost always two hundred people gathered from the ministers of the Methodist Church, and he told them why they had not been successful, and especially in reaching the more intelligent and bringing them in touch with the Gospel. Among the things that Dr. McKenzie said is this, "Brethren, your call is to preach the Gospel of the Lord Jesus Christ; you have no call at all in the scientific lines, and if I had a question to ask on a scientific subject I would not go to a single one of you for an answer. You are not situated so as to know." Now, you go into your places on Sabbath day, if a man comes from the scientific circles he does not go to hear scientific questions discussed, he wants his soul fed. He is a scientific man, you begin to explain yourself and you begin to flounder and he says, "O, pshaw! he doesn't know anything about this subject." Shall you expect that man to come again? That expectation would be a failure if you did. There is a reason for scriptural investigation; I am heartily in favor of the deepest researches of the Gospel on constructive lines. I shall always be in favor of an education that can be put under man's feet, so that you feel that you are standing

on something solid below you. But to have these questions brought before such an audience as this, I protest against it as out of order, and I think our protest ought to stand against any introduction of anything of the kind ever again in these meetings.

S. Adelbert Wood, Ohio: I want to add, in the strongest terms that the practical tendency of to-day is to rob us of the Scriptures as authority because the tendency is to eliminate certain parts. It strikes right at the vital truths upon which we stand as a Church when we recognize that the trend of religious thought is to eliminate from the offering of Jesus Christ on Calvary everything but the ethical, and that the purpose of the death of Christ was simply to influence, thus leaving us without a vicarious sacrifice, without a substitutional offering. I claim as a man who has sought God and has found Him, who has sought the forgiveness of sins and has heard the sweet words, "Thy sins, which are many are forgiven thee," one who has sought by the power of the Gospel to be cleansed from all sin, and sought for and received the filling of the spirit of God, that I know something of the Gospel though I am not a scholar. I contend that we are not disposed as a people to drift back into an educated priesthood to interpret the Scriptures for us. As Christian men and women having known the truth, having tasted and seen that the Lord is good, we know some things, and we know it as well as any other man knows it. We know that there is an efficacy in the blood of Jesus Christ to cleanse from all sins, that death has taken place for the redemption of the world, and that there is forgiveness of sins. When we have transgressed the Word of God, we know that we are under the curse of the law because it is written, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them," that He might redeem them under the law. We stand in defence of the truth, though we be not scientists, and make no profession in that direction; as Ministers of the Gospel we stand in its defence, though we be not scientists. I feel that the time has come when questions of science should

be tested by the Word of God and not the Word of God by science.

William P. Pinkham, Ohio: I have thought that if one of these excellent papers had just given us the meaning of the expression, "The Trend of Modern Thought," it might perhaps have been a help to us in our discussion. Evidently the expression indicates a movement against our old standard beliefs. Our brother who has just spoken, has indicated one of the lines of difference—the trend toward the acceptance of the ethical theory of the atonement and the rejection of the substitutional theory. The scientific thought is certainly toward the adoption of the idea that the works of humanity are generally inspired—that the genius of Newton and Edison and Morse was just as truly inspired as were the sayings of the holy men of old—although the inspiration did not exist in the same degree or standard of excellence. This is one of the tendencies and one most certainly destructive in its influence and which I hope that the Church of Christ will stand against. Then there are other thoughts, one of these is respecting the fatherhood of God. The tendency of the time is to reject almost wholly that sublime conception of the judicial relationship of God to man which everywhere beams out from the pages of the Book. The tendency is to emphasize the Divine love to such an extent as to almost do away with the idea of Divine judgment. In the human being there is another tendency—a tendency toward an altogether altered view of the subject of what sin is. We have accepted the thought that sin is the transgression of law, but the idea obtains more and more that sin is rather man's misfortune than his fault. There is in these lines and in others a tendency to enthrone the doctrine of evolution. It has been said to-day, in one of the papers, that evolution is generally accepted everywhere. Evolution in one sense has always been recognized in some respects. The evolution of the oak from the acorn has in it in a certain sense the fact of evolution which has always been, and will always be recognized, but for the theory of evolution to be brought forward as an explanation of nature is questionable, is undemonstrable and to assert

it as a fact to base all our reasons and conclusions upon is one of the disastrous tendencies of the day in which we live.

Rufus M. Jones, New England: We have a very important subject which must be discussed this afternoon if it ever is. It seems to me that this subject has been pretty thoroughly discussed and I would move that we now turn our attention to the next subject.

(Motion seconded.)

Levi D. Barr, California: I think such an important question as this one, that affects the vital interests of the Church, ought to be thoroughly discussed. There is no question concerning the Church that needs the attention of the Church more than this. I want to enter a protest against side-tracking this question until we do something with it somehow or other. I should like to see some of the older members take a part.

Clerk: There is a call for the question. If you do not desire this motion to pass you can vote it down.

(The motion was carried by a majority of 72 to 23.)

David E. Sampson, North Carolina: I was not present to hear the papers, therefore I did not feel that it was right for me to vote. I wished to make that statement. There has been ringing in my ears ever since I entered this room, this passage of Scripture, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

(A recess of five minutes was then taken.)

HOW CAN AN EFFICIENT MINISTRY BE DEVELOPED?

Clerk: This subject will now be presented by Benjamin F. Trueblood, Secretary of the American Peace Society.

"All Hail the Power of Jesus' Name," was sung while the delegates were taking their places.

Benjamin F. Trueblood, New England: When the subject upon which I am to speak was given to me it was rather a more modest one than has gotten into the program. I am compelled to assume a great deal in the treatment of this subject, to assume what the Church

holds on its spiritual side and to confine myself, in the limited time of twenty minutes, to the discussion of what I consider to be certain practical inefficiencies in our ministry in the past, and to some extent at the present time. It is impossible for me to cover the ground fully, so if you find a great many things unsaid in the paper, remember I know of many more, and if you find criticisms about the incompleteness of this you may certainly know that I myself, have found many more.

HOW CAN WE DEVELOP A MORE EFFICIENT MINISTRY?

BY BENJAMIN F. TRUEBLOOD.

The wording of the subject which I have been asked to present assumes that our ministry, if not altogether inefficient, is at least much less efficient than it ought to be. Of this assumption there is little need to bring proof. Every one who has any fairly extensive knowledge of our church throughout the United States knows it to be correct. In the development of our church activities in recent years, evangelistic work, foreign mission work, general educational work and other lines have gone much in advance of effort to secure for our congregations an intelligent, comprehensive, living ministry of the word.

Let me, then, speak briefly, first of the nature of the inefficiency, secondly of its causes, and thirdly of possible remedies which may be found.

The inefficiency shows itself in several directions. Our ministry is still much too traditional in its manner both of conceiving truth and of presenting it. Plitudinous exhortations, stereotyped phraseologies, threadbare illustrations and figures, and traditional interpretations now ruled out by larger Biblical knowledge and better translations, abound all too much in many discourses. The changed conditions of the time in which we live are not well grasped, and methods of setting forth truth suited thereto are not adopted. The result is that much of our preaching fails to lay hold of people and make them feel that living and eternal realities are being dealt with.

In not a few instances where ministers have abandoned the traditional habits of thought and methods of public speech formerly prevalent among us, they have fallen, or plunged, into the almost equally worn-out ways of thought and speech of preachers of other religious bodies.

Again, our ministers are still largely a body of intellectually untrained and meagerly equipped men and women, incapable therefore of fully grasping the inner divine significance of the great movements of thought which are surging everywhere around us. They have not learned to think deeply, sustainedly and comprehensively. Besides their deficiency in general mental culture, many of them have learned little of the long and many-sided history of the church catholic, and not much more of that of our own body. The history of the doctrinal interpretations of Christianity, with their developments, transformations and disappearances, is to the major part of them a sealed book. The results of this general and special lack of intellectual equipment are poverty of ideas, wearisome repetitions, readiness to catch up new and superficially plausible notions, proneness to extremes in the statement of special phases of the truth, hobby-riding, sentimental moralizing, fanatical excesses and narrow intolerance of other views than one's own. Another result is woeful failure to enter into and understand the peculiar intellectual and moral struggles of the men and women of our time, and a consequent failure to grip and hold congregations, especially when they contain any considerable numbers of the educated young men and women of our day, whose drifting from our churches is one of the most painful phenomena confronting us.

Because of this paucity of ideas and its general effect on their preaching many ministers are able to stay but a short time in one place. They have to move on before they have had time to lay and develop any important plans of work in a community, or run about to find opportunity to repeat their small barrel of sermons. Congregations, in consequence, become discouraged, or restless, hard to please and critical, to the great detriment of the cause for which Christian assemblies stand.

Again, too large a number of our ministers have only a meagre understanding of the real nature and Scriptural basis of our denominational principles, and of their relation to the tenets of other Christian bodies and to the great general doctrines common to all. They are consequently unable, in many cases, to meet the ministers of other denominations on the same level of attainment, and to give a satisfactory account of themselves and of our church.

Once more, few of our ministers are producing anything in the way of valuable general religious literature, —sermons, commentaries, essays on important religious themes, treatises on applied Christianity, studies in the origin and history of our religion, etc., so much in demand in these days of universal reading, thought and research. Our membership are hence compelled to satisfy their thirst for knowledge and help in these directions at other fountains.

Is it any wonder, then, that as a whole our church is, according to the statistics of recent years, only just maintaining itself, if it is doing that?

I have no disposition, in calling attention to these patent facts, to produce a distorted or shabby picture of the character and work of our ministers. Much of what I have said applies with equal force to a considerable portion of the ministry of other religious organizations. There are numerous, increasingly numerous, exceptions to this general characterization of our ministry. There is not in any denomination a more spiritual, devoted and self-sacrificing body of preachers than ours, and certainly not another which is doing so large and successful a business on so small a capital. Our ministers are not under par in either brains or energy. I believe them to be naturally above the average. Whence, then, comes this large inefficiency, which is imperiling our work, indeed our whole denominational existence, as almost nothing else is?

The trouble in general lies only secondarily with the ministers themselves. It lies primarily with the Society as a whole. The inefficiency has been caused by certain

extremes to which our church at one time carried some of its conceptions of the ministry and its functions in the church. Through these extremes the ministry was degraded from its divinely appointed position in the work of the church, and thereby shorn very much of its vitality and power. Preachers were made to feel that their ministry was an entirely secondary thing, to be exercised only after everything else had been attended to. The theory that there is no class distinction between ministers and others, that the holding of public worship is not necessarily dependent on any visible ministerial leadership, that the preaching of the Gospel should be unmercenary and free, that preachers are dependent directly upon the Spirit for their general qualification and upon his fresh moving for each particular service, that education cannot make a minister,—important as these conceptions were and are, taken in their true meaning and proper proportion and application, they were entirely overworked by us. To such an extent was this the case, that whole sections of the personality of ministers, as created by God and ordained for their proper ends, were treated practically as if they were non-existent,—the intellect in particular, the former disownment of which was probably the greatest error ever committed by Quakerism. Spirituality, spiritual guidance, the sufficiency of the divine anointing and qualification,—great principles of which we must never lose sight,—were interpreted in such a narrow, tread-mill way that they were made a cloak for all manner of ignorance, crudity of ideas, mental vacuity, extravagant sentimentalism, sanctimonious and unnatural speech, intellectual fear or indolence, and endless repetition of single monotonous discourses.

From the repressive and sterilizing influence of this perverted conception of a spiritual ministry and the habits that sprang from it, we are still suffering greatly; it has been nearly impossible for any of us entirely to escape from it. Few, if any, of us older preachers have pulled ourselves wholly loose from it, or ever can do so. We are still under the bondage to such an extent that, from fear of not being duly solemn and heavenly minded, neither our

thoughts nor our voices will work freshly and naturally, nor can we without great difficulty set ourselves to the kind of mental and theological training and work which we need, lest we crowd the Lord out of our service. Our younger ministers also are suffering from the same cause much more than many of them imagine, so deeply were these one-sided conceptions ingrained in them in their earlier years.

Perhaps the most discouraging feature of the situation is that not a few of those who have gotten rid of some of the narrowing conceptions and peculiarities which befell us, have retained others, and those not the least detrimental, or have fallen into opposite extremes no less unfortunate. This has given rise in places, in the untrained intellectual soil of the Society, to a large amount of crude dogmatic self-assertion, under the claim of infallible Spiritual guidance, to fanciful and highly sentimental conceptions of truth, and to methods of preaching and teaching which are, if anything, more perilous to our strength and usefulness than the worst of the old peculiarities.

How shall the ministry of the present and future be saved from these conditions, and made such as our interpretation of Christianity and its efficient propagation in the earth demand? That is a difficult question, to which probably only time can give any adequate answer. The following suggestions may possibly help us to think along right lines on the subject.

1. Our conception of the divine qualification and Spiritual guidance of the ministry must be entirely rescued, as it has already been in part, from the narrowness, onesidedness and artificialness into which it fell, and given its rational and complete interpretation. The principle itself is right and always was. It lies at the very foundation of all living and effective ministerial service. But we have treated divine qualification and guidance too much as if they were something artificial, put upon the spirit on the outside,—a bit of spiritual tatooing or finger-printing, or the effects of some immaterial pianola shoved up against the soul to make it go right, or flashes of a

light from some region far away from the spirit illuminating the inner being occasionally in a fitful, irregular and mechanical way. This perverted notion has been the origin of pretty much all of our ministerial errors, weaknesses and whimsies,—our depreciation of the intellect and of hard, patient intellectual work, our melancholy management of the voice, our fancy-chasing sermonizing, our irregular and uncertain service, our ebullitions of loud, passionate and often empty rhetoric.

The doctrine of divine qualification and guidance truly interpreted means the possession of the entire being by the divine life and purposes, in an inner, organic way. It means not only the Spiritual possession and guidance, but also the sanctified human use, of all the parts and faculties of the being, each according to its own nature and laws. It allows of neither the suppression nor the misdirection of any. God's work in the creation and organization and ordinary processes of our nature is just as great and sacred as His supernatural direction of it, and the one is never supplanted in the work of the other. When our ministry come to have this normal conception of the doctrine and try practically to realize it, there will be no more neglect or belittling of the intellect, no more mental bondage and fear. Ministers will thoroughly prepare themselves intellectually for their work, both in a general and special manner, and in briefer or more extended way for every sermon which the Lord calls them to preach, just as naturally as they will pray much and wait much upon God. Following the law of the mind's growth and use, they will be diligent, constant and open-minded students, not only of the Bible and of books upon the history and development of the religion which they teach, but also of those treating of the manifold ways and works of God in nature and human society. They will as far as possible study history and literature and science and psychology and philosophy and economics and sociology and political principles. Heart, imagination, mind, voice, body,—all will be constantly, diligently and harmoniously held to their best and most efficient service, in the interests of the

unsurpassed work to which all ministers are divinely appointed.

Here, it seems to me, is to be found the great and fundamental secret of a more efficient ministry. The whole nature with all its faculties, working according to their several laws, fed from all possible sources of truth, must be taken into the circle of divine qualification and guidance, and God must not be excluded from so much of the being as by our traditions He has practically been shut out in the past.

2. The young men and women now entering the ministry, exceptions of course aside, should all have a thorough mental training, both general and special, before assuming in a *large* way the active responsibilities of the work to which God has called them. The universal education of our time makes this a necessity. It constitutes a clear manifestation of the general will of God in the matter. These young men and women, however able, intelligent and consecrated they may be, can make no more serious mistake than to hurry into their work in a raw and immature state, through eagerness to be about their Master's business. Their Master's own spirit of self-restraint in the matter of His supreme work till He was thirty years of age is worthy of their reverent imitation. To rush raw into their work, the highest and most exacting in which men can engage, means in many instances to run a short and possibly brilliant career, and then to fail and fall out, because they find themselves exhausted in resources and unable to meet the increasingly heavy demands which modern educated Christian congregations are laying upon those called to minister to them spiritual truth in its ever-enlarging unfolding. There are, in some of our Yearly Meetings, possibly in all, not a few ministers only just past middle life, at the period when they ought to be at the height of their power, who find themselves actually in this position at the present time. Our imperfect conceptions and methods in the past gave them when young no proper qualification for the new age which was coming upon them. We must beware lest this happen again in this age of young people,

when there are grave dangers that many young men and women will be crowded forward into responsible positions before they are properly developed and matured. There is time enough,—and money enough, if the church will only set it apart,—to fit up every young minister in such form as will make him in the generation to come a workman who will not need to be ashamed, and of whom the Church will have no excuse for growing tired.

3. We have now in active service a large number of capable and most valuable ministers—and no one appreciates them more highly than I do—who cannot go back and educate themselves in the higher learning, either general or religious, as they would all so much like to do. These need not be discouraged. They can do much to keep themselves fresh and to increase their efficiency, if they will only devote a portion of their time systematically and conscientiously to careful and serious reading. In these days of libraries and inexpensive books there is little excuse for any minister allowing himself or herself to become intellectually antiquated and dull. Some ministers might well curtail a little the social side of their activities—very proper in their place—in favor of an extra hour daily with valuable books. What they would lose thereby temporarily with certain members of their congregations they would gain twice over in permanent influence, respect and staying power.

4. One further consideration: If we are to develop a ministry as efficient as the age we live in demands, as our great, increasingly important mission in the future will make absolutely imperative, if we are to survive and have any leadership in the further work of the world's redemption and reconstruction in the divine order, we must have under our own care an institution or institutions, in which our young men and women called to the Christian ministry may receive the very best and most comprehensive training which the present advancement of the world's Christian life and knowledge makes possible. We ought to have the best and completest that can be had; nothing superficial and onesided is worthy of us. The case is urgent and admits, I fear, of little further

delay. Not another year ought to be allowed to pass without seeing the foundations of such an institution well laid. Some of our young men who feel deeply the necessities of the time go from us to the theological schools under other direction; almost half of them never come back to us. The number who go, if we neglect to provide for them at home, will steadily increase; the proportion who will not return will almost certainly not diminish.

I do not rate, I hope, at less than their real value the attempts which have been made in connection with our colleges and elsewhere to meet the need of such education and training as have been indicated above. Some of them have been made in the face of great difficulties and with a courageous devotion and self-sacrifice worthy of all praise. But none of them, it will be readily confessed, has reached a standard of development in scope, equipment and general efficiency at all adequate to the needs of the case, nor is it likely that they ever will under present conditions. The Biblical Departments in all our colleges ought to be made strong and efficient, but our present needs require something more.

This Five Years Meeting, assembled this year for the first time, representing practically the entire body of Friends in the nation, and opening for us under the leadership of our Lord Jesus Christ a new era of power and progress in the fulfillment of our mission, ought to assume at once this task, which it has the ability and can command the means adequately to accomplish. It could not, I believe, better mark its inauguration and give justification of its existence than by taking steps for the early establishment under its own supervision of a Biblical Institute and Training School, where those called to the Christian ministry and other Christian work may obtain the best and most comprehensive training for their calling which can be had, and obtain it under conditions which will not tend to weaken and undermine faith in the great principles which have made us a people.

In closing the paper Benjamin F. Trueblood presented

a resolution in regard to Biblical Institute or Training School.

Clerk : Further discussion of this subject by Dr. Seth Mills, of Western Yearly Meeting.

Seth Mills, Western : I think I shall not need all the ten minutes appropriated to me for my discussion, which at this hour you will be very glad to know.

HOW CAN AN EFFICIENT MINISTRY BE DEVELOPED?

BY SETH MILLS.

It may be assumed at starting that two things are to be kept in sight throughout ; first, the raised-letter idea of development ; second, the employment of some definite means to secure it.

If we were able to state in adequate terms what an efficient ministry is, the question of its development might more readily be answered. We may at least, be sure that efficient preaching is only that which conveys the truth of God to the hearts of men.

The Pauline proposition that the " Gospel of Christ is the power of God unto salvation," logically demands that preaching have in it the power of God ; and further, that by this power, the message of salvation reach its destined end.

Explicitly stated, preaching to be efficient, must fit some one's Spiritual need.

Jesus said to the first preachers, " Go, and as ye go, preach, saying, the ' Kingdom of Heaven is at hand.' " There is no mistaking the import of this command ; and that is the first word of the Gospel to the kingdom of this world for all time. Further on, His charge to Peter was, " Feed my sheep, feed my lambs." Let it be remembered now, that Ministry which fails in feeding the food of God lacks efficiency.

Entertainment for the mind was no part of the Master's standard, but the word of life to the soul, was always and in all of, His ministry.

St. Paul illustrated our topic in the training of Timothy, his son, in the Gospel; his charge to the young preacher was to strive for efficiency in ability rightly to divide,—that is,—“*cut straight*,” the word of truth. What is intended here, is the skill of an expert in carpentry to make a precise section of his material that it may exactly fit a complementary piece of workmanship. It is the developed proficiency of a master workman who has studied to “show himself approved,” and feels that he may confidently rely upon the commendation of his employer. Such skill, is the standard here inquired for.

This efficiency is not the work of a moment, or the “life of an air-plant.” There is no royal road to it. It demands hard, patient study of mechanical law, using the figure here spiritually, and persistent application in practice of these principles to their intended use. In spiritual artizanship there must be the apprentice, beginning at the bottom and working patiently to the top.

To state some of these first things, there must be to begin with, a distinct recognition of the Divine Call. It is a great thing for one to feel that he is “called of the Lord, as was Aaron.” A strictly intellectual apprehension of duty, while not to be undervalued, is still less than enough. There must be the emotive impression that presses the magic button of the soul to the response, “Here am I.” There must be the mysterious touch of the finger of God, and the audible, if yet unspoken, voice, which calls by name and moves the heart of the man, like the phenomena of the “Burning Bush,” and making bare the feet to the deep, reverent consciousness of “Holy ground.”

Then there is the always practical importance of preparedness. It is too late in the day for untrained service in any of the world's great enterprises, and intellectual equipment for the Lord's work surely cannot safely be overlooked. Discipline in thought as well as action, forceful expression, logical deduction, all have their value illustrated in the great Apostle to the Gentiles; and I think it must be generally conceded that at any time a truly spiritual ministry will not be less spiritual for being

scholarly. True scholarship is the best guarantee of that practical simplicity which best adapts the Word to the understanding of the most simple-minded. Moreover, it is not to be forgotten at this juncture, that whatever there may be of a frowning castle in modern thought is likely to be vulnerable only to an intellectual thinker.

Then again, there is the element of abandonment to be incorporated primarily into the scheme of progress. Paul sizes up the situation exactly in his "waiting upon," or rather giving oneself to, the ministry. The "separating" or "setting apart," which is expressly the work of the Holy Spirit, must be supplemented by personal consecration and a settled understanding with oneself that all is to be counted loss for the blessed service of Jesus Christ.

Still further, there must be the one single specialty to know the Bible and believe it with an all-consuming belief. The minister, of all men, must give his days and nights to the Bible. A sharp-sighted world knows when a man is preaching what he does, or does not believe, and disposes of his message accordingly.

The terminal is reached in the steadfast conviction that after all else is settled, the "enacting clause" is from the Lord. After all the possibilities of individual effort are exhausted, the whole is but failure until it is charged with the truth of God by the ever-blessed Holy Spirit. "Preach the preaching that I bid thee," was the imperial order of the prophetic age, and belongs to ours as well.

The gift of a "learned tongue" is a necessary factor in the process of development. Medical authority recognizes what it is pleased to term a "Therapeutical Instinct," as the secret of correct prescribing. I am suggesting the need of a true spiritual instinct, implanted by the Lord and refined by His grace, which may detect with spontaneous and delicate nicety the indication for special gospel truth.

The study of words and their best use is another essential. Here again we are permitted to draw upon the great Apostle. To Timothy, he commends the pattern of

his own "*sound words*." The deep inwoven sense is that of "healthy" words, virile words, live-wire words, having vital energy within and free from the artificial superficial. The late President Harrison once said of his pastor, who is still an honored minister in this city, "I have never heard him say a foolish thing." O, that such efficiency might be correctly attributed to all of us.

Passing from the minister's personal relationships, some collateral agencies are vital in promoting healthy development. Among these must be noted the place of the Eldership. Efficient Elders are as handmaids to the ministry. They are, if not to go before, at least to go hand-in-hand with it. Their office ought not to exist in name only. If development is growth, Elders ought to be of the kind to help growth. Spirit filled and strenuously active they should be forever awake to every changing current in the atmosphere about them. The most practical movement along this line for the hour, is the inauguration of good methods to facilitate return to the Apostolic type of Eldership.

Then it must not be forgotten that in a large measure, church people are, themselves, responsible for the efficiency of the ministry. Nothing will more surely weaken the best man's service than a listless, somnolent congregation. Ministry cannot develop in an atmosphere of chilling, passive, inactivity. The walls of Jericho stood up straight till the priests blew the trumpets and the "*people shouted*;" then "they fell down flat." Given a moody and unresponsive church membership, and a weakly, insufficient ministry will result in spite of the minister.

Attempting to reduce the sense of these fragmentary suggestions to something like a working formula, it seems appropriate that the greater Friends' Church now being established, should renew its structural principles with diligent care. First, It would be well in some suitable way to re-emphasize its original belief in the necessity for a truly Holy-Ghost inspired and baptized ministry. Second, To outline anew, broadly and comprehensively, its conception of the real nature of the Divine Call to the

ministry of the Gospel, and insist upon the necessity of its recognition. Third, To adopt some stated measures looking towards the amplification of service in the Eldership, and with special reference to its place in guiding and developing the ministry. Fourth, To inaugurate some organized appliance which may help ministers, young and old, but more particularly the young, to the benefits of systematic Bible study and training in Christian work. Fifth. To secure in the Church at large, a more general response to duty in co-operation with the ministerial department.

As a last word, to develop a thoroughly efficient and church-building ministry, demands time, patient and continuous effort, faithfulness and prayer on the part of the whole membership.

Richard H. Thomas, Baltimore: I have listened with much interest to these papers. It is a matter of great importance, that we should look at this subject carefully and thoroughly. There has been a tendency in the past, at least among Friends in America, to run from one extreme to the other. When they find that one extreme does not answer they have, not infrequently, run into the opposite. We are right when we assume that the minister needs the call of the Lord ; and that he needs the guidance of the Holy Spirit, but when we merely assume it, and then emphasize his intellectual training as his necessary outfit, the first is very likely to fade from our remembrance. For, as a rule, what is simply assumed is likely to be forgotten. I want to plead this evening for that great preparation for the ministry which is to be had in a life lived with Jesus Christ. The great theological school that I and you are to go to is that school to which the disciples went, when they walked with our Saviour through Judea and Galilee. We also need the loving training that comes from a walk with Christ. There was nothing joyful or sorrowful that had not been glorified and sanctified to the disciples by the communion and teaching of their Master, and I know of no training for the ministry that begins to equal the training that comes

from living with Jesus Christ. In following our ordinary natural duties we become and remain men among men. I know something of what I am speaking of from personal experience. For two years or more I spent my whole time in the ministry of the Gospel in a foreign land and the Lord blessed me, and I trust it was not without blessing to others, but when I returned again to my home and entered into the ordinary duties of life I felt a new grip on the truth of God, a new power to teach it to other people, a new connection with men. I know one who is an eminent authority in his own department of study, and one who knows a great deal of the trend of modern thought. He had absolutely stopped attending any place of worship; because he knew more than the preachers could tell him. But he went one day into a Friends' meeting where there was no especially trained minister, but where there was freedom, under the spirit of the Lord, and he said, "Here is my place. These people make no profession of learning—no profession of teaching me what I know better than they do, but they speak simply, and give what they feel to be messages from God and these messages reach me." There is a great deal more in what that man said than many of us are apt to think. When a man feels that he must supplement the knowledge of the call of God by a special course in an institution and he takes a course of training along intellectual lines, it is almost impossible for him to come out of that theological institution at the end of three years, and not lay an undue emphasis on the intellectual preparation rather than the spiritual when he comes before the people. I do not plead for ignorance, but I do want men and women who give themselves up to the Lord to give their powers to Him, to be willing to take of such opportunities for improvement as they may have, but never in such a way as to think, or to lead others to think, that intellectual training is of prime importance. The emphasis should always be on the call of the Lord. That is what is needed, and then on the guidance of His Holy Spirit, teaching us what to do and what to say. If there were more close waiting upon His

Spirit, more speaking when He says speak, and stopping when His Spirit stops, and less feeling that it is important to fill up an hour, or a half or three-quarters of an hour, and more readiness to leave time for somebody else or for silence, the needed variety would be supplied by the Holy Spirit laying His touch upon this person and on that person. I praise God for our ministry—for our ministers who are endued with the Holy Spirit. I praise God for the learned Apostle Paul ; but I do not stop there ; I praise God also for the unlearned Apostle Peter. Who can say that Paul was the greater ? It was Peter who preached that wonderful sermon on the day of Pentecost, and not Paul. Both have their right place, and the Church that is in full harmony with the apostolic spirit will make room for both.

On motion it was decided to refer the resolution of Benjamin F. Trueblood in regard to the establishment of a theological institution to the Business Committee.

Clerk : Unless you order otherwise, we shall have to pass from this question and take up the matters from the Business Committee that must be disposed of in this session.

Allen Jay, Indiana : All committees should have their reports ready for the session to-morrow morning as arranged on the program.

Timothy Nicholson, Indiana : I do not know how it is possible for all of these committees to report to-morrow morning. One committee, of which I am a member, was not to meet until 1.30 to-morrow, and I don't know how we are to get together and get our work done so as to report to-morrow morning.

Allen Jay, Indiana : There are arrangements for reports in the afternoon.

Clerk : We will rise and be dismissed by Robert W. Douglas.

Then adjourned until 7.30.

SIXTH DAY EVENING, TENTH MONTH 24.

Clerk : Let us have a few moments of devotional waiting before we begin the work of the program.

Prayer was offered by William I. Moore of Canada,

and William P. Haworth of Kansas, and the hymns, "While the days are going by" and "Will Jesus find us watching," were sung.

Clerk : There are one or two items of business on the table that should be disposed of before we take up the program.

(Recording Clerk read a proposition from the Finance Committee. See Minutes, Minute 71.)

Aaron M. Bray, Oregon : We would like to know what this means.

Robert I. Murray, New York : The Finance Committee took up the paper that was read in our hearing on the general subject of raising money and various other things, and the first clause in that had to do with the incorporation of the Five Years Meeting. The direction to our Committee was to bring in a plan of action. We reached the conclusion that it would be desirable that this Meeting should be incorporated ; but there were so many difficulties in the way, as to what State should be chosen, and so many points were in the way, that we hesitated to undertake to present any plan for such purpose, and therefore it was thought best that the matter be referred to the Business Committee with power, that they might proceed to enter the corporation under such laws as they might see fit and at such place as might seem best. That they might have an opportunity to consider it—that was all—and of course that would carry with the necessity of the Business Committee being continued beyond the sessions of this Meeting.

Allen Jay, Indiana : In order to settle this matter without bringing it before the Business Committee, I make a motion that this subject be referred to the Committee on Legislation in order to get the law proper for it. It seems to me that we should do this ; they hold over for five years, and there are twenty-two of them, and some of them are lawyers and doctors, and they know something about the business. I do not see how we could get a better committee to refer it to. Let them select the Legislature we want to incorporate under, and as a certain number of people have to sign the articles of

incorporation, and we can authorize them—there are twenty-two of them to sign the document—I believe they can manage the matter and report in five years from now.

William P. Haworth, Kansas: I second the motion.

Isom P. Wooton, Iowa: Any number of members of this Five Years Meeting can write out articles of incorporation and sign it as incorporating this body. The authority may be given to any committee, but the persons signing it must be in the State where the incorporation act is accomplished. It is not a very hard thing to incorporate.

Allen Jay, Indiana: The American Friends' Board of Foreign Missions had to go before the Legislature in order to get a special law in order to incorporate, and as this Five Years Meeting will be something new in the world, it may not be so easy after all.

(Motion carried.)

Chairman: The subject for this evening, "Our Present Duty to the Cause of Peace and Arbitration." The subject will be opened by Richard H. Thomas, of Baltimore Yearly Meeting. I want to say in introducing this subject, there is one thing which I hold as a firm conviction; that is, that history in future years will tell us that the arbitration movement is regarded as the greatest event of the Nineteenth Century.

OUR PRESENT DUTY TO THE CAUSE OF PEACE AND ARBITRATION.

BY RICHARD H. THOMAS OF BALTIMORE.

The very fact that all of us in this Conference are convinced on the general question of peace is, perhaps, a difficulty in itself in our consideration of it. We all agree that Peace is right and that arbitration is the way to settle difficulties. But in so far as we begin to take a thing for granted, just so soon do we begin to let it go into the background; and this is, to a certain extent, true in regard to Peace; for I know of some who feel that we have no time to give to it because we are so taken up in Gospel work, and others, who think

that the recognition of universal brotherhood is so far in the future that it is hardly worth while to work for it. But Peace is a real integral part of the Gospel message. We were reminded this afternoon of the trend of modern thought. I will not dwell upon it now, but we must recognize the fact that this age is intensely practical. People are asking, What is the value of Christianity to the individual—what is its value to society and to the nation? The practical answer to that question given by professing Christians has too often allowed the spirit of Christianity to be grievously misrepresented and defamed. Do we say that we have not time to engage in Peace work because of Gospel work? Look at the condition of things in Europe. There the people, or at least a large part of the people who stand for social reform, for Peace and for the betterment of mankind, have denounced Christianity as the friend of war. I myself, for instance, heard a prominent man say, "My wife wants me to be a Christian, but I am unable to be one, because Christianity teaches war." And he was utterly surprised when some of us told him that we were Peace men *because* we were Christians. The case is not exactly the same in America, of course, but there is a feeling even in America—and it is not confined to a small class—that Christianity even here and now panders to the wealthy; has to a certain extent sold itself to wealth; and the ears of this class are closed to the teaching of the Gospel, because of the position of Christian people on these vital questions. The man who has experienced a real change of heart is a man who has come to be changed through and through, and society is going to be changed through that man's influence. A converted man, therefore, ought to mean a converted home; a converted man and a converted home ought to mean a converted society, and a converted society ought to mean a converted nation; but it is a very usual conception of Christianity that says that Christianity means that I am to be saved simply as an individual, and that I am to help other individuals to be saved from hell. I was calling at the house of a religious man—not a member of our denomination—and I gave him a Peace paper. He said, "That is all very well, but I can

take no interest in that ; I do not believe in it at all." I said, " Why not ? " He said that the reformation of the world was something that God had given up, and it is no use for us to attempt it. On that man's table I saw wine and wine glasses. Has God given up the reformation of the world and ceased to try to save it ? What a travesty of the Gospel is this ! The attitude which interests itself in what is known as evangelization—that is, the personal salvation of the individual and in little beyond that, an attitude that a great many maintain, forgetting that all men and women are brothers and sisters—is responsible, perhaps innocently responsible, for a large amount of infidelity in the world. When a man comes into the new life, it means that he has come into an entirely new atmosphere, and that through him others also are to come into it, till the whole earth is influenced. It is a Gospel of glad duty. There is freedom for all because Jesus Christ has struck at the root of everything that leads to oppression ; freedom, because Jesus Christ has brought freedom to the hearts of men, and because Christianity touches life on every side of it. A man whose social relations are not converted is not soundly converted ; a man whose politics are not converted is not soundly converted. Christianity touches a man in every phase of life ; therefore, a full Gospel of salvation for the individual is a step to a converted family life and a converted social and political life, and we are to do what we can to make the conditions of life such as to enable people to hear the Gospel and accept it. The followers of Jesus Christ are to be separate from the selfish spirit of the world, and are called upon to deny it and in every possible way to be free from it. But this is not simply an individual matter. There are social wrongs and evil systems that need combined action to abolish them, and the Gospel for society is to be preached and society is to be saved through the power and life of Jesus Christ, working through men and women who are themselves saved by Him, and who, because they are saved, are growing into His likeness. In proportion as society is saved will the individual be in a condition to hear and accept Jesus Christ.

But you say that the apostles did not preach this, nor did they expend their strength upon it, but upon individuals. We must remember that Christianity arose in the midst of the corruption of Roman society. It came as a pure breath from Heaven to the vitiated moral atmosphere of the day. Its wildest enemy could not accuse it of the slightest responsibility, or even connivance with the oppressions of the time. It gave men a new outlook, a new hope, a new life; yet it recognized the responsibility to the State by inculcating the duty of adopting the only direct method it then had at its disposal of influencing it—that is, by prayer for those in authority. Now times have changed. Official Christianity has so long been in the ascendancy, so long been the attendant and supporter of constituted authority; has so often allowed its free testimony to righteousness to be reduced to very small proportions by its alliance with those who have arisen through iniquity, that many to-day hold it responsible for the worst evils of the times. It is, therefore, no secondary part of real Gospel work to labor for such a salvation for society as will bring about conditions where the Gospel of Jesus Christ will be willingly heard, and where it can be fully lived out. For it is impossible to dwell among a people of unclean lips and keep our own lips entirely clean, so long as we are only intent upon our own personal salvation and our own inward experience. We are members of a social body; when our eyes are opened to see the truth, we find ourselves at every turn an inevitable part of the system with its injustices and oppressions. Unless by thought, or words, or deeds, or prayers, we are laboring to free the social and political body from the weight of these things, we are contributing to their continuance.

Of all the anomalies the world has ever seen, there is none worse than the followers of Jesus Christ fighting with deadly weapons. I accuse no one. It is not for me to judge my brother. How do I know but that to others I am allowing in my life things which seem to them as inconsistent as their war attitude appears to me? But I submit the fact that though I may not see everything, that is not to make me close my eyes to what I have seen, or cease to raise

my voice in testimony to it. And some of us here have seen that no argument from necessity, no argument from the good that may have come from war, can make the passions of hell and acts of ruthless cruelty harmonize with the Spirit of Him who came not to destroy men's lives but to save them, and to give His life a ransom for many. War, with its substitution of might as opposed to justice; war, with its desolation and suffering; war, with its fearful cost in money and in human lives; war, with its necessary violations of even elementary morality, with its awful list of crimes directly and indirectly attributable to it and following in its wake, is in its root and in its fruit essentially opposed to Jesus Christ.

Further, I make bold to say that never during the past seventeen hundred years, since the remembrance of the early overwhelming conviction of the first Christians on this subject passed away, have there been as many who, as a general proposition, would agree to this indictment against war as there are to-day.

This brings me to the first specific duty which lies before us in this connection. It is to take advantage of this fact, and by example and precept do what we can to induce these to have the courage of their convictions, and to teach them that, mixed up as things are in this world, no amount of jugglery is to induce us so to dishonor Christ as to make Him a minister of sin, or to suppose His authority can be used to justify any war or any preparations for war on any pretext whatever. For any whose eyes are open on this subject to plead that war is ever necessary, is in that particular a flat denial of the truth of Jesus Christ, and, as all denials of Him do, it injures His cause. I am sorry to say that on this question of social redemption many professed atheists are going into the Kingdom before us, for they, starting from the basis of humanity, are working out the teachings of Peace in many instances more rapidly than those who felicitate themselves on having received light from Heaven.

What is our duty, the duty of those whose eyes are open to the truth of this subject?

First, to maintain our position and to emphasize it. The fact that few of us are in public life, that few have very extended influence, does not alter the fact of our privilege and responsibility in the matter. Thomas Ellwood's suggestion caused Milton to write "Paradise Regained." If you get hold of the personal history of active workers for Peace in public life to-day, you are very likely to find a Friend had a hand in making him what he is. In the multitudes of men and women we come across every day, we know not the influence that those we influence may exert. The revival in modern times of the ancient Waldensian Church came about through the instrumentality of an English Christian gentleman whose attention was directed to them through the apparently accidental reading about them in a pamphlet which he picked up carelessly in a physician's waiting room. The great Chalk Cliffs that overlook the English Channel are made up of myriads of shells. The strength of our work lies in daily individual testimony faithfully borne.

Secondly, Let us welcome and encourage any movement for Peace, even though it does not go as far as we wish. The establishment of the Hague Convention is, perhaps, the most wonderful witness to the change that is taking place in the thoughts of men on the subject of Peace and War that has ever been known. It is not wholly on the full Christian basis, but it is a step, and is one more evidence of the fact that men are finding that what is morally wrong is not politically wise. Let us, by our influence in conversation and in writing, make The Hague Convention, with its international Court of Arbitration already in actual operation, tell for Peace as far as we can make it tell, till men's minds become saturated with the thought of Arbitration, so that it will come to them more naturally than the thought of war.

Third, Let us understand that we are not only against war but for Peace, and that Peace is a principle. We who believe in Peace because Christ is the Prince of Peace and because He has shown us that Peace is what man is made for, cannot approve of anything that makes for war. Peace is to be had only on the basis of justice

and love. It cannot be had when there is greed and injustice, or when there are wrong or foolish notions as to National honor. These principles we have just now an opportunity to stand for in the question of the treatment of the Cubans and the Filipinos. Let us never justify our country in any position or in any act that in its legitimate consequences would lead to war. If the nation finds itself in a position where there is no way to avoid war except by an exercise of Christian forbearance beyond what the average temper of its citizens is able to exercise, let us not justify the country or condone the wrong, but without railing, consistently bear our testimony and so be genuinely patriotic and loyal to its truest interests.

Fourth, Do what we can to substitute sound ideas as to National honor and greatness. Besides private influences we can utilize occasions like the Fourth of July or Washington's Birthday, for these commemorate events so long gone that all personal feeling has died out, and we can speak on Peace without inconsistency. The case is, of course, different with Decoration Day, or with Grand Army Reunions; for with these there is the direct glorification of arms, and without condemning those who think differently, I should feel that the endorsement of war involved in the acceptance of invitations to deliver addresses on these occasions would have more influence for the wrong side than any words for Peace that could suitably be uttered would counterbalance.

Fifth, As I have said, Peace is a principle. It cannot be confined to international relations. We cannot proclaim Peace between nations and ignore it between individuals, and between sections of society, capital and labor, white and colored. Competition, when it practically means that competitors are enemies, means war, at least in the spirit of it. It is far too often assumed that capital and labor are essentially antagonistic. The truth is that if they understood their true relations they would see that they are essentially co-operative. We, as Friends, may well feel thankful that President Roosevelt, whose belief in and endorsement of war we have so often regretted, has

come out so nobly in the great coal strike as the champion of Peace and justice. It is part of our Gospel message to encourage and help promote all movements that will lead to justice and fellow-feeling between employer and employees, and to teach men that in Christ Jesus there can be neither white nor black, and that while a man may rightly choose who shall be his intimate friends, he may not, as a follower of Christ, choose that justice and kindness shall be dealt to one class of men and not to another.

Sixth, The careful arrangement of lectures and addresses not only on Peace but also on these aspects of Peace, and the dissemination of sound literature, are also most useful. There is The Peace Association of Friends in America, which has done much work in this line, and deserves the continued support of Friends. It publishes a monthly paper *The Messenger of Peace*, which is circulated more or less in most of the States. Then, there is in Boston the able *Advocate of Peace*, edited by our friend, Benjamin F. Trueblood.

Seventh, We can also do much in influencing legislation in right directions.

Finally, I end as I began, by saying, let us present a full Gospel to the people, to society, and to the world, and live it out. Here is the solution of the abolition of war and the spirit of it, and of the bringing in of the reign of Peace.

Clerk : Further discussion of this subject by Cyrus Hodgin.

Cyrus Hodgin : I want to endorse very heartily the points that were made by Dr. Thomas in his paper, and the suggestions that he makes as to how we may practice Peace and Arbitration, and I wish him to be encouraged by us. I believe that the present duty of the Society of Friends toward the subject of Peace and Arbitration is practically the same to-day that it has always been. The Society of Friends has always been a Peace and Arbitration Society. We have never gone back on our teaching of that doctrine, and I trust we never shall. The Society of Friends has led the world to our views on this subject

of Peace and Arbitration, and we have reached out without any help from other denominations. We have discharged our duty so far as we have gone in a way that has been helpful to the world, but that duty is not yet complete. It is our present duty to stand by this broad Gospel that Dr. Thomas has spoken to us about. In my childhood, in the Quaker home in which I was brought up, and in the Quaker meeting which I attended, I obtained the idea that the Bible was a Quaker book somehow or other, and I believed Quakerism rested right on the Bible. Since I have grown older and have studied the Bible more, I am more and more convinced that Quakerism stands on the Gospel of Jesus Christ. That being the case it is certainly our present duty to stand by this Gospel. It is the doctrine of the Gospel that love is the fulfilling of the Gospel. "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." Friends hold to the Gospel standing of morality. The Gospel declares that we shall "Provide things honest in the sight of all men." War does not. Strategy in war is regarded as the highest accomplishment of an army of soldiers. What is involved in strategy? Take, for instance, an incident in the late war with the Filipinos. You are all familiar with the account of Funston's capture of Aguinaldo; how he practiced his brutality; how he successfully practiced his forgery, his falsehood, and how he got things under false pretense. But the nation applauded that man; the Government applauded and rewarded him by promoting him. Can Friends applaud forgery, bribery, falsehood and false pretense? Not and be Christians. The one great objection to war is that it holds up a different standard of morality. We must give up one and hold to the other, or we may love one and hate the other. We cannot serve two masters—War and Peace. War and the Gospel of Jesus Christ are utterly out of harmony as to their standards of morality.

Again, we must trust to our standard of righteousness instead of stepping aside for the other standard; for if we do not stand by our standard, the standard of disunity, of bribery, of forgery, will crowd itself down into

our business life. Think of it! If we applaud forgery and bribery and falsehood in the conduct of a man in the army, what can we say against a man who practices it in his business? And there are men in business that are taking the stand that certain forms of dishonesty are right, that they are business methods. The principles involved in war are coming up in business interests.

Friends hold that Jesus Christ taught in His Gospel that we are to love our enemies. War says, Hate your enemies. Is that true. Not very long ago a man who became Secretary of War for the United States set up this standard for a man who went out as a soldier. He said: We hear a good deal these days about loving our enemies, but, says he, I have no patience with that sentiment; away with it. We must hate them, we must despise them, and when the occasion rises we must say, "Come on, boys, let's give them hell." That is the standard he set up for them. The Gospel teaches us that we should not avenge ourselves. War calls for revenge, for vengeance. One Sabbath morning, after the *Maine* was blown up, I met a group of men, and they all wore badges on their coats, and I read on those badges the words, "Remember the *Maine*. To hell with Spain!" Now, if that is the spirit of war, and we cannot deny it, what ought to be our duty toward it as Christians, as followers of Jesus Christ, who says, "Love your enemies, and pray for them which persecute you and despitefully use you"? War says, the end justifies the means even to the destruction of property and lives. The property and lives of thousands are sacrificed in order that the end may be achieved. In a single combat war destroys the fruits of civilization that were generations in producing. Indeed, I heard a very learned gentleman say, "It is the business of war to destroy the fruits of civilization." If this is true—if our Christian civilization is going down before war, what ought we to do as Friends and Christians?

But, somebody will say, you are not patriotic if you do not stand by the country, sometimes we have to go to war, and we must stand by the country even if it is war. I believe that the truest patriotism stands for peace under

all circumstances. What does a true patriot wish for his country? If I mistake not he wants his country to be a light unto the nations, he wants his country to be in the van, in the lead of the nations, lift them higher and higher and higher in the progress of civilization and life. But war destroys nations. The warlike nation of to-day is the decadent nation of to-morrow. This is the view of one of the greatest scientists of modern times. On one occasion Jesus Christ told Peter, "All they that take the sword shall perish with the sword." At one time the question was expounded that heat expanded bodies, and men by experiment tested the application of heat to this body and that body, and the other body, and every time heat expanded the body, and they came to the conclusion that heat expands all bodies. So we may apply that question of induction to this question that Jesus Christ propounded, and give it the test of scientific men. Let us go back for a moment and look at example after example. Old Egypt built herself up by the sword. Where is Egypt to-day? She perished with the sword. Then came Assyria with its great walled city of Nineveh. But Assyria built herself up by the sword, but died by the sword. Babylon and Persia fell by the sword. Athens, cultured, philosophic, literary, scientific Athens, was built up by the sword and Athens perished by the sword. Rome built herself up by the sword and likewise perished by the sword, and lies in the dust to-day by the strokes of the sword. Spain came on after Rome building herself up by the sword. Spain, the other day, was mutilated by somebody's sword. Think of it, Friends, if Jesus Christ was right, does not the sword hang over us if we go on building ourselves up by war. War is dangerous, and I tell you the patriotic thing to do is to say to our Government, it is unsafe to build up the military system, to build up a great army; we are in danger every day that we do it. It is not difficult to see why.

France is an illustration of what war will do for a nation. France became a great warlike nation. France, time after time, pushed to the front the greatest army the world ever knew and, like all nations, selected the best,

physically speaking, the best built men, perfect specimens of manhood—those who were the most fitted for the propagation of her race, and so France has been going down! down! down! down! If a farmer wants to build up a herd of cattle he does not select the poor little weak stock from the shambles, but he breeds from the fine ones, those that are most fit.

So France has been going down until the other day when there was a parade of soldiers of all nations—American, German, French soldiers, the most striking thing in that parade was the diminutive stature and the weak appearance of the French soldiers.

What does patriotism demand of us? It demands that we shall stand by our doctrines of Peace and Arbitration. Let Arbitration settle these difficulties. Some say that questions involving the national honor and national dignity can never be arbitrated. That would be saying that there are questions between individuals that can be settled in no other way only by the old code of the duel. They have substituted the civil Court for the duel. Why is it dishonorable for men to settle other difficulties in a civil Court? What can be more honorable than righteousness? What can be more dignified than justice? As Dr. Thomas has so well put it, when righteousness and justice prevail in a nation then all call for War is gone. The honorableness of righteousness and the dignity of justice will settle all these questions. The national honor and dignity will be safer under the Hague Court than under two great national armies. I want to endorse this statement of our Chairman, that history in the future will look back to the adoption of this Court at the Hague as the greatest event of the Nineteenth Century. I take great pleasure in looking over the facts that the French had more influence in implanting in the Czar of Russia a desire for that Court than any other nation.

Trusting to righteousness and the God of righteousness shall bring us to the time when "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

Allen Jay, Indiana: I would like to introduce the editor of the *Messenger of Peace*, Anna B. Thomas, of Baltimore; and I move that she be allowed to speak to us for a few minutes at this time on this subject of Peace.

(Motion carried.)

Anna B. Thomas, Baltimore: It gives me great pleasure to look into the faces of the delegates in the capacity of the editor of the *Messenger of Peace*. It goes into many States—more States, I think, than are represented here—but it should go into more. We put it around on the benches to-night that those who do not know the paper may see it, and if any Friend will hand the sum of one quarter of a dollar to me and the name of some friend they want to interest, the paper will be sent to such a one, or for one dollar they can send eight copies to one address.

I think this work for Peace means some effort. I want us to make this effort. I want each one of us to try to win over one person to the principles of Peace. Fix upon some one—your friend, the Methodist minister, or the Presbyterian minister; ask him to preach a Peace sermon on Peace Sunday. Work with him until you convince him of the principles of Peace. Do the same with your public school teacher, with your next friend who is at the head of a big business establishment. We have got to do some aggressive work for Peace. I think the Peace Conference last winter in Philadelphia did a great deal to stir us up on this question. It is a work we can do individually in our home life. I want us to be at work.

Emilie U. Burgess, New York: I wondered if the women of this audience realized that there are two problems that especially interest us: the Temperance question and this one of Peace. No other subject can mean as much to the women as these two questions. I wondered if we were just going to listen, take it all in, and then go home and do nothing. How can we go home and do no better than we have done? Our children are learning war. War pictures come in *Harper's Weekly*, many of our books are filled with the war spirit, and eager

as they are to learn, they will see and read things that will affect their lives. If we educate men and women in the war spirit, we are going to have war. Bring this subject before your children, especially the boys; ask them to write essays on the subject of Arbitration, and when they come to study it they will see what a wonderful subject it is.

We can make this subject exceedingly practical, and I hope the different branches of your Yearly Meetings here will take this subject up before our educational institutions, let them have the children write these essays, and they will see what a wonderful subject it is. Then in the evenings, cannot we have a meeting with the boys? It is useless for us to come here and hear these papers and addresses if we are going to go home and say to ourselves, What a wonderful conference and what wonderful essays, unless we are going to put those Peace principles into practice.

Benjamin F. Trueblood, New England: I did not get into the room in time to hear Dr. Thomas's article, but I want to call attention to two or three things, and I hope that no Friends will go out unless it is really necessary. I do not think we have any appreciation of the vantage ground which we hold on this subject. In 1899 I went to The Hague to attend the Peace Conference with a deputation of the English Friends who were sent over at that time to the Conference, and when John Bellows, the chairman of that deputation, presented his address, Baron de Staal, in his reply, said "I am very glad to see this body of Friends here; we all know that you are sincere." And that deputation had as much to do in that association as anything done there.

In 1819, Stephen Grellet made a visit to Alexander I. of Russia and had a long and serious interview with him, after which the Emperor declared that his soul had been greatly moved. He also made a visit to Nicholas II. The influence Stephen Grellet made on the imperial family of Russia was behind that conference—in a quiet way—perhaps, as strongly as everywhere else. We do not appreciate the vantage ground we hold to-day. The

Society of Friends has been a great factor in creating this great Peace movement and in the setting up the great International Court of Arbitration. Through the work and influence—first, of George Fox, William Penn and one of the William Allens, and later the work of men like John Bright—has come a tremendous moral and spiritual influence, until they have had to realize that our Church in its Peace capacity has been at the bottom of the Peace movement more than any other organization; yet I always hesitate to say that, because we live on these old things of the past.

What is the duty of the Society of Friends at this present time on the Peace question? I have been for twelve consecutive years constantly engaged in this movement and little else. It is a fact that we have few men and women in our Church who are engaged in this work. From Maine to California we have, perhaps, a hundred men and women in the Society of Friends who are doing active, intelligent, energetic Peace work. We are orthodox on the subject, but we are resting on the oars of our orthodoxy. It is more work to get up any real enthusiasm in the Quaker towns than anywhere else. It has got to be an old story; we are not interested in going to Peace conferences, and in our Yearly Meetings the Peace meeting is always the smallest one. More Friends will go to sleep in a Peace meeting than upon any other subject that comes before the Church. These things ought not so to be. We have a vantage ground; we have a national record on this subject, and you ought to set yourself to reading and finding out this history of the cause of Peace and Arbitration, following the days of George Fox in the seventeenth century up to the present time. I have never in all my work found anything which so touches every feeling and every part of my being as this does. I wish there was time to-night to tell you the triumphs of this cause. There is not time, but I do want to tell you not to let what these friends have said fall on listless ears. Study upon this subject; subscribe for the Peace paper, the *Messenger of Peace*. What is the cost per year? Only the price of a piece of ribbon—not a very

long one, either. I think I shall speak the truth when I say that not ten of you that are here who are not subscribers to that paper will subscribe for it here, and still less will subscribe for that other paper, for which I must not speak because I am the responsible editor of it. I speak thus not from any personal interest, but because I love the cause of Peace, because I love the Church and because I love you. On every Friends' platform, every place from which a Friend minister preaches, I want our Church to be in the forefront, where God has intended it to be and where it was so long.

Allen Jay, Indiana: You will all remember the position that the Five Years Meeting assumed yesterday in regard to the work among the Indians. This Peace Association of Friends in America have an organization; they have a Central Board, President, Vice-President, Secretary, Treasurer and an Executive Committee; and then they have two members from each Yearly Meeting in America, or at least they may have. Now, I do not propose to ask that the Five Years Meeting assume this, but I wish the Five Years Meeting would now make the same Minute in regard to the Peace Association of Friends in America as they made on the Associated Committee on Indian Affairs and recommend it to the different Yearly Meetings. Will you do it? I move that this Five Years Meeting do that.

Richard H. Thomas, Baltimore: I think the Peace Association of Friends in America will be glad to come under the Five Years Meeting.

Ellwood O. Ellis, Indiana: It came by a resolution from the Business Committee.

Allen Jay, Indiana: Make one just like that. I don't believe in too much red tape.

Clerk: Under ordinary circumstances I should try to persuade you to pass this over for further deliberation, but these two Boards have been in existence for many years. They have evidently shown that we needed something in the way of a united organization. They were the forerunners of the Five Years Meeting, and for this reason I think we are safe in taking hold of the subject.

(Motion unanimously carried.)

Joseph Potts, North Carolina : About half an hour ago we heard some one tell us that certainly Peace was a part of the Gospel. I have concluded in my own mind that it is the whole of the Gospel. "Peace with God and Peace with Man." Peace was what the Lord Jesus came to bring us, and we know that we cannot have peace with God unless we have peace with man. I have written down what I want to say.

PEACE AND CITIZENSHIP.

This body should need no argument against War. We simply recognize that Peace with God implies also peace with all men everywhere. We can be enemies to none and retain His Peace.

In so far as we find the human government over us proposing war measures of any description we absolutely decline allegiance to it therein, whatever the consequences. However, we remain submissive, as our Saviour and His disciples taught, to the powers that be, but cannot be forced to fight. In the stage of the world's history which we have reached, we do not expect great inconvenience from this.

Examining the Constitution under which we have been organized as a nation for more than a century, we quickly learn that it provides for an army and navy, and for arsenals and forts ; the President is made Commander-in-Chief of such army and navy. It grants power to Congress to declare war, and to make regulations about the militia, and thus commits the nation to ultimate appeals to destructive force. This is a burden which the willing voter assumes.

Christ and His apostles have much to say about our subjection to the powers that be, but nothing whatever as to how His children shall bear rule in the body politic.

While this is no argument whatever against the propriety and the necessity of human government by and over those who will not submit to Christ's rule, it is suggested as defining somewhat the duties of those who do. They cannot administer un-Christian human law but

must work with greater earnestness and zeal toward establishing the rule of Christ. Let us have Peace and *politeuma*—Citizenship, conversation, manner of life, policy ; whatever be the right translation ; but peace with God and peace with men—this kind of Peace *at any price* ; and our citizenship will be in heaven while we are yet on earth. Uninjurious force may often be required and properly used in the restraint of lawbreakers, insane people, or children. Injurious force may not be used under any circumstances, nor may we run the risk of injuring by using a dangerous weapon. Love cannot injure a fellow man intentionally. There is a ferocity, or wild-beast nature, which inheres in all not fully redeemed souls. There is not a vestige of this which harms, abuses and injures others in Christ, nor in His spirit which dwells within the fully redeemed.

Samuel L. Haworth, Iowa : I would like to make a suggestion. In a home where I was boarding some time ago, one of the girls of the family was a student of United States history, and I either took up the book and looked at it or asked her whose history it was, and she said " Thomas's," and I had heard something of " Thomas's History," because the author is a Friend, and I was pleased to know that our Public school in the town where I was living had adopted his History. Now, I am not an agent for the publishers of this book, nor has the author given me a commission to say this, but if Friends' schools are not using " Thomas's History," I would suggest that you make a change and use it ; and if you have any influence with School Boards, that there be an effort made to introduce this United States History, not simply because it is a Quaker history, or a United States history by a Friend, but as the thought impresses me, because for one reason at least, that the relationship between War and Peace may be put to us in the proper light. I will give you one instance. I noticed concerning the War of 1812 a statement something like this, that " A treaty with England more favorable to the United States could have been made before the war than was made at the close of the war." That is a short statement, and yet it will cause

young people to think, what good, then, was that war if the United States could have had a better treaty before the war than it got after the war? One reason why people go to war is because they fail to think. I think that President McKinley had assumed a thinking attitude towards the affairs of the nation, and I believe that our Congress lost its head, and that that was the reason, or partly the reason, of the war with Spain.

A Delegate: I like the remarks in regard to the United States History, and would like to suggest that the author of that book, or some one else, write a general history on the same subject. I think people ought to find out there is something beside glory in war, and our histories, if properly written, would help them to find it out.

Aaron M. Bray, Oregon: I want to simply state that a little more than a year ago the State of Oregon displaced a very objectionable school history and adopted one written by a Friend, and I suppose that so far as the entire schools of the State of Oregon are concerned, they are going to use this same book that has been referred to.

Richard H. Thomas, Baltimore: May I remind Friends that while we have heard that Stephen Grellet, an honored Friend, some years ago took a journey and called on the Czar of Russia, that an honored Friend of a later day called on the Czar, and may have had some influence. I refer to Barnabas C. Hobbs.

Timothy Nicholson, Indiana: Another name should not be forgotten, that of Daniel Wheeler.

Annie D. Stabler, Baltimore: My heart was wonderfully stirred on this subject some time ago when I went to hear a Presbyterian minister. The subject was "Spiritual Lessons to be Gained from the Battle of Gettysburg." I think I never heard anything depict the horrors of war more clearly, yet after he got through telling of the awfulness of war, he went on to say that our war with Spain was a holy war, and he further went on to say that "if a burglar comes into my house and my life and the life of my family are in danger I should consider it a Christian act to take that man's life." It seems to me

we do want to be stirred up on this subject and make our testimony heard by the world. I feel like hanging my head in shame when I hear men declare such things as that which that minister uttered. Let us be up and doing.

Clerk : I think the time has arrived to close the discussion. We have a few announcements and then we will be ready to close the meeting.

(Announcements were then made.)

Clerk : We are now ready to close the meeting. We will arise and be dismissed by Isom P. Wooton, Iowa.

Clerk : We stand adjourned until 9.00 o'clock tomorrow morning.

SEVENTH DAY MORNING, TENTH MONTH 25.

The meeting was called together at nine o'clock.

Clerk : Our devotional exercise this morning will be in charge of Harriet Green of London.

Harriet Green, London : May we have a little time of prayer together ?

Harriet Green then offered prayer and spoke. She was followed by Allen Jay, of Indiana ; Levi D. Barr, of California ; and David E. Sampson, of North Carolina ; and the hymn, " More about Jesus," was sung.

Clerk : The recording clerk will now read the Minutes of the sessions of this meeting held yesterday, beginning with the morning session. (The Minutes of the three sessions were separately read and approved.)

Albert J. Brown, Western : If it is in order, I would like to ask if the Finance Committee has any plan to propose in regard to the settlement of the expenses of the delegates of this meeting. The delegates are beginning to pack up and we would like to know about this matter.

Cyrus Beede, Iowa : I will answer that that was before the Committee this morning, but I think the report will come in some time to-day.

Josiah Dillon, Kansas : I want to say in reference to the breaking up of the delegations, that we are under moral obligations to remain until the meeting is out, and

that we be present at each session, and more especially so if we expect our expenses to be paid. I think we ought to hold ourselves responsible to God for attendance here until this meeting closes.

Albert J. Brown, Western: May I ask, Who is to settle the railroad fares of the delegates—the Treasurer of the Five Years Meeting or the Treasurers of the Yearly Meetings?

Clerk: Will Timothy Nicholson answer?

Timothy Nicholson, Indiana: The Treasurer of the Yearly Meeting will pay the railroad fares of its delegates and will report the amount to the Treasurer of the Five Years Meeting, and when the Treasurer of the Five Years Meeting has received all these amounts he will take the aggregate and find the proportion that each Yearly Meeting should pay, and if any Yearly Meeting has paid more than its apportionment, the amount will be remitted to the Treasurer of that Yearly Meeting, and if any Yearly Meeting has not paid enough, the Treasurer of the Yearly Meeting will be asked to remit to the Treasurer of the Five Years Meeting the amount necessary to cover the deficit. There may be a simpler way, but I have not been able to see it. I cannot answer for any of the other Yearly Meetings, but I was directed to pay the expenses of the delegates from Indiana Yearly Meeting.

Isom P. Wooton, Iowa: It seems to me that it is important to know what is to be done in regard to the expenses of the alternates. There are alternates here who need the money, and they have come with the expectation of being used as delegates.

Phebe S. Aydelott, New England: It seems to me that the Discipline is very plain on this matter, that the amount is apportioned among the Yearly Meetings according to their delegates. It seems to me very simple for the Treasurer of this meeting to pay the individuals the amounts due them. These cards will go to the Treasurer of our Yearly Meetings, and he will—or rather these cards will—go to the Treasurer of the Five Years Meeting, and he will apportion it, and then it will go to the Treasurers of the Yearly Meetings, and if one has

paid more there will be something returned, and if one has paid less than they ought they should remit to cover the apportionment.

David Hadley, Western: We are setting business precedent here that will probably govern this body in years to come. I cannot see that this would be a business-like way unless the Yearly Meetings furnish the money and then let the Five Years Meeting seek some method by which it shall pay for the expense of the delegates. We ought to require each Yearly Meeting to pay the amount assessed.

Lewis E. Stout, Western: Our delegation did not ask this question to hear from the Conference in the way we have been doing. We hoped that the Finance Committee had something to suggest. I would like to suggest that they withdraw and complete this plan so that our minds may be clear in reference to this matter, so that they may report before this session closes.

Milton Hanson, Western: That matter has been before the Finance Committee, but it is not ready to report. The plan is as outlined by Timothy Nicholson. But as part of the delegates want their money now, there could be a temporary arrangement made with the Treasurer of this meeting so that he could pay the individuals and let the Yearly Meetings settle the accounts later on.

Carolena M. Wood, New York: I think when the expenses of this meeting are made up we shall find that the time of this meeting has been worth about \$10 a minute, and I think we should not spend \$20, \$30 or \$50 here discussing a point we cannot settle.

Clerk: In filling out your cards make them show what your railroad fares are from your home and to your home. We will pass from this subject and ask the Finance Committee to take the matter in hand.

Timothy Nicholson, Indiana: Somebody made the right remark when they said that the Treasurer of each Yearly Meeting should see that all these expenses are paid to their delegates; that should be attended to at home. I think probably the traveling expenses of the delegates of Indiana Yearly Meeting will not be over \$150,

but the cost to some of the Yearly Meetings will be over \$500. Now when the Treasurer of the Five Years Meeting has apportioned the expense to the Yearly Meetings, if he should find the average cost to be \$575, all that the Treasurer of Indiana Yearly Meeting has to do is to deduct the traveling expenses he has already paid—say \$150—from that amount and remit the balance to this body. It seems to me if we would manage it that way we would not have any trouble.

Clerk: We will now take up the first subject on the program, for this morning, which is a paper by Robert E. Pretlow, of Wilmington Yearly Meeting.

OUR CHURCH LITERATURE.

BY ROBERT E. PRETLOW.

The subject assigned to me is a very broad one, far too broad for elaborate treatment in a twenty minute paper. Some phases of it were ably presented by papers and discussion at the Conference of ten years ago, and others five years ago. These need not be repeated. This paper shall take for granted, first, the great value and influence of its own distinctive literature in the Church; and second, the possibility of an improvement over present conditions; and shall attempt to confine itself to a brief discussion of some ways in which practical action may be taken by this body toward the improvement and enlargement of our literary supplies.

The necessity of a periodical which shall be the exponent of the thought and work of the Church is too well recognized to need argument, just as is the value of a living ministry. In regard to supplying the preaching of the Word, we are beginning to learn that the organized Church has a duty to perform in taking the initiative and sharing the sacrifice, not leaving the whole business to an individual.

There has long been a feeling, and it has been growing, that the publishing interest also ought to be the concern of the Church and not merely the private enterprise of an individual. But no one Yearly Meeting adequately

represented the Church, and in some ways it seemed more objectionable for a general publishing concern to be in the hands of a single Yearly Meeting than to be under private management.

A desire to connect the Church more closely with its publications led some years ago to the organization of the Publishing Association of Friends, composed of representative Friends from various sections. It was, doubtless, the best that could be done at the time; but all that it could really accomplish was to substitute the private enterprise of a number of individuals for that of one person. And beyond that point we have not yet progressed.

Our Church needs a publishing house that shall be unmistakably the affair of the Church, and which, as such, can lay just claim to the loyalty of all her members.

At an important assembly of Friends a resolution indorsing the *American Friend* was objected to because that paper is a private enterprise.

On the same ground many Sabbath-schools feel absolved from claims of denominational loyalty in securing their supplies, because the Church, as such, has no publications. In deciding between the output of different private concerns they feel justified in guiding themselves by a careful counting of the pennies, and too often the value of our own presentation of the Bible School work is lost.

No reflection is intended upon those who have so faithfully served the Church according to the methods thus far in use. Under existing circumstances those methods were the best possible. Hitherto there has been no channel through which the united Church could act. With the creation of the Five Years Meeting conditions have been revolutionized. The whole question of a Church publishing house and a Church periodical must be viewed under entirely new aspects. This body with its various Boards represents, continuously, united Quakerism, and makes possible, for the first time in the history of the Church, the creation of machinery adequate for the management of a publishing institution for the Church.

No more important Board could be created than a

Publication Board, which should have power to acquire for the Church existing interests, and to further extend its operations as the means placed at its disposal and the needs of the Church may warrant.

Our periodical literature would naturally first claim its attention. One of the burdens of the Conference ten years ago was the multiplicity of periodicals. Since that time the happy results of the consolidation of the *Christian Worker* and *Friends' Review* have amply demonstrated the truth of the proposition that for a denomination of our numbers *one* general periodical is better than two or more.

Should our periodicals pass under direct control of the Church still further consolidation would seem to be in order. The Church paper should be broad and strong enough to cover all departments of Church work, so that the reading membership may be symmetrically developed and informed along all lines, and not be divided into various groups showing different varieties of one-sided development. Special periodicals maintained in the interest of special departments would seem to a degree both wasteful and ineffective. The same matter presented in the special publication would be more economically published and more widely circulated as a department of the one Church paper than under the present system.

Of course the periodical would not be edited by the Publishing Board, nor would the editor be under its constant surveillance. God has called some men to declare Him with the pen, as He has others to proclaim Him with the tongue. It should be the Board's concern to find God's man and give him the best facilities and the largest liberty for his service.

The Board having a general supervision would accomplish the one important thing of making our periodical and other publications no longer an individual enterprise, but a concern of all the Church. Then every pastor ought to feel that it is a part of his duty to extend the circulation of the paper among the membership as the exponent of the Church and to contribute to it all items of important Church news, so that it may properly reflect the Church.

Periodical literature, however, important as it is, is only a part of the literature which we need. There is an urgent demand for the more thorough and extended treatment of subjects than the periodical affords, and the more permanent form which may be placed upon the library shelf and referred to again and again.

We still have, it is true, the books that have been standards in Friends' libraries for two hundred years; but notwithstanding the wealth of material in them, they have long since ceased to meet our needs.

Thomas Kimber said of them in a essay more than twenty years ago: "The modern reader stands appalled before the long array of ponderous volumes of the literature current in the day, whether theological, biographical or historical. They almost seem to justify, in their amplitude, the complaint of an *Edinburgh Reviewer* of the last generation in regard to Dr. Nares' 'Memoirs of Lord Burleigh,' that 'The title page is as long as an ordinary preface, the prefatory matter would furnish out an ordinary book, and the book contains as much reading as an ordinary library.'

"One seems at a loss which most to wonder at, the patient industry of those who wrote such Titanic volumes, or those who read them; both apparently for a mere pastime."

We may as well face the fact that these books are not read, and will not be read, to any considerable extent. If we are to have a literature that will get into the hands and minds of our present day members that literature must be created.

We have a great and inspiring history, but it is nowhere made readily and attractively accessible.

We have produced men and women of noblest qualities and most fruitful lives, but the records of those lives are, for the most part, confined to ponderous and solemn memoirs that are marvelously successful in soothing to sleep any awakening interest.

We have a philosophy so simple, so clear, so true and strong, that the greatest minds of the world are charmed when they come in contact with it; and still we refer back

to the stilted and scholastic work of Barclay for an expression of that philosophy.

There is a painful dearth of books which express in the language of to-day either the history or the genius of our Church, and there never was a time when they were so earnestly desired by so many people as now.

The demand is not for controversial literature inveighing against the faults of this or other ages. We have tons of that sort of stuff in old libraries, and all of it is as dead as the cities of the plain. Nor do we want mere negation. We are not protestants; we are affirmers. Our mission is not to deny some certain things, but to declare a life so large and free and strong that it cannot be compressed into the outworn shell of dead systems.

We want, then, an expression of Quakers and Quakerism that shall be positive, practical, clear and concise; in short, that shall conform to the spirit and form of our time as completely as the involved and voluminous tomes of Fox and his fellow-workers conformed to their times.

Can such works be produced? If not, then we had as well drop all consideration of the subject,

But is the desire unreasonable or the hope of satisfying it vain? And can this body do anything that will tend toward the practical solution of this problem?

There is abundance of material for a literature of the greatest interest and value. And there is ability sufficient to make excellent use of this material. But our able men and women are very busy ones, and, for the most part, those who have their own livings to make. The production of worthy literature requires time for thought and research, and research requires money. In the final analysis the question that confronts us is one of money; money for the production of the literature, and such a channel for its publication and distribution that the money question may take care of itself.

The latter item would be far on the way to solution through the establishment of the Church Publication Board above proposed. It would represent the whole Church. It would have its advertising media in the Church publications. It would have its agencies in the

various book and tract committees, and in the whole body of the ministry. It would have more direct access to the whole body of probable customers than any other publishing house could possibly do. Friends would naturally look to it for all matter of special interest to the Church. Thus it would have an exceptionally good opportunity of disposing of its publications.

"How shall production be stimulated?" Let us examine the circumstances attending the production of three important publications of the last quarter of a century and see if we cannot get a hint from them.

Probably the most satisfactory brief presentation of Quakerism now attainable—certainly the most charming in its style—is Thomas Kimber's "The True Christian Theology of the Early Friends." This was delivered as a lecture at Earlham College, and its publication in pamphlet form made possible by the action of Indiana Yearly Meeting Book and Tract Committee.

A very important contribution to Peace literature is Dr. Trueblood's pamphlet, "William Penn's Holy Experiment in Civil Government." This also was prepared to be delivered as an oration at Philadelphia, and was preserved by publication through the American Peace Society.

Possibly the most deeply philosophical and profoundly spiritual little book to which Modern American Quakerism may lay claim is "A Dynamic Faith," by Rufus M. Jones.

This series of five lectures was delivered before the Haverford Summer School of Religious History, and the Friends' Bible Institute at Earlham, and afterward put into book form by Headley Brothers, of London.

Attention is called to the fact that all these were first prepared as lectures, and that the Church as such had no hand in the putting into permanently available form of but one of them. Now it is entirely probable that these have not been the only really excellent lectures, well worthy of presentation, that have been delivered. From our Summer Schools, Bible Institutes, Endeavor, Educational, and Sabbath-school Conventions it might be possible to glean many things worth reading as well as hearing.

It is already the duty of the Committee on Education, according to the Discipline under which we are met, to "recommend text books that give valuable information concerning the history or doctrine of our branch of the Church."

Might not the scope of duty of that Committee be extended so as to include watchfulness for the discovery of such matter and the encouragement of its publication?

But a further step in which the Church shall more directly take the initiative in the production of a literature commends itself to the writer as now for the first time practical.

Let the Committee on Education, under the direction of this Meeting, be properly incorporated and solicit funds for the endowment and support of a lectureship on Church History and Doctrine. Let this Committee then annually, or as often as its finances will permit, employ some capable representative of the best thought of the Church to prepare a course of lectures on some subject of historical or religious interest. Let these lectures be delivered before the students of our various colleges or elsewhere under such arrangements as may be made with the Committee on Education, and at the end of the year let the subject matter be available for publication in book form.

This plan, if adopted, would secure careful and scholarly work. It would bring annually some one of our best thinkers into personal touch with the student body, not of one college alone, but of our various colleges. It would provide frequent additions to our literature, and at the same time secure in advance of its publication a considerable demand for it, as large numbers of those who heard the lectures delivered would wish to possess them in print.

Being under control of a permanent Committee, a certain degree of continuity would be assured which the personality of different lectures will insure against monotony. Year by year a worthy literature covering an ever widening field will be built up, supplying the want which we now so keenly feel.

This need not be the only source of production. Individual ability and opportunity will find as free a field as it ever did. But the problem the writer has endeavored to consider is, How can this organization work toward the betterment of our literature? The suggestions which have been made are not made as mere academic theories, but as practical propositions for the consideration and action of this body.

Clerk: The further discussion of this subject has been assigned to Albert J. Brown, of Western Yearly Meeting.

Albert J. Brown, Western: I thought in view of the fact that the book of "Brief Selections from the Life and Works of William Penn," has been referred to, that I will read one of these this morning. (Lifts up the folio volume.)

If there is any suggestion that might be made further I do not know what it is; for this paper has covered the whole subject, and I appealed to the author to know if he had anything else to say and he said he had, so I will tell you what further he would say. He would have the Five Years Meeting take supervisory control of the publications of our Yearly Meetings and in time try to work out a central publishing house for Friends, which I think, perhaps, would be a very practical thing, but I have wondered all along if some statements are true that we have no literature of the present time and how are we going to use all this machinery that is proposed. It has been said here that we do not have a living representative literature from the Friends of America to-day. Now, I cannot tell you how we are going to produce it; but I have a hope that we will produce it, and I think I can give a reason for the hope that is within.

History will certainly show that all literature that survives has come out of some great struggle. Man in his struggle with evil has spoken to the world through the prophet and the seer, and I believe that we as a people are entering upon a new era. The other evening, when we discussed the temperance question the most pronounced thing in that assembly was the feeling of pressure

from above that we must go forth and give the word. There must come a literature—there must always come a way out for the people who believe that they have not attained the heights. We have organized this body with the belief that under organized effort we can extend our borders. Now, that is my hope—that there will come a literature under these various lines; for instance, I have longed to see Friends do as some others have done when great issues came upon the nation, to lift their voices, and some of them have, and proclaim to the world and to the nation that we have a solution for the questions of the age. To illustrate, a few years ago when England went to war in South Africa, a College president on the Pacific coast left his chair and started across the United States lecturing against war. He was David Starr Jordan, and his subject was “The Blood of the Nations.” It seems that he was called to the emergency, he left his chair in college and seized the opportunity to travel clear across this continent and lectured in Europe upon this problem, and Indiana Yearly Meeting recognizing the value of this document, printed extracts from it, and sent it broadcast.

It has not been very long since Dr. Hadley, of Yale, lifted up his voice in behalf of better citizenship, and his lectures have gone broadcast. These men are leaving their thoughts on the minds of the people, and I would like to see twenty Friends where there is one coming out on these lines to show men the way.

Then again, I would like to see the ministry so effective among Friends that it would be qualified to speak before the public institutions, like the great universities and great assemblies; that it would be so efficient that these people would be called upon to deliver a message from God to these institutions and assemblies. I spent three years in the University of Indiana. Every week a sermon was preached by some minister in the State of Indiana. Not one Friend was called upon to speak in that institution, and I inquired one time at the institution if they had a prejudice against Friends and this was the reply that was made by one who was near the president, “We have not felt that they have commended themselves sufficiently.”

Since I left the university one minister has been called to preach before that body who was a Friend. I wish we might have dozens and dozens of them, so that we could proclaim the message that we have to men everywhere, and may God grant us the favor and the privilege of declaring the truths which we hold as fundamental to this whole country and to the world around. So I say to you this morning, my friends, that we have the hope of a great future, and unless we have convictions that are as deep as human experience, we will not be called upon, and we will fail. But the little body of Friends gathered here this morning I trust do have a message for men. If the spirit of God calls on a man or woman to write—it may not be many words you say, but if the spirit of the eternal God is in them men will hear the message. There came a man from Israel who saw sin creeping into every household and he lifted up his voice against it, and Hosea lives in the heart of mankind. We have a Friend whose service has been recognized by the world, and when I was reading the life of John Bright it seemed to me that Parliament was before me and the great problem of humanity was there, and here was Bright standing by the rail lifting up his voice for God and humanity. I have read some sermons that came from Friends that can never die.

Friends, let us set our hearts upon the larger hope of humanity and go forth in every field of human thought to leave the influence of our thought and our conviction upon this old world. We can never die so long as we do that. I have a resolution I wish to offer :

(Read a resolution in regard to *The American Friend* and *The Missionary Advocate*. See Minutes, Minute 92.)

Levi D. Barr, of California: Is that offered as a motion?

Clerk : It is offered as a resolution to this meeting.

Lewis E. Stout, Western : I suppose that it should be referred to the Business Committee.

James Wood, New York : I think it had better be referred without deliberation to the Business Committee.

Clerk : We have previously taken action that resolutions shall be referred to the Business Committee, so it will be referred without further consideration.

Albert F. N. Hambleton, Iowa : I do not know that it would be possible for me to add much to what has already been covered by these able papers presented on this subject, which is to my mind one of the most important subjects before the Friends of America. But, however, I should venture a suggestion to try to make a practical application of a thing which to me has been revealed in talking with the ministers of the Friends' Church during the past few years, which might, if properly carried out, be able to assist them in presenting to the congregations to which they preach some of the principles of Friends and the reasons for the belief in the doctrines as promulgated by the Society of Friends. The thought I have in mind is along the line of what we find our best educators need, and that is practical reference books on the various subjects which can be readily referred to. We find the professional men—the doctor has his books to refer to, his encyclopedia ; the lawyer has his encyclopedia—but when it comes to the Friend minister, and he wants to present his reason for the statements of Friends, he has only such books as the one shown here in our midst this morning. I hope that we may soon have, in connection with this subject, an encyclopedia which will state facts relating to history, brief biographies of the best men of the Friends' Church. Each subject being given to those best adapted to handle this subject, and give statements of the doctrines of Friends, such as the doctrine of the ordinances, the doctrines and testimonies of Friends on war, and all the various cardinal principles which the Friends' Church has held from its origin ; and have a statement, biographical, of the lives of men who have founded or been connected with the early history of our denomination. By reference to the histories we find that many slanders have been perpetrated. Macaulay's history, we find, is incorrect and slanderous, and many others have either purposely or ignorantly misrepresented the history of many of our founders. Let biographies be presented,

in a page or two to each one. This can be done by those who have the time and opportunity to consult the best books of reference obtainable, and thus let us have in the near future an encyclopedia for Friends' use.

A few years ago I went to attend a church which was presided over by a pastor who was once a prominent member of this Society. He spoke on the subject, "Why am I a Presbyterian?" I thought it was a complete failure; but also I thought it was probably no more a failure than most of our pastors would make should they undertake to say, "Why am I a Friend?" I have had a deep concern for years on this subject, and I do hope that in this Five Years Meeting some steps may be taken whereby we can have brought to our use and our privilege a book for the use of young ministers and those who wish to present the truths as held by this Church.

Peter W. Raidabaugh, Western: For twelve years I have been working practically on the line suggested by Robert E. Pretlow's paper. When I came in contact with the Friends' Publishing Association I found everything was moving along at a dying rate, small circulations, much money being spent, \$17,000 sunk in the *Christian Worker* with a circulation of 4500. We went to work to bring about a consolidation of the *Friends' Review* and the *Christian Worker*, and this union has been a good thing. We found concerning the publications for the Bible Schools one Quarterly to supply all the different grades of the school. To my mind we can never succeed until we can have a publishing house in some way under the direction of the Church. We have our missionary interests under the care of a special Board; we have our Educational Board, and we have our Evangelistic and Church Extension all under Boards and under the control of the Church. But the publishing interests—the Quarterlies, Lesson Leaves and papers for the children, under the control of one man, or practically so. The children who are to be the future members of the Church, in the years when impressions are made on their minds, are having placed in their hands the publications that are practically controlled by one man.

I do not know that this Five Years Meeting is ready to take up this work further than to have a Committee on Publications which should have advisory relation in regard to what shall be published ; and if some one comes forward with a book pretending to be the views of Friends, let these papers be referred to the Committee, and if it gives its endorsement its goes out with the endorsement of the Church, and if some paper is not received Friends will know that the Committee has read the manuscript and cannot endorse it ; Friends will know that that is not endorsed by the representative body of the Five Years Meeting. If anything not strictly in harmony with the Church should appear in our publications this Committee could call down the editors, and the editors could submit questions of difficulty to this Committee and receive advisement from them. Perhaps this is as far as we are ready to go now, and I will move you that the subject be referred to the Business Committee, that if in their judgment they think best, such a Committee can be asked for or suggested.

James Wood, New York : I wish to speak upon another branch of the subject, not on the resolution.

Clerk : Are you ready for the question ?

(Motion carried.)

James Wood, New York : The resolution offered by Albert J. Brown and the resolution just passed on some other matters still leave the practical suggestion that was suggested in the paper of Robert E. Pretlow that lectureships should be established for the benefit of Friends. This proposition meets my hearty approval. The suggestion is in line with the very best literature of our age. It is in line with the experience of others. The celebrated Bampton Lectures at Oxford, England, have been the means of giving to the world some of its ablest and best productions in regard to the wide fields which they embrace. It is considered throughout the world that one of the greatest steps ever taken in regard to matters of this kind affecting the world at large was the establishment by an American lady of a lectureship for India. Mrs. Haskell established a lectureship that met the admiration

of the intellectual and Christian world; that lecturers should be appointed to go to India and express to them the highest and the best thought of the Christian world. The publication of these lectures for use elsewhere since they were delivered in India have proved a great means of benefit to the Christian people everywhere. Robert E. Pretlow spoke of instances of lectures similarly prepared by Friends in America as having brought some of the most valuable literary productions of recent time, and I think his proposition is just in the line of the best experience of the Church in this direction; therefore, I take great pleasure in moving that the proposition be referred to the Committee on Education for its consideration and for such action as way may open for.

Rufus M. Jones, New England: Just as James Wood rose to speak I was about to rise to speak on the same subject. I want to second the motion he has made. About a year ago I thought a good deal about this same idea that Robert E. Pretlow has so well set forth, and I worked for some time on the idea, and finally went to a man who has a large pocketbook and told him that I believed it would be a new way for good to be accomplished—the idea of establishing a lectureship so that some Friend or Friends could be kept at work visiting meetings and presenting the early history of Friends and subjects that concern Friends to-day; and this Friend expressed a very great interest in the idea, and told me he was ready to contribute liberally to any such scheme. Now, James Wood has referred you to one of the most important lectureships in the world. I want to call your attention also to the Gifford lectures, the greatest in the world, a good lecturer is chosen to lecture every year. These lecturers receive for their services at the rate of \$5 a minute for their speeches. While we are not expecting to have a lectureship of quite that high grade, I believe if we really take this matter up with the deep concern to give it our full endorsement, there will be no difficulty about securing the funds to carry on such a work as this.

I know a little about the publishing interest of Friends and the difficulties of it, and I want to say here

that it will be absolutely impossible ever to bring about any sort of a publishing house among Friends unless there is a big capital back of it. We may make these resolutions and appoint a committee and say it is practical and all that, but it can't be done. We cannot do it. I believe there is but one of the denominational publishing houses in America that is self-sustaining ; I have found only one in my investigation. Two of the largest have just consolidated because financially they could not live. Now, you have this difficulty before you, and it will always be before the Society of Friends because we are a small body. I do not believe there ever can be a publishing interest of any consequence unless there is a large fund raised and some individuals who are deeply concerned should put their hands in their pockets and make such a thing go.

David Hadley, Western : There is one feature that has not been touched upon in these discussions, and it seems to me there is a field for literature that appeals directly to the personal experience. We must have that which touches the heart life, that which comes along the line of doctrinal revelation, and I think the Church will fail in its mission if it does not keep before its membership a literature that shall appeal to the personal experience of the individual ; and if we only want historical literature and lectures upon such subjects, she will fail to touch the heart life of her membership. While I have full harmony with what has been said, still I was rather expecting he would refer to such a matchless book as Dr. Clark wrote ; books about the deeper spiritual currents of literature that would appeal to the heart life and not to their sense of denominational pride ; books which will touch the personal experience and by which men will gain an experience in Christ Jesus.

Allen C. Thomas, Baltimore : I unite heartily with the proposition of Robert E. Pretlow in regard to a lectureship. I believe we shall reach a wider field than has been mentioned, not only our young people and the members of our own body, but also the public. If such lectureships as proposed are established, I am sure

that one object of our coming together in this body will be realized. It is a way, and one of the best, of putting our views before the public and letting them be known ; it is also an education and training to our members. I have received many letters during the past few years—from, I suppose, ten different States of the Union, asking for information in regard to the doctrines of the Society of Friends ; the interest is great not only within our own body but outside. And ministers of the Society of Friends have written me to ask, “ What shall I read, where shall I find information upon the doctrines of Friends,” so I believe that this is a step which is practical and one which we can take.

In regard to a publishing house, as our friend, Rufus M. Jones, said, any one who has had any experience with publishing houses, knows that large capital is necessary to carry them on. A publishing house is a business enterprise, and the financial question lies back of everything else. The Society of Friends is not a large body, and has not many wealthy members. I do not believe that a publishing house would be practicable for us.

Robert L. Kelly, Indiana : I feel that I have something to say upon the proposition which is now before this conference. I am afraid to say to you here that since the suggestion was made for the election of the members of this Educational Committee, I have had very little faith in the practicability of such a committee on the ordinary educational lines. Activity is what we are engaged in in the United States. Our local interests are so exceptionally peculiar that there has been no proposition come to my knowledge thus far, until this proposition of Robert E. Pretlow's, on which the educational interests of Friends could unite in a practical way, and I have expressed that conviction over and over. This is a proposition which I do believe is practical, which the Educational Committee could take hold of and make something of. I most sincerely subscribe to what my friend, David Hadley, has said. So far as I am concerned, I suppose that the pride of the Friends' Church has been appealed to sufficiently. I suppose we are sufficiently proud of what our fathers

and grand-fathers did as Quakers. Perhaps we are not sufficiently familiar with what they did. Yet as a young Friend, I have felt that that is not the great problem that is before the Quaker Church at this time. Now I do not want it to be understood that I do not wish this historical information of what has been done in the Quaker Church, or that we shall go out with a limited notion of what has been done in the years that are past, but I want these lecturers to go out before God, and filled with the spirit of God, and ask Almighty God to interpret the genius of Quakerism to the world at this time, right here and now. It seems to me that is what we need and what we ought to have, and it seems to me that this lectureship would give an opportunity in a better way than any other way that has come before this convention for these lecturers to go out. I should want it to be on the same basis as the ministry. When one Yearly Meeting has been willing to liberate a minister, and appropriated the funds for his traveling expenses, that he might go out and preach Jesus Christ in the various quarters within the limits of Friends, he has the sanction of the Church, and I should want these lecturers to go out in the same way, that when a lecturer goes out he may feel that he is being liberated by the church. It is the genius of Quakerism that we want interpreted. If it does not stand for anything for these people of this age, I want to attend some other denomination. I do not want it limited, but I want it to be one of the great means of building up the kingdom of Christ on earth.

Mary A. Sibbitt, Kansas: I want to say that my heart has been pained at the silence of the women all during the conference. You do not rise to your feet. We cannot complain that the brothers do not give us a chance. I represent one of the young Yearly Meetings, but I want to tell you that we are true Quakers, from the top of our heads to the soles of our feet. I want to sanction the words of David Hadley. The cry is for the real spirituality of the Quaker religion. My work takes me among other people, I have been engaged in temperance reform work among other people, and they come to

me and say, "Mrs. Sibbitt, give us some idea of where you get your wonderful spiritual power in your Church?" I cannot lay my hands on the literature that I may educate them. The cry of my heart has been for the last four years, give me some literature, give me some literature. The cry is the same all over Kansas Yearly Meeting. Give me something that I may put into the hands of those who are seeking to know what the real baptism of the Holy Ghost is, as we as a Church teach it. God stir the hearts of the members of this conference that we may develop some practical plans that we may not only go out and teach the historical truths but bring it into practice. I would not disparage the ministry of the Quaker Church. There is no ministry in the West to-day that stands as high as the ministry of the Quaker Church. Let us stand by them.

Clerk: I hope that Friends will speak to the proposition now before the meeting; that is, that the proposition to establish a Friends' Lectureship be referred to the Committee on Education for consideration, and that they be empowered to provide for it as way may open.

Francis A. Wright, Kansas: I was not going to speak on this proposition, but on another feature—that was in regard to literature for the unsaved. This need has been apparent to me for a number of months, and during the past year numbers have written to our Book and Tract Depository and said, "Why don't Friends write books and tracts for the unsaved?" We are supplying spiritual reading for the Church, and I wanted to touch upon this here this morning in connection with what has been said.

Francis W. Thomas, Indiana: I wish to give my support to the remarks made by my brother, Robert L. Kelly. I can call to mind, and you can call to mind, that such a thing was inaugurated by Indiana Yearly Meeting fully thirty years ago. "General meetings" were organized and subjects were selected and assigned to the ministers, and in these congregations they were able to set forth the doctrines and practices of Friends in relation to the Church and Society. Brother Robert Walter Douglass

and John Henry Douglas and others were engaged in that special work. There were lectures, and a lecture was usually specified to be on a certain subject, or an address on a certain point of doctrine or profession of the Society of Friends. This went on for three years, and the foundation was laid by these lectures for the progress of Indiana Yearly Meeting and for the increase in its membership which took place afterwards. It was better than sermonizing then; the public mind needed it, our own membership needed it. I believe we have men to-day. Let us give them an opportunity and lay the burden on them and we shall have an advance made in our testimony of the doctrine that will stand before the public. There is a class that will go to hear a lecture that will not go to hear a sermon, and they get to understand that there is something to be found out and that the Quaker Church stands for something and not for nothing. If we ever stand for anything as a people and accomplish that for which we are gathered together, we must have this as one of the means that goes out into the world.

Charles E. Tebbetts, California: We are entering into a broad field in this regard if we put before the world a potent lectureship, and in this way I am sure that we shall be able to gain the ears of other institutions of learning.

Benjamin F. Trueblood, New England: If I thought this lectureship means simply a rehashing of old traditions in a traditional way I should oppose it; but if it means an interpretative lectureship in the large sense, with a sociological side, a political side, bearing on all the functions of life, then I should favor it. It does not seem to be so formidable as some would suppose. Such an endowment would need a comparatively small sum.

(The motion was carried.)

Francis A. Wright, Kansas: This means the Educational Committee has power to act but does not have power to report?

Clerk: The Educational Committee does not report this year.

Robert E. Pretlow, Wilmington: It was rather a surprise to me that there should be an idea on the part of any one that this lectureship means a dry-as-dust presentation of facts is all that is intended. Difficult as it is to get at old Friends' history now through all the dust and volume of these old tomes, there is in it something that stirs the spirit of everybody that goes to do it. I believe that it will be taken as a matter of course that everything introduced to this body was introduced for the spiritual uplift of the whole Church; otherwise I would have no thought of burdening this Conference with anything that would merely deal with dry facts. The space that was allotted to this subject forbade going all over all kinds of literature, but the preacher who is to go before an audience and interpret to the people the genius of our great Christian philosophy should have this before him. This was my idea that this lectureship should provide.

(Recess of five minutes.)

Esther G. Frame, Wilmington, led in singing, "Blest Be The Tie That Binds."

Charles W. Sweet, Iowa: I feel that I would like to say this. I have different commentaries in my library, they are all written by men of some other churches. I wish some one of our own Church would give us a good spiritual as well as historical exegesis of the Old Book, that we might have something giving the correct views of Friends on the ordinances, &c. I wish that we could have something clear and concise on these questions.

Esther G. Frame, Wilmington: This is a very interesting subject, and I am glad that our brother presented the paper. I think it is a wise suggestion, and I rejoice in the responsibility that has come over this conference and I am thankful for the speeches that have been made by David Hadley, the President of Earlham College, and others. I think it is the very thing we need. But we are talking about our ministers. I do not like it. I do not unite with the brothers in this. I know we are a little people, so far as numbers are concerned, but we have strong ministers. There are no stronger ministers in Indiana than those in the Quaker Church, and as for the

membership of the Church, they are far ahead in intellectual pursuits—they are ahead of the most of the people.

Clerk : I hope the sisters will not go away from here and complain that they had no chance to speak. You have not stood to claim your place, and I have looked right into your faces just as much as I dared to see if you did want to speak, and you would not make a move. It is seldom that you go from a meeting like this but that some one is heard to say, that “somebody did all the business and ran the meeting.” You have the same right as any of the rest, and if you fail to take your part you are to blame, not the people that do the business.

Are you ready to take up the questions that have been assigned to this session?

Francis A. Wright, Kansas : Our Saviour said, “Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest.” So I believe if we will pray the Lord to send them out, and it may be that He will send them out themselves. I believe that if they will carefully consider these questions some of these people who feel these needs will be called of the Lord to fill these places.

Clerk : We will now take up the Reports of Committees on Referred Business. We will have the report from the American Friends' Board of Foreign Missions.

(Report was read. See Minutes, Minute 82.)

Clerk : You have heard the report from the Missionary Board ; what is your pleasure with reference to it?

Aaron M. Bray, Oregon : I move that it be approved and adopted by this meeting.

James Carey, Jr., Baltimore : I do not think it is necessary for this body to do more than receive the report. The American Friends' Board of Foreign Missions is not appointed by this meeting, but by the Yearly Meetings, and in accepting our report I suggested that we might be recognized as The American Friends' Board of Foreign Missions, which the Discipline provides that should be organized.

Thomas C. Brown, Western : I was about to remark that there were some legal phases of this question, and

there is an additional report which is withheld on account of these legal phases, and I hoped that the discussion on this matter would be withheld until we are thoroughly satisfied in regard to these legal phases, and until the Five Years Meeting received that report. In adopting that report it is virtually recognizing the American Friends' Board of Foreign Missions as a board of the meeting.

Clerk : With the addition suggested by James Carey, Jr., would it affect the action of this meeting ?

Thomas C. Brown, Western : James Carey is familiar with it, and will meet with us.

(James Carey, Jr., withdrew the suggestion.)

(Rufus M. Jones called attention to the Discipline, Part IV., under Boards.)

David Hadley, Western : I do not see why this Board should be the only one to be appointed by the Yearly Meetings.

Thomas C. Brown, Western : It is necessary because of the fact that we have articles of incorporation, and on that account the law requires that the members be appointed by the Yearly Meetings, and the law was passed by our request to fit this particular case.

Isom P. Wooton, Iowa : As there is a motion before the House to pass upon this report, I would move as a substitute, that we defer any action on this report until the committee shall settle these legal points of law.

Thomas C. Brown, Western : The legal question will not affect the face of the report submitted here this morning.

Clerk : The original motion was seconded, the substitute was not ; the motion is on the approval of the report as read.

(Motion was carried.)

Clerk : We have on the desk a letter addressed to this meeting, from the Women's Christian Temperance Union at Portland, Maine.

(Letter of greeting from Women's Christian Temperance Union was read. See Minutes, Minute 83.)

Clerk : What action do you wish to take in reference to this letter ?

Robert W. Douglas, Indiana: I think we should respond to it, and I move that the clerks be authorized to send a response to this letter of greeting.

Thomas C. Brown, Western: You will remember that on this platform Zenas L. Martin had a part assigned him, and he yielded his place to others, and I would suggest that at the final introduction of this business Zenas L. Martin be requested to speak not to exceed ten minutes, as he has yielded his time to other individuals on other occasions.

Question: Are there other reports on the table?

Clerk: There is other business that we can take up.

Robert E. Pretlow, Wilmington: I suggest that we continue the business, as there are other reports to come from this American Friends' Board of Foreign Missions.

Clerk: If it be the pleasure of the Meeting, we will call up in connection with the subject when it comes up, as it will later.

Thomas C. Brown, Western: We will consent to that.

Clerk: Has the Business Committee or any other committee anything we can dispose of in the time of this session?

Allen Jay, Indiana: The question has been asked, if in the course of five years any of the members of these Boards or Committees should die or move out of the limits of the Yearly Meetings, how these vacancies should be filled. The Business Committee offer this Resolution:

“Resolved, that all vacancies occurring in Boards or any Committee in the interims of the sessions of the Five Years Meeting be filled by such Boards and Committees themselves where not otherwise provided for.”

The Recording Clerk re-read the resolution, and on motion it was adopted.

Allen Jay, Indiana: The Business Committee propose that an Executive Committee of Five be appointed by the Five Years Meeting to make all the necessary preliminary arrangements for holding the proposed conference on the liquor question, and carry on the necessary correspondence and make all the arrangements in the

other churches, and these five to be delegates at large to that conference.

We recommend that James Wood, Rufus M. Jones, Timothy Nicholson, Benjamin F. Trueblood and Edmund Stanley be that Committee.

And we further propose that the delegates from the several Yearly Meetings propose one additional name from each Yearly Meeting, and if the developments shall be such that an additional number of delegates would be advisable, the Executive Committee shall report such additional numbers as the Committee may recommend to the different Yearly Meetings.

It means that those five persons shall be appointed to make all necessary arrangements and to attend this conference if the meeting is held in the year 1906; and that we ought to appoint one from each Yearly Meeting, these to be appointed by the delegates, to unite with them in this matter, and then if the other denominations should appoint large delegations, and the Committee thinks the Society of Friends ought to have a larger delegation, they will call on the Yearly Meetings to make up that number.

On motion, the recommendation of the Business Committee was adopted.

Mary A. Sibbitt, Kansas: I rose to say that we ought to have a representative in the far West.

Allen Jay, Indiana: This work has to be done by a very few persons; we wanted to get them as close together as possible:

The Business Committee recommend that the entire subject of advanced Biblical Study be referred to the Committee on Education.

On motion, the subject was referred as suggested.

After prayer the meeting adjourned.

SEVENTH DAY AFTERNOON, TENTH MONTH

25th, 1902.

Clerk: The meeting will now please come to order, and we will have a few minutes of quiet waiting before the Lord.

Ira C. Johnson, Esther G. Frame and others offered prayer.

James Wood, of New York : As Zenas L. Martin gave up his time to another speaker this morning, I feel that it would be no more than right if we should allow him to speak this afternoon. There is certainly time for him to speak now. I move that he be allowed ten minutes now.

(The motion was carried.)

David Hadley, of Western : I would ask the privilege of this Conference that we take one word out of the report made by Allen Jay ; that is, if we have the consent of the convention, I would like to have the word "advance" stricken out.

A Delegate : I should think this should be referred to a committee.

The Clerk : As it is the wish of this body the word will be stricken from the resolution. We are now ready to hear Zenas L. Martin.

Zenas L. Martin, of Western : I do not wish to take the valuable time of this Five Years Meeting, but I have a few things that I would like to say. It would certainly be very difficult to embody the work of the various departments of a Board in this Five Years Meeting. It would be almost impossible to tell how much they will develop, and what they will be ready to present to the sessions of the next Five Years Meeting. We have a child that I wish to introduce to you, and that is the only reason I wish to speak to you at this time. He has almost grown out of infancy and is a lively, active, growing boy. I refer to our missionary work in Cuba, as the first real production of this Five Years Meeting, as the Missionary Board organized under the convention, which was accepted this morning, and his work has presented to you some real things along that line. I will briefly state how our interests have grown in the Island of Cuba. I want to present to this Five Years Meeting the fact that it is the missionary field of the Five Years Meeting. I am glad that every individual Yearly Meeting has its

field, and observation will show that the missionary interest of the Friends in America ought to be a growing field, and the Quaker Church in this country increasing in number, and financial support in a greater proportion than any home work ; and while this child in Cuba is an active little fellow, we expect to introduce him to you in five years in a larger form. The conditions of the missionary work among the inhabitants of Cuba may be classed as favorable and unfavorable. Of the unfavorable may be mentioned (a) The indifference of the Church at home to their need ; (b) The unchristian example of Americans among them ; (c) Their long schooling in dishonesty which has produced a retaliating nature ; (d) The innate restlessness of the people aggravated by war which makes it difficult to get them quiet and thoughtful ; (e) A growing indifference to any religion ; (f) Some of the usual difficulties met in the Catholic countries, etc.

Of the favorable conditions may be stated : (a) The Church and State having been united in an unhelpful government that gave no opportunity for encouragement or development has placed the people in a bad state of morals and practically without a religion. From these conditions they have struggled for freedom and have turned as much from the Church as from the Spanish government, and thus are not held to the dictation of their religious system as are those other Spanish-American republics. (b) The lack of any educational system worthy of the name of such has held the people in a state of ignorance from which they are awakening to a new light, making conditions favorable for educational work. (c) The changing political, social, commercial and industrial conditions make the time opportune for the gospel, and in many ways give promise of great results. (d) The financial outlook is hopeful, and with a country rich in undeveloped resources the Gospel applied to its commercial and social life will make possible a self-supporting church. (e) The time of the readjustment of the policy of the Catholic Church to the conditions of the Cuban people is the golden opportunity for the Gospel. (f) The domestic habits and social nature of the people make an easy access

to the homes and personal lives of the people, and their affectionate nature responds to the nature of the Gospel truths.

There was a notice in the paper that the Catholics were going to convert all the Quakers to Catholicism, and there was still another stating that our Church was dead; but in the face of it all, we have crowded houses when we have services. The outcome looks hopeful. In order to care for this growing missionary work, we all know what is necessary. We have now spent \$7000 or more on the buildings, and quite a sum in the maintenance of the work. We have no Yearly Meeting to go before. Who will take up this work? We must depend upon the interest of this body. The gifts that you may be called upon to give beyond the obligations of your own Church in the missionary interest of your own individual meeting, and we trust, as we have in the past, to this liberality to carry the work on. There are some buildings that must be built this year, and some that are already built must be furnished. We have four buildings and lumber ordered for five, and have eight missionaries in the field and must have four more the coming year. If this matter comes before you personally or before any individual of the Yearly Meeting, please remember that the obligation of the Five Years Meeting rests upon us to maintain the work. Before I close I would like to read you a portion of a letter that I have recently received. It says: "We are having a large attendance at church. Sunday evening there was a parade of Catholics at 5.30; so after it was all over they came around to see how we were getting on. We preached a sermon that stirred them up, I'll tell you."

The Clerk: We are now ready for the first subject on the program, "The Place and Function of our Church Organization." The further discussion of this has been arranged for by the Business Committee. The Business Committee announce that they have asked Benjamin F. Trueblood to open the discussion. James Wood will have a few minutes to open the question.

James Wood, of New York : The Business Committee have asked me to make a little preliminary explanation as to why this subject was put upon the program for informal discussion. It was put there because the Five Years Meeting was in its experimental stage. We did not wish to have any formal papers upon it because they would emphasize unduly some individual opinions upon the subject. We wished to have an informal discussion so that all thought upon the Five Years Meeting and its place in our Church organization might be thrown out for further consideration, that thus we can consider in the years that are before us all thought in regard to this organization and its future possibilities, without coming to any definite conclusion at the present time. Of course, the Organization of the Five Years Meeting is all provided for in our Constitution and Discipline, but the Five Years Meeting itself is not a new invention. It is simply the development of and the outgrowth from conditions that have existed heretofore throughout our body. We have come together in conferences, and these conferences have been of great benefit, but they show that we were lacking in that we have not been organized for any practical work. We have simply gone one step further in the development of the idea of the many conferences, and this is the whole matter or cause of its being upon the program. The committee has given the matter much thought, and have decided that the greatest danger of the Five Years Meeting is the danger before its dawn is past, and I will tell you what this danger is. I and some of my family once arranged to take passage on a steamer to a foreign land, but when we came to the steamer, which had been very heavily loaded with freight, overloaded indeed, she sunk ; she sunk in the harbor before she had ever moved a foot, and that may be the danger of overloading the Five Years Meeting, so that we cannot put out to sea with the possibility of successful navigation, but there seems to be no place at which a halt can be called, and now the situation is before us. Just one thought and I am through. I want to give the Five Years Meeting a fair chance. Do not have unreasonable

expectations of what it should do and of what it is going to do. The Five Years Meeting is going to prove a necessity in our organization, but we will do it a very great injustice if we start out with too great expectations of what it is going to accomplish. From the very nature of the thing it cannot accomplish very much at the start. We may look forward to great things.

Benjamin F. Trueblood, of New England : I suppose when we first began to talk some seventeen years ago, about a General Conference of American Friends some two years before the first convention in 1887 was held, none had the remotest idea we would land in Indianapolis in 1902, in a General American Meeting of at least eleven yearly meetings of Friends in this country. The meeting has grown step by step until we find ourselves in what I believe is the work of the providence of God. The providence of God never moves backward, but it may move forward, and whether we wish it or not, we have this concern on our hands and we must face it in a manly and womanly way, and make the best of it that we can. As for myself, I have no fear whatever of this meeting ever failing. I have no fear of the vessel sinking in the harbor.

I look forward to the future without a tremor. I know it means work, faith, difficulty, perplexity, and feeling our way, thinking our way, and that we have a great many difficult problems, but we shall come out farther along on the other side than we are now. That is my faith in regard to the matter. I am asked to open a discussion as to the place of this Five Years Meeting in our General System. I do not think anybody can define it at the present time. What it is going to develop into time only can tell, and what that development will be depends upon the prayer, faith, and the Christian devotion of our numbers. Let me outline what I believe will be the general place of the Five Years Meeting as we have it in our system. Of course, the general purpose of it is the combination or union of the powers of the various localities of the country in such a way that we can throw the whole force of our Quakerism in whatever direction we may need from time to time. In a general sense it is the union

of forces not for detailed work, but along general lines of Quakerism in America and the world. Now, first, in regard to the relation of the Yearly Meetings. I do not believe that this body will ever infringe upon the local liberty and self-direction of the Yearly Meetings. That is all safely guarded in the Discipline, and if it were not, we would safely guard it. Our Yearly Meetings will remain just as independent in local work, adoption of rules and methods for their local work, just as the people of Massachusetts are in this regard. In Massachusetts we never think of the General Government excepting when we come into the larger relations in which we are bound to come in relation with Indiana, and Iowa, and other States, and I think it will be the same in regard to the Yearly Meetings. I do not think the Yearly Meetings ever think of their local liberties being infringed upon. I conceive the work will be to carry the great general work and Disciplinary Constitutional principles of Quakerism. The body will be not the creator of the statement, but will be the interpreter of our faith. Then I think another factor in the matter will be that this body through some committee, some executive body, will become the general representatives of all Friends in America before other great Christian bodies in their Christian Union life, and not only that, but will become the great representative of the Friends in the governmental interests which concern the advancement of our political interest in the national life. Some representative of this Five Years Meeting will go before the National Government in great matters and great legislation in which we will be interested, while the Yearly Meetings will take care of the local interests in their particular States. Then it seems to me that our Five Years Meeting will necessarily have more or less of the direction and advancement in the lines of work in which we are engaged, which go into the whole world. The great missionary interests which go all over the world, will be at least under the advisement, if not under the direction of this body; and so it will meet the question of Temperance, and of Peace and Arbitration. That I conceive to be stated in the general plan of the

Five Years Meeting. If I had been called upon to outline definitely what this meeting would do this year in taking up and adopting some of these great general lines of work, I should not have thought it would have done one-fourth as well as it has done. We find ourselves face to face with the responsibility which we practically had to assume in starting out this Five Years Meeting. What is to be its future? I cannot conceive a very great change. When the thirteen colonies became united in the United States of America, the whole American life and principle was then established once for all, and there has been no change excepting the adding of State after State, and there has been no real modification of the great Constitutional principles, so that we have the forty-five States united to-day, under just the same form as when the Constitution was signed. So when we come to have the Yearly Meetings in every State of the Union, it will expand, and take in, and give an opportunity to all.

Francis W. Thomas, of Indiana: That which has already been said well outlines the functions and purposes of this meeting and its organization, yet I differ just in one respect from the speaker. I think he said nobody anticipated us just as we are now. I did anticipate this from the beginning; I thought we should reach this point. I have looked forward to this point because we needed it, and that we must have it in order to unify all the forces of the expanding organization of the Society of Friends in America. We were drifting apart from year to year. I saw the necessity of this unifying of some kind and of an organization that would unify, and I think we have it. That is what we started out to get. Another point was that in the face of a future difficulty which might arise between two of these co-ordinate powers there might be a body somewhere to which two or three might appeal for arbitration and authority to settle difficulties. We recommend arbitration to nations and states in different portions of the earth; why not have it among ourselves? I hope it may prevent any great difference or difficulty of the body of the Church of the Society of Friends hereafter. I think this is one of the functions of

this body. I am glad we have this organization. It is already on the right line, and I feel that we have nothing to fear if unity prevails in the body of the Society of Friends in America.

David Hadley, of Western : I want to say in connection with this matter that the principle upon which the Society of Friends is organized is destructive of every effort to organize congregations, and anything that would destroy the relation would be a very fatal thing. Whenever we come to the point that this aggregate body with its deliberation should be in favor of sovereignty—I mean, should interfere with the sovereignty of the Yearly Meetings—I should be very much opposed to such a power. I believe the Five Years Meeting should gather up and give force to the statements and doctrines ; but when it comes to the matter of legislation affecting the local interests of the Church, it would be a very serious thing to the delegates of this body. The independence of the Yearly Meeting should be kept intact. As a Church we have always guarded with a great deal of care the matter of ecclesiasticism ; but when we increase the organization we increase the power of ecclesiasticism.

A Delegate : There is one thing I am hoping for, and that is that the work of this body shall tend to the unification of those that profess to be Friends on working lines if not on all lines. I bless God for the spirit of unity, and so I am hoping from the influence that has started out from here that there will be a unification of those that hold our name. Let each session of this meeting be for the glory of God and the uplifting of man. One other point. I hope this body will use some way or other to get an invitation for every one of the organizations that belong to the so-called Friends for a fraternal representation, if they cannot unite with us.

William L. Pyle : I feel quite unable to emphasize our success. I have been very much encouraged by this meeting and by the progress we have made. A number of years ago I said that from my point of view the Uniform Discipline was desirable, but I feared it was not practical. I have watched its course from time to time, and I have

become more and more convinced that it is practical, and I am in favor of our Yearly Meetings adopting the Uniform Discipline. As a Church organization composed of different Yearly Meetings, I consider the strongest point we have obtained in this relationship is the coming under one confession of faith. That is the strong point which binds us together.

Rufus M. Jones, of New England: Five years ago I had the privilege and honor of reading the paper that proposed this Five Years Meeting, and when I finished the paper I called attention of the conference to the incident that happened when the Constitution of the United States was signed in Philadelphia. George Washington had been sitting on a chair through the stormy debates, and after it was all over and they had gathered around to sign the Constitution, Benjamin Franklin pointed to the figure of the sun painted on the back of the chair on which George Washington had been sitting, and said: "Mr. President, through all these weeks I have been looking at that picture to see whether it was a rising sun or a setting sun, and to-day I know that it was a rising sun." I related that anecdote five years ago and asked if it was to be a rising sun or a setting sun. I wonder if there is anybody to-day who doubts what the answer is to be, as to whether it is a rising sun or a setting sun. We have come here to-day from all parts of the United States; we have spoken on the question that touches every aspect of our religious life and work; we have faced all sorts of problems with a full understanding of their difficult nature, and we have reached out into all lines of Christian activity; we have differences of opinion, but I would not belong to a church that did not have them. I would undoubtedly leave it if everybody agreed with everybody else. You would not have any power, everybody would be ready to give up his power. We must have individuality to have power. We can have individuality and power, and the spirit of love and unity also. There is not a person in this meeting that wishes to force anything on any one who are not ready for it. No one wants to take a privilege away from the Yearly Meetings. That

idea does not prevail anywhere, and no one can for a moment believe there is such a disposition. Everyone of us would have refused in our own Yearly Meetings to give our voice to the Discipline if it was to take away from our Yearly Meeting. We want to see a body formed that will enable us to bring our followers together for positive work. That we have accomplished. At least we are going to accomplish it. We can not prophesy, but if we may judge the future from the present and past, we may well believe to-day that our sun, under God's blessing, is to be a rising sun.

Richard H. Thomas, of Baltimore: I wish to say how extremely glad I am for this conference which we are having this year. I believe even the looking into one another's faces and hearing the words of encouragement will help us, and I believe when we go back to our homes we shall be able to do much better work in the future. As one who felt exceedingly doubtful as to whether this was really a wise move, and while I still see danger, I am exceedingly glad to be able to express my great thanks for what we have now, and for what seems to be before us. I was exceedingly pleased by the practical suggestion made by a Friend in the meeting encouraging others in the name of Friends to send fraternal delegates to us. I think it would be a very great advantage to us, and I believe the outcome would be of very great value, and I hope this meeting will not allow it to pass by without very careful consideration. I would be glad if the Business Committee could be encouraged to take this into consideration, and see if some definite arrangements could not be made by which they might be invited to send fraternal delegates if they wish.

I also believe it would be very helpful to us if we could issue a Book of Meetings. There has been no Book of Meetings issued for nearly twenty years, and it would be very valuable to us if we could have a book giving the addresses of the ministers, and stating where there are meetings. This would be a very great help to Friends who are going to different parts of the country, and ministers visiting different Yearly Meetings would

be able to form some idea of what is before them. I should be glad if this proposition could be laid before the Business Committee for their consideration. I am not used to motions in Friends' Meetings, but I wish that the subject of Fraternal Delegates, including English and Irish, be referred to the Business Committee, and also the matter of a Book of Meetings.

David Hadley, of Western : I would like us to recognize the fact that we have two Yearly Meetings here that have no connection with this body, and before invitations are issued, I should be glad if we could bring some kind of an influence to bear to have Canada and Ohio come home ; then I would be in favor of fraternal delegates. There are a great many Friends in the United States. I hope we will not rush too much when we have two meetings that are not as yet in the fold.

Timothy Nicholson, of Indiana : I hope our friend will not create a doubt in his mind that the Friends of Canada and Ohio are coming in. They will come in, and there is no doubt about it.

Richard H. Thomas, of Baltimore : I move that the question of the practicability of issuing a book of meetings be referred to the Business Committee with the request to make, if way opens for it, a suggestion.

Benjamin F. Trueblood, of New England : I fear I did not make myself entirely clear with regard to the disciplinary aspect of the functions of the Five Years Meeting in the future. David Hadley's remark made it clear to me that my statement was not clear. What I meant to say was that hereafter in the matter of issuing a declaration of faith, or of general disciplinary provisions, I supposed that this body in some way would take the initiative, but I had no thought this Five Years Meeting would ever assume the place of sovereignty. I believe with all my soul in government only with the consent of the governed. I speak in a Christian sense. I hope I have made myself clear as to what I meant to say.

Allen Jay, of Western: Our Friend, William I. Moore wishes to say a few words.

Rufus M. Jones, of New England: Our Friend, Esther Tuttle Pritchard, has just called me up on the telephone to ask me to deliver for her a message. "Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ." It comes from her, and I thought the meeting would be glad to hear it.

William I. Moore, of Canada: I am glad some one called attention to the fact that there is a country called Canada. We may be somewhat overshadowed, but we still exist. We are going on, and perhaps in five years the difference will not be so great; however, what I want to say is this. We come to you with a kindly greeting from Canada Yearly Meeting. We are glad to have the privilege of meeting with you in this conference. We thank you very much for the kind courtesies extended to us on behalf of our Yearly Meeting. I think I can say that they thank you also. In regard to our position; on this question when this Uniform Discipline was brought before our meeting it was discussed and considered very carefully at the time, but some of our prominent members and active workers were absent. There was some doubt about the propriety of adopting it on this account, and it was proposed that it be approved, the adoption to come into force at a time set at the next Yearly Meeting. A committee was appointed to go over the matter carefully, and they were not able to make a full report at the next Yearly Meeting. The time was deferred, and the committee empowered to go on. And this Yearly Meeting after prayerful thought decided that it would not be wise for us to accept the Discipline. I want to make it clear that there is not a lack of unity with the Friends on this side of the line. It is, simply, we believe on account of our local condition which perhaps you can not fully understand. Perhaps we can get a Discipline that would not be out of harmony with this, one that would better suit local conditions. This is our position. I do not think from present indications there is any prospect of our Yearly Meeting adopting this Discipline just as it stands. We do not want to do anything that would put us out of harmony with these Friends. It is with a

feeling of love and unity for the prospering of this cause that is in our hearts to-day. May God bless and prosper the work of all the Yearly Meetings in this body is our prayer.

Jacob Baker, of Ohio: Perhaps you would like to hear from Ohio. I want to say that there is no thought in the Ohio Yearly Meeting that is out of harmony with this body. We have come with loving hearts and sympathizing spirits for your good word and work that is before the Friends in your realm. We greatly appreciate the great courtesies that have been extended to us. When you ask me what about Ohio Yearly Meeting coming into this Five Years Meeting, you will have to change, or we will have to change radically before we can come in. Not because we are fearful, but because we cannot at the present with unity adopt the Uniform Discipline. If all the declarations that have been expressed here this afternoon are to be carried out in the future of every Yearly Meeting and every Yearly Meeting left for independent action upon the lines of its own conduct, there may be a radical change in Ohio. We are now exceedingly anxious that the blessed doctrine of holiness to the Lord be not impaired anywhere. We are exceedingly anxious that the doctrine of the baptism of the Holy Ghost may be a potent doctrine of the Friends' Church everywhere. I have enjoyed this Five Years Meeting greatly. I have entered into sympathy with all the speeches and discussions. I think I may speak for our delegates that we return to you our sincere thanks. We will go back and make the best report we can, and I expect we will come back with fraternal or internal delegates to your next Five Years Meeting.

Annie D. Stabler, of Baltimore. I want to tell you how very much I have enjoyed this meeting and what a great privilege I feel it has been to attend this conference. I had no fear about this meeting, for I felt it was from God and that He would draw us closer together. I have been more and more impressed with the fact that God is uniting us together and that we are going forward to advance His kingdom. I want to say, God bless the

Five Years Meeting, and may it prosper in every particular.

Harriet Green, of London : I have nothing great to say, only that I noticed that Dr. Thomas mentioned England and Ireland. I do not think you have any idea how much good you will do by inviting them to send fraternal delegates to this conference ; and let them feel they are one with you. Your difficulties and your problems are very much like ours, and I only wish you were on the other side of the water so that you could help them as much as you have helped me.

Esther G. Frame, of Wilmington : The churches are certainly being united. I am ready for it, and I believe it is of God, and I believe the churches from the East, the West, the North and the South are being bound together. Our purpose is to win souls to Christ and His kingdom, and to pray to God still more and more. Of course, we cannot all see every point alike ; but what we want to do is to build up the kingdom of the Lord Jesus Christ and our Church, and I want you to know this. I am in full harmony with this. You have my hearty sympathy.

A Delegate : This is my first meeting of this kind, and I want to say that I feel greatly encouraged to go back to my work, and I can work with a greater determination to be a true Friend and hold up Quakerism. We certainly ought to have an abiding faith in Quakerism. I am glad to be able to attend this convention where so many different people are brought together and there are so many different lines of thought.

Rebecca W. Cadbury, of Philadelphia : I have listened and I have heard that all the Yearly Meetings of America will be here when Canada and Ohio have joined. Where are we, dear Friends ? We of Philadelphia are a very small body, I regret to say ; but we are a very earnest body along our line. Most of our families in Philadelphia have traditions. I believe in the truth as it is handed down from our fathers, and I have listened with wonderful interest to the enthusiasm and life here to-day. I have longed that all our Yearly Meetings might get some of it. I want to say to you, " Hold fast to that

which is good ; let no man take your crown." I entreat you not to lose sight of Quakerism, but to be loyal to it. Quakerism is not dead, for I believe it is the truth of God as He has shown it to us ; and I want to say that I was exceedingly grieved yesterday afternoon to think that there was a possibility of establishing a school for the education and training of ministers. We do need to be educated, but, Friends, we cannot get all our education in school. I think every member of the Quaker Church should be a member of that school, for I do not like to see a distinction between the laity and the clergy. I trust the power of the Five Years Meeting may step across the Alleghenies and reach Philadelphia.

Allen Jay, of Indiana : The Business Committee proposes that a Committee of one from each delegation be appointed to make the necessary arrangements for holding the next Five Years Meeting. We thought we had better make the selection during the recess. I move that one delegate from each Yearly Meeting be chosen to make arrangements for the next Five Years Meeting.

The question was voted upon and passed.

Allen Jay, of Indiana : I also propose that Charles E. Newlin be appointed as Railroad Secretary for the next Five Years Meeting.

The motion was voted upon and carried. [But see Minutes, Minute 120.]

The song, " Draw me nearer, Lord," was sung by the congregation.

We will have five minutes' recess, but we do not wish any of our Friends to conclude this is the close and prepare to go home.

The Clerk : We will have the report of the delegation nominating a Committee on Arrangements for the next Five Years Meeting.

(See Minutes, Minute 90.)

The Clerk : We are now ready for the report of the Business Committee on miscellaneous business.

Allen Jay, of Indiana : You will remember that a resolution was introduced to appoint a Committee called a Publishing Committee. The Business Committee beg

leave to advise that they did not think it advisable to appoint a Committee on Publication.

(On motion the report was adopted.)

Allen Jay, of Indiana: A resolution was introduced to propose an endorsement of the *American Friend* and *Missionary Advocate*. The Business Committee recommend that the resolution offered by Albert J. Brown be adopted.

The Clerk: We will now vote upon the resolution offered by Albert J. Brown, containing an endorsement of the *American Friend* and *Missionary Advocate*.

(The motion was carried. See Minutes, Minute 92.)

Resolved, That the Five Years Meeting desires to impress upon all our meetings the importance of exercising great care in the acknowledgment of ministers as provided for in the Discipline.

Robert W. Douglas, of Indiana: Considerable importance is attached to that suggestion, and I suggest that it should be read again.

(Resolution read again.)

David Hadley, of Western: I think we should be willing to let this matter rest with the present understanding. I think we are strict enough now.

Timothy Nicholson, of Indiana: We certainly do want every Yearly Meeting to be just as careful as the Discipline requires.

Francis W. Thomas, of Indiana: Now we want every Yearly Meeting that has an interest in this subject to be very careful; but at the same time it does look to me that this is a little out of place here.

Robert W. Douglas, Indiana: I think there is no doubt that we can pass this resolution if necessary. Our Yearly Meeting has just organized under the Discipline, and it strikes me that it is a little out of place to call special attention by the Five Years Meeting to one of the provisions of the Constitution and Discipline which is as yet almost untried. If any Friend knows of any special reason why special attention should be called to this, all right; but I do not. I do not think we should be so hard on the ministers, as we do not have enough to go around

now. I do not want this resolution, if passed, to act as a discouraging influence upon any of our young people who are coming forward in the ministry. I feel more like encouraging them than discouraging them. If the Business Committee have any reason why there should be special attention called, I have no objection ; but I doubt the propriety of it.

Charles W. Sweet, of Iowa : How much better it would be if there was a clause in the Discipline that would obviate the whole thing, and the committee would be appointed by the Yearly Meeting to attend to this matter, and no trouble would come from it, and there would be no trouble in the Yearly Meeting before whom they came.

William L. Pyle, of Western : It seems to me that the point is well guarded in the Discipline, and I do not see the necessity of passing a resolution instructing a subordinate meeting to observe the laws and rules of order as laid down there. I fear it would be discouraging rather than profitable.

Cyrus Beede, of Iowa : I would like to ask whether there is a single person in this congregation who is opposed to exercising due care and discretion in reference to ministers. I believe there is no one here.

Harry R. Keats, of New York : I think there is a pretty strong feeling in this conference. We have not yet arrived at some or all wisdom in regard to our ministers. I would not only be in favor of strengthening and encouraging our ministers to a state of usefulness, but I fail to see the pith and point of this proposition. I do not think we want such a resolution as this. I move that this resolution be sent back to the Business Committee to do with it as they like.

The Clerk : The vote will be taken on the proposition to refer this question back to the Business Committee.

The motion was carried, and the proposition was sent back to the Business Committee.

Allen Jay, of Indiana : You will remember in the Discipline there is a provision made for blanks for the

monthly meetings. The Business Committee makes this proposition :

Resolved, That the publication of the uniform blanks for records be referred to a committee composed of Rufus M. Jones, Peter W. Raidabaugh and William V. Coffin, to prepare the necessary blanks and present same before the meeting for their adoption.

Rufus M. Jones, of New England : We have been working on something like this. We will try and get something in shape to report, but the subject is really too large to be done in the allotted time we have.

Allen Jay, of Indiana : It is proposed that a Board on the Condition and Welfare of the Negro, consist of twenty-two members, eleven at large and one from each Yearly Meeting, be appointed to take into consideration the best means for elevating the Negroes. This committee should have the power to carry the same into effect. The following are for the said board at large :

(See Minutes, Minute 93.)

The Clerk : We will now hear the Report of the Committee on Finance.

The report was read by the Reading Clerk.

(See Minutes, Minute 94.)

Charles E. Tebbetts, of California : If I understand correctly all expenses are proportioned among the Yearly Meetings in proportion to the membership.

The Clerk : That is right, the expenses are divided according to membership.

Timothy Nicholson, of Indiana : The report should agree with the Discipline. We have no right to change the Discipline. I should like to hear that part of the report read again.

(The Reading Clerk read that portion of the report again.)

A Delegate : It seems to me that as much as there is of that, we can hardly begin at it all at once, and I should think it should be taken up a subject at a time.

The Clerk : The Recording Clerk will read a subject at a time.

Timothy Nicholson, of Indiana : I suppose that this means that the Treasurer be instructed to borrow money if necessary. Do I understand it correctly ?

A Delegate : A word of explanation. The Finance Committee has had three long sessions upon this subject. We realized that it was a great thing to handle. We are starting new, and all these things must be arranged and planned, for in the future they will always be coming up. We anticipated a discussion of the question. In regard to the point the Friend has just made, it was decided to let it follow the letter of the Discipline. The report should be the same as the Discipline. We did not expect to have this come before this body in perfect form, but we did the best we could with the time at our disposal.

Josiah Dillon, Iowa : Do I understand that the Treasurer is authorized to borrow money ? And if so, by what authority does he borrow it ?

The Clerk : He is not authorized by this report to borrow money.

Part 2. Approved.

Part 3. The Yearly Meeting has made an appropriation which was thought would meet the expenses of the Board the coming year. Do I understand that this is to be paid into the treasury of this Five Years Meeting or shall it be a part of it ?

Part 4.

Josiah Dillon : It seems that it would be impossible to comply with this. The facts are the Yearly Meetings have not made provision for this, for the Treasurer to borrow money before January 1st, and I think I can speak for Kansas, as it is certainly the case there. Appropriations have been made, but I am sure not a sufficient amount for all. There cannot be enough until our Yearly Meeting convenes again.

Cyrus Beede, Western : I think it was the thought of the Business Committee that it would be a very easy matter for the Treasurer to borrow money and pay our

obligations, easier than it would be for the Treasurer of the Five Years Meeting to borrow money and pay us. I do not think the Treasurer of the Five Years Meeting should be called upon to meet the expenses of the Yearly Meetings.

Isom P. Wooton, Iowa : It ought to be remembered that the Yearly Meetings are already passed and no appropriation has been made for this expense, and now this cannot reach Iowa until January 1st. It would be impossible for us to do anything until the next Ninth Month. That would be nearly a year from this time.

Benjamin F. Trueblood, of New England : Could not a permanent Board meet all these cases ?

Timothy Nicholson, of Indiana : There will be no trouble about that. The treasurers of the Yearly Meetings will feel authorized to pay the money if they have to borrow it. It is stated clearly in the Discipline ; we do not need any instruction, and when the time comes if he needs it he can borrow money.

Edmund Stanley, of Kansas : I think that will probably be the feeling of the Yearly Meeting.

Part 5.

Francis A. Wright : I would suggest that we insert in that " the appropriation of the railroad fares." There is nothing else in the clause of railroad fares.

Timothy Nicholson, of Indiana : That seems to me perfectly clear. First, the expenses, second, the railroad fares, and I think that is perfectly fair and clear.

Part 6.

Solomon B. Woodard, Western : It seems to me that it would be better if they would set a time for all the Yearly Meetings. We could then all understand it.

A Delegate : That was thoroughly considered. We left it to the Yearly Meetings to decide.

Part 7.

Allen Jay, of Indiana : We have no power or authority to direct, but I think that each Yearly Meeting should pay the board and lodging of its delegates.

Cyrus Beede, of Iowa: I am perfectly willing, and more than willing, that that kind of a recommendation apply to the Yearly Meetings, but I do not believe that Iowa ever intends to pay all the expenses of her delegates.

Allen Jay, of Indiana: I do not think my friend understands me: I do not mean all of the expenses, simply the boarding.

Isom P. Wooton, of Iowa: I should be perfectly willing that the people of Indiana should pay the expenses, for so many of their people have the advantage of attending, and our people are kept away, and I think if it is anybody's place to pay the board it should be Indiana's, and Western's.

Allen Jay, of Indiana: All right; we will come to Oskaloosa next time.

A Delegate: I think this matter may well rest with each Yearly Meeting.

David Hadley, of Western: It seems to me that if we depend upon voluntary collections this is a very small body of delegates, and I fear very much the fact that we need means. I think official action should be taken in this matter.

Miles White, Jr., of Baltimore (Treasurer): I should like to have some instruction as to just what my duty is. I do not know anything about it, and I should like to be instructed,

A Delegate: Some of us would like to know what the expense of publishing these minutes will be.

Allen Jay, of Indiana: There has, as yet, been no action in regard to the quantity that will be published or how much will be published. We have not as yet considered that, but it will be brought up later.

Aaron M. Bray, of California: I question whether the action we have taken is the best. I refer to the matter of the Treasurers of the Yearly Meetings. I think it should come in an official document signed by the Clerk of this Meeting.

Francis A. Wright, of Kansas: I am thankful I am not chairman, for I never could remember all the points

made, but I think as soon as possible that printed copies of this report should be furnished to the chairman so that they can be handed out.

The Recording Clerk: I desire to suggest that the proceedings of this Meeting will be printed and signed properly and sent to the chairman of the delegations.

Francis A. Wright, of Kansas: We will have these parts printed, so that they can be sent by mail. I think that would be wise.

The Clerk: I suppose these will be published at a very early date.

A Delegate: Every delegate should consider as to how many of the minutes should be used in the individual Yearly Meetings, so that they can give a suggestion to the Business Committee in regard to this. We are like Iowa, we think every delegate should pay for his own copy.

Benjamin F. Trueblood, of New England: Heretofore the stenographic report, including the minutes, have been printed or published in a book, and this book has been sold. That is the way the expense has been covered.

The Clerk: The Business Committee will take this matter in hand and make an estimate of the number of copies of the stenographic reports to be published.

Allen Jay, of Indiana: The Business Committee will be very glad for the chairmen of each delegation to say how many you will want.

(“ Duties of the Treasurer ” read by the Secretary. See Minutes, Minute 94.)

The Clerk: Are you ready to pass upon this?

Allen Jay, of Indiana: I move this be adopted.

A Delegate: I would like to ask who is to pay for the bond?

The Clerk: The Five Years Meeting.

A Delegate: May I ask for the clause regarding the payment of the Foreign Missionary Board, and what certificates will be made?

(It was read.)

A Delegate: Might I ask on what certification the expenses of the Five Years Meeting are to be paid; on that of the Clerk and Assistant Clerk?

Francis W. Thomas, of Indiana : It should read Clerk and First Assistant, should it not ?

Zenas L. Martin, of Iowa : I wanted to ask that question, but it is now clear to my mind,

Timothy Nicholson, of Indiana : Money that has been appropriated to the Foreign Missionary Board, provision is made for voluntary contribution to the Missionary Board, and that would have everything to do with the authorization of the expenses of that Board. They have the money in their hands, and have the authority to pay their secretary.

Zenas L. Martin, of Iowa : If I mistake not, the recommendation of the Business Committee was that the expenses of the Board should be included.

The Clerk : Is that money in the hands of the Board ?

Answer : Some of it.

The Clerk : Now the question is, whether the money will be left in their hands or whether it should go into a general fund.

James Carey, Jr., of Baltimore : I understood when I took the position of Treasurer, that we had to pay our debts. The first debts to pay, of course, were the debts that we incurred first. We do not want to appropriate the money subscribed for the Missionary work. My understanding is that if we do not have money enough to pay our debts we should go back to the money that is subscribed for a general purpose. If it is given for certain purposes, such as buildings, etc., we could not touch that money for anything but that. I do not thoroughly understand about this matter.

The Clerk : I think it will be better to refer this question back to the Business Committee, and have them settle it for us, and thereby save a good deal of time.

Thomas C. Brown, of Western : I move that we refer this portion of the report relating to the Distribution of Funds to be used in the Foreign Missionary Board, back to the Finance Committee.

Thomas C. Brown, of Western : I move to amend the motion by referring that portion relating to the

Foreign Missionary Board back to the Finance Committee.

The Clerk : You have heard the motion. What will you do with it?

Miles White, Jr., of Baltimore : As I understand it, the report of the Committee on Finance has been adopted. The other motion was put and adopted long ago. It is simply a question of the duty of the Treasurer.

Thomas C. Brown, of Western : I move that the report be approved.

The Clerk : We cannot do anything further until the other motion is disposed of. We will now vote on it.

(The motion was voted upon and was lost.)

The Clerk : The question now is upon the original motion.

(The motion was voted upon and carried. The report was adopted.)

The Clerk : We will now adjourn.

The meeting stood adjourned until 7:0 o'clock.

SEVENTH DAY NIGHT, TENTH MONTH 25.

The meeting was called to order and the congregation sang "Jesus, Lover of my Soul," after which Achsa C. Kenyon led in prayer.

The Chairman : We have but one subject on the program for this evening. Is it your wish that we take up a few matters of business in this session?

James Wood, of New York : If there is anything ready it might be well to dispose of it in the opening of this session.

The Clerk : If there is no objection we will dispose of some of the matters on the table. We will hear the report of the Committee on Amendments to the Constitution and Discipline.

[See Minutes, Minute 98.]

The Clerk : What will you do with the report of the Committee?

Rufus M. Jones, of New England : I move that we adopt it.

The Clerk : You have heard the motion ; have you any objections ?

David Hadley, of Western : I would not like to open a debate in reference to this matter, but there is one feature of the new Discipline which ought to take a few minutes of the time of this conference, and that is the question of Associate Membership.

Rufus M. Jones, of New England : This belongs to the special committee on the Discipline ; the Business Committee had nothing whatever to do with it.

The Clerk : That proposition has not come to this meeting in such a shape that we can take any action on it under our present Discipline.

David Hadley, of Western : That is the correct and strictly parliamentary way. In view of the fact that one of the Yearly Meetings is not yet incorporated under the Discipline, if we are going to be so very technical about forms and conditions, we shall get into a great deal of trouble. I very much approve the idea of working and investigating in connection with such an important method as was instituted by the Church over two hundred years ago ; and to have the question passed without an opportunity to amend it, does not seem to me to be in accord with the Spirit of God.

Aaron M. Bray, of Oregon : I wish to say that at the present time it is absolutely impossible to change the Discipline in any respect whatever. We have at this time, so far as this meeting is concerned, the law of the Medes and Persians. The Yearly Meetings that have adopted this Discipline are compelled to live under it for the next five years, for it contains no provision whatever by which it can be amended ; but the proposition that has come from the Disciplinary Committee provides a way by which it is possible to amend the Discipline. Now the only way that that can be done is for one or more or all of the Yearly Meetings to send to the next Five Years Meeting a proposition which has been submitted to them ; then, whenever that becomes a part of the Discipline, it will be possible to change other points. Until this work is done, it will be absolutely impossible to change the report.

Rufus M. Jones, of New England : I think a few words will in a few minutes clear up the matter. If any Friend will take the Discipline and study the parts that refer to the Associate Members, he will readily see it need not cause any difficulty for the next Five Years Meeting. It requires that each monthly meeting shall keep a separate list of those who are Associate Members and report how many there are. It does not require that they shall be denied any function of the work ; they simply have to keep separate lists ; that is practically all—the only necessary requirement. The Discipline, it seems to me, gives great freedom for using Associate Members, as seems wise and best. It simply requires that they shall be called Associate Members and be kept and counted in a list by themselves.

Timothy Nicholson, of Indiana : We need not be concerned about that. The only Associate Members that we will have for the next five years will be the babies that will be born, as very few children will be received by request of their parents. There are not many that will want to be active members by next meeting.

Francis W. Thomas, of Indiana : The membership of the Society of Friends as it is now, is not the same as it was at the first organization of the Society of Friends. There were no birthright members until 1737. Now this is the first change from that.

The Clerk : The subject of birthright membership is not before the meeting. I would like to have you act upon the motion before the meeting. You must dispose of this question, and then if you wish to take up another question we will be ready to hear it.

David Hadley, of Western : It was understood when the Yearly Meetings began to adopt this Discipline that we had the power of appeal, and when we did make an appeal we were to be heard in connection with the matter.

Benjamin F. Trueblood, of New England : May I say as chairman of that Committee that the whole subject was before the Committee and was thoroughly canvassed in several different sessions, and the Committee saw no good grounds for making any recommendations whatever

as to any changes. We discussed it in the Committee and decided it would be impossible to do anything in regard to changing the Discipline on that subject, and so we confined ourselves practically to getting the Discipline in shape to be changed hereafter. I think we found the proposition on this subject from Western Yearly Meeting had not come up in due form, if I remember correctly.

Francis W. Thomas, of Indiana: What is the question, please?

The Clerk: The question is upon the adoption of the report of the Committee as read. The clerk will please read that report again.

Albert J. Brown, of Western: I am, personally, in favor of the motion prevailing; but there are some who feel as if we are pressing the thing pretty strong, and so I move as a substitute that this matter be referred back to the Committee, carrying with it the privilege of being heard on the floor of the Committee, to be discussed and give persons an opportunity to express their convictions; and after the Committee has heard all of these arguments I think that will end the whole matter and people will feel better about it; so I move this be a substitute.

James Wood, of New York: I second the motion—I mean the substitute as offered by Albert J. Brown.

Richard H. Thomas, of Baltimore: I think it would be a very great pity to cut people out of talking, that have a great burden on their minds, and I think they will now feel much better.

• Benjamin F. Trueblood, of New England: The Committee will be very glad to take up the subject and discuss it. It is entirely within the competency of this meeting to take it up even though the subject was not referred to the Disciplinary Committee. If we see fit to take up the subject of Associate Members the Discipline Committee has no disposition to suppress anything; but every member believes in the fullest, freest, frankest open discussion; but we did the best we could, and we shall find that it will work very satisfactorily. We recommend a change in the original form of the various propositions, recommended all the Discipline references to Associate Members stricken

out, leaving birthright membership, and we went over the ground and concluded there was nothing to dispose of. If this motion is adopted and is approved by the Five Years Meeting there is no reason why this other cannot come up right here.

The Clerk : The better disposition of the matter will be to vote upon the motion, the original motion ; a motion to have that subject considered by a committee, the same to give an opportunity for those who wish to present their arguments for or against it would then be in order, and it would put the Minutes in better shape. The motion is upon the substitute.

James Wood, of New York : I will withdraw my second, and I hope Albert J. Brown will withdraw the motion.

Albert J. Brown, of Western : The Chairman is correct, and I will withdraw my motion.

Benjamin F. Trueblood, of New England : May I say I thought the Committee might suggest something about the electrotype plates, for when this copy is brought up we might put it within the power of the Yearly Meetings to edit the Discipline at a cheap rate in a good form.

Josiah Dillon, of Kansas : I would like to ask a question. Suppose this motion carried, would that shut off any further possibility of voting for a change this year? We do not want to discuss this matter for fun, and it is out of the province of this meeting to make these changes that Western Yearly Meeting proposes.

(The motion was carried.)

Albert J. Brown, of Western : I believe there was no second to that. It occurs to me that we want to get at some definite plan. This matter has been taken up by the Discipline Committee. After this it might be brought before this body, which could discuss it much more intelligently than to open up the discussion in that way. So I move that the Discipline Committee be instructed to take up the matter of Associate Membership, and also that persons may have the privilege of speaking before the Committee. I think this explains what we want.

Benjamin F. Trueblood, of New England : I do not know whether or not I made this plain that we had this before us for several sessions. The only way we can do will be to take it out of the hands of the Committee and bring it in here for discussion.

Albert J. Brown, of Western : The proposition which came from the California Yearly Meeting had a technical error in it which made it say what it did not want to say. I think we do not want to place any technical errors on file.

The Clerk : It is moved and seconded that the Disciplinary Committee be asked to further consider the recommendation from California Yearly Meeting, and also one from Western Yearly Meeting, regarding Associate Membership; and that persons having a burden on their hearts shall be given opportunity to speak before this Committee.

Milton Hanson, of Western : I think it would be better for that motion not to include Western Yearly Meeting.

Levi D. Barr, of California : I think it would be fair to state that the question brought into the California Yearly Meeting was brought in at the close of the session, and there was not over five or ten minutes given to the question; that it was not fairly discussed, and while it was probably the voice of California Yearly Meeting at that time, some understood that it was not to be presented in the face of the meeting, and I do not think it is a fair representation of the California Yearly Meeting. I felt it would be right for me to say this in the face of the meeting.

Timothy Nicholson, of Indiana : I do not see any use of this Committee meeting again. There is nothing we can do. This Friend over here spoke my mind. It was discussed in our Yearly Meeting, and it does not seem to me this is the place for it unless it had come up as a different proposition that had been approved by the Disciplinary Committee.

Charles E. Tebbetts, of California : I want to say that the error was in another case and not with reference to the subject of Associate Membership. The Associate

Membership has been in the hands of a committee for two years. The Committee had the matter in hand and found it not prudent to act upon it at this time.

Albert J. Brown, of Western: I think I have done my duty in regard to this matter. My sympathies are with the matter as it stands. I will withdraw this motion and get it out of the way.

David Hadley, of Western: I would like on behalf of these people with deep convictions and out of due deference to the people who have put in operation and submitted these thoughts, and with the limited amount of time we have had to discuss it, to withdraw my motion, and do the best we can to carry out our convictions.

Richard H. Thomas, of Richmond: I was going to oppose it since there are Friends that feel very strongly on this point, and it would be courteous to let them have a hearing, and I should have been glad if the meeting had been willing to do it. The members of the Committee on Disciplinary Arrangements would be glad if the committee decided to do it. I am willing to stick to the second or withdraw it.

Benjamin F. Trueblood: I call for the question so that people who have anything to say can say it or forever hold their peace.

David Hadley, of Western: I have no desire to go before the committee to relieve my mind. I hope this action will be voted down.

Albert J. Brown, of Western: I think that the best thing that we can do is to withdraw this motion.

Richard H. Thomas, of Baltimore: I will withdraw my second.

Louis E. Stout, of Western: I move that we now take up the subject for the evening.

(The motion was carried.)

The Clerk: We are now ready to take up the subject of the evening—"Theory and Practice of Public Worship," by Rufus M. Jones, of New England:

THE THEORY AND PRACTICE OF PUBLIC WORSHIP.

BY RUFUS M. JONES.

We can no more discover the origin and beginning of worship than we can discover the origin of smiling or of loving. Go back to the period when man first smiled, or to the time when he first felt that indescribable experience which we call "love," and you will find that that being was one who worshiped. His worship may have been crude and the object of it may seem to us incapable of stirring or lifting any noble human soul, and yet we must not treat slightly these beginnings of great things. We must read worship at its highest, not at its lowest, and, knowing the height to which it may rise, we are interested to find it, even in its crude form, among all peoples and in all ages. It seems to be an attitude which is universal. Where there are men they will worship, for it is an attitude which belongs to man as man to attach himself to something outside of himself, to which he gives himself, at least for the moment.

And now we stop to ask what it is that *makes* man a worshiper. How shall we explain this remarkable fact which finds its illustration in some form among every people we have yet discovered? It had no artificial origin, that is certain. Religion was not invented and then inculcated by those who had the patent on it. It springs out of the deepest needs of the soul. In the presence of the mystery of life and the mystery of death, conscious of the mystery of evil and the no less unfathomable mystery of goodness, aware of his littleness in the movements of events and laws which he cannot control, man instinctively feels his dependence and his need of a Power outside himself that understands him and can help him. This sense of dependence and need, this cry of the soul for its other self, this yearning for relief from mystery and perplexity predisposes men to become worshipers as soon as they find something to worship, and even impels them to accept unworthy objects where the soul's eye finds no really adorable being.

There are, it hardly needs to be said, many forms of worship, running up an ascending scale from the crude incantation of the savage to the saint's absorption and rapture as he dwells upon the goodness and love of God who has redeemed him. But all forms of worship may be reduced to two main types: First, that which aims to change the disposition of the being who is worshiped, to win his favor and to make him kind and propitious; and, secondly, that which is mainly concerned with the attitude and state of the heart and spirit—the whole nature—of the worshiper himself. In the first type the effort is concentrated upon sacrifice and methods which will induce the divinity to take a kindly attitude toward the suppliant. Priests, who are believed to have peculiar access to the divinity, will be in great demand and elaborate ceremonials will come into use; for custom soon renders a system sacred and so more likely to win God's ear. To those, however, who know Jesus Christ all this has passed away. There is nothing now in the nature of God to be changed. He so loved that He gave His only Son that men might be saved. His love is prior to our need of it. All the infinite wealth of meaning which can be put into the word Father—all this is inherently and essentially in His nature. He does not withhold His love and Fatherhood, until we importune Him and win Him by our wild cries and sacrifices. He is our Father; He is love; the initiation of redemption is from Him. There *is* sacrifice, but He makes it. There is a painful search, but it begins from above downward. We, therefore, come to worship One whose glory is unfathomable goodness, who withholds no blessing which any mortal will receive from Him, and who, as a spiritual center of the universe, draws to Himself all responsive souls as the beloved object draws the heart that loves it. In Christianity, therefore, there is no place for an intercessory priest, whose function is to win God's favor and change His disposition. The entire business of our religion is to bring about a change in man himself, in nature, heart, and disposition—to put him in the right attitude toward God. Christian worship does not begin until there is some vision

of the riches of the glory of God and a positive movement of the soul toward Him. It is from the nature of it an act which can never be delegated to another. To have been where some one else was worshipping differs by the whole width of the sky from having worshiped oneself. One might as well try to delegate the eating of his daily bread or the appreciation of a sunset. If your own heart has not caught the glorious truth so that it thrills with the joy of it and gives itself in response, you have not worshiped, however faithful you may have been in attending "divine worship." You might as well expect to get a comprehension of the meaning of love by attending some one else's wedding. Worship is the vital act by which the whole spirit of man expresses itself to God, whose personal presence it feels. It is therefore the highest activity the human soul can engage in. He worships best whose thought of God fulfills all his highest ideals, and so kindles within him a fixed desire to become ever more like the Being who realizes all his hopes, for the true worshiper approximates that which he worships.

What I have said thus far seems to make worship so distinctly a personal and private affair, that it raises at once the question, why, then, do we have *public* worship? It is more than a theory; it is a well-established fact, that when men unite together to worship God the community of spirit in harmonious activity toward one end increases in each one the consciousness of the Divine Presence, and exalts in an unaccountable way the devout attitude of each soul. There is a blessed contagion in the devotional attitude. Where one sensitive soul feels God's presence, it helps his neighbor to feel it.

Low breathings stole,
Of a diviner life, from soul to soul,
Baptizing in one tender thought the whole.

Those who have never known what it means to feel the actual presence of God in this united hush through the congregation as God pours His life into the souls bowed before Him in the worshipful attitude, have, I think, missed one of the highest experiences of religion. But at the same time it must not be forgotten that a meeting for

worship is by no means complete unless it does more than make possible these high occasions of wordless communion. Nothing more would be needful if all men were up to the spiritual height of engaging in such worship. But it is a tremendous attainment, and alas ! not all have yet attained. No meeting for worship is adequate to the situation unless it takes account of the needs of those who have not yet found the shekinah within their personal spirits, where they meet and commune with a personal God.

The practical end and purpose, therefore, of a meeting for worship is two-fold : First, to furnish an occasion, for those who are already spiritually minded, to worship the Father in spirit and in truth. To afford here in this busy and material world the glorious spectacle of a company of sons of God who have in their own hearts the overwhelming evidence of their personal relationship to a heavenly Father and the first-hand assurance that their life and joy are in Him. And, secondly, it is the purpose of a meeting for worship to help other men who are not yet born of the Spirit, or who have not yet attained to a strong spiritual stature—to help them get such glimpses and visions of God that they, too, say “yes,” to Him and join in the worship of Him. A meeting which ignores men’s imperfections and does nothing to lift human lives into the light and truth is perhaps not much better than the meeting which forgets to recognize the high possibilities of true worship for those who are spiritual.

It is just here that the practical problems of worship arise. We have in our congregations all degrees and conditions of spiritual experience, from babes who need milk, up to the strong, valiant souls who wrestle with God for their own blessings ; while probably to most of our meetings there come some who have never once said to God, “I will.” How then shall we best work out in practice our theory of worship ? Well, I should say that the first and most important thing of all is to make everybody present realize, even if only dimly, that the meeting is *a meeting with God*. If there is no true sense of this upon those who gather—then they have missed the one mark or test which distinguishes a meeting for worship from

any other assembly. It is the first duty, then, of those who are spiritual in a meeting to put themselves into such an attitude and to conduct themselves in such a manner that they will give the impression that they are meeting God, are aware of the high import of the occasion. Unless *they* act as though they felt in the presence of God, others surely will not catch the spirit of worship or rise to an appreciation of God. There will, perhaps, be some differences of view as to what will best produce this reverent, adoring attitude in a congregation—what is most suited to bring upon the hearts of the people the consciousness of God. It can be said with positive certainty that no dead routine will do it. The moment religion falls back into some groove of habit, and a semi-mechanical performance is substituted for the rapture of the heart as it responds to God, that is always a religion in some stage of degeneration—it is not in its period of inward strength or power. This state of decline may come equally well through over-emphasizing the importance of silence. Neither activity nor silence availeth anything in itself, but a living sense of God. Whatever is done must be done with freshness and life. It must be done, too, because the life and spirit of the meeting needs it and finds expression through it. The spirit of the Living Creature must be in the wheels. If we had some infallible method of discovering the mind of the Spirit, it would then be easy to work out our beautiful theory that each exercise must come as a direct and immediate prompting under the inspiration of God. We have, however, no *infallible* way of discovering what is our own individual impulse and what is opened to us by the Spirit. The whole history of public worship shows this statement true. Men have again and again uttered their own prejudices or their own judgments and proclaimed them, sincerely, no doubt, as the voice of the Lord. Why not, then, settle down to a well-regulated and pre-arranged system as most of the churches have done, and give up the idea that the true way to worship is to have the vocal exercises rise out of the spiritual life of the congregation, in response to the divine moving? What is the use to

hold to a theory which does not work in practice? What meeting held under this theory, that the true exercises must come as the Spirit calls them out, can compare in convincing and converting influence with a church which is rigidly organized and has a broad-minded, well-trained preacher at the head, who directs all its activities with the same kind of judgment and insight that a railroad president uses to direct the vast interests of his corporation? These are all questions which require careful answers. Well, I say that, even if all these things were true, yet the world needs above everything else a community of Christians who know that they have direct dealings with God ; who come together not to be entertained with artistic performances, not simply to be instructed on the ethical questions of the day, not to flatter God with finely-constructed phrases, but *to meet with Him*, and to enjoy Him, and to make their lives, as far as it can be done, organs of His thought and will and purpose. That blunders will be made we must expect ; that sometimes we shall hear poor human talk where we expected a divine message is likely. We are still children. But this great experiment of ours—to show that Christ can be the Head of a meeting—is grandly worth trying ; it has not been sufficiently tried yet, and it has never been proved false. It cannot succeed, however, if we ignore human needs, if we close our eyes to the facts of life and social conditions, or if we expect God to work miracles for us while we sit with folded hands and closed eyes.

There is no Christian community in the world that can go on in effective power unless its membership is continually being edified in the truth. High feeling and rapturous emotion never take the place of the positive instruction in the truth. There is a limit to the height to which you can pile inch blocks. They will eventually topple over of their own weight. High structures must always have broad bases. The worshipful spirit of a congregation always declines if there is nothing done to broad-base the spiritual life in the truth. You may as well try to dodge the law of gravitation as to dodge this law. When the ministry of a meeting dies down to

nothing, or to platitudes, or to chaffy, dry-as-dust talk, the worship goes too, and the sound of prayer will be low. The height of the meeting will be largely determined by its width. The question of ministry in a meeting for worship is vital. But the ministry must not be poured on from the outside, as water from a hydrant; it must bubble out of the spiritual life of the meeting, and he who speaks must speak because he feels that a message has been quickened within his soul which will feed, as the word and bread of God, the souls about Him. The precise moment when the inspiration comes to him is not important. It may be within the meeting-house or on the street or in one's own chamber. That matters not. The prime necessity is to have it.

Now, what is the practical test by which we shall decide whether a meeting for worship is alive or not? How can we tell whether it is a place where the members meet with God, or one where they merely go through the forms of worship. We can tell by what they *do* afterwards. A meeting for worship which has no permanent effect on men's lives after they walk down the aisles was held to little purpose. Worship is not truly and completely worship until it becomes the business of life, and not merely the occupation of an hour. If the hour of worship, by its brightness, only puts the rest of our work-a-day life in the shade instead of sending its light and power into every deed of the week, we are still poor worshippers. The great truth which worship reveals is this, that God is actually present, and if He is present anywhere, He ought to be present everywhere, and our worship must bear witness to His continual presence. To "worship the Lord in the beauty of holiness" is to practice His presence, whether we are sweeping streets or using our lips in vocal prayer. "I will go forth in the strength of the Lord God" are the words over the door of the little parish church in Drayton-in-the-Clay, where George Fox sat Sabbath after Sabbath as a boy. The idea is the true one. Life is full of struggle. There is some grind in it for us all. We do not see the glory at its full in all the hours of our life. But we may be sure that we have

not learned how to worship yet unless for every glimpse of vision we live a more victorious life, and for every touch God gives us we make a better contribution to the redemptive forces of the world. "Immediately I was not disobedient to the heavenly vision," says the great Christian worker. May we all rise up from our period of worship with cleared vision, go to living in the power of what we have seen and felt, and if we have really seen Him, we shall say as we go out :

"I may not live a little, petty, self-centered life, because *the love of Christ constraineth me* to reach out and realize in my being all that He calls me to be. I may not dwell at ease in my narrow tent, for *the love of Christ constraineth me* to care for all who feel the weight of sin, the power of temptation, the press of struggle, the pain and bitterness of losses. I may not seek to perfect my own soul just for the joys of a timeless heaven, for *the love of Christ constraineth me* to find my joy in helping to bring the heavenly life into as many lives as possible. I may not wear a gloomy face or lose heart over the trials or evils of this present world, for *the love of Christ constraineth me* to enter into the joy of service, the victory of faith and the grandeur of life."

The Clerk : The subject will be further discussed by Edwin H. McGrew, of Oregon.

Edwin H. McGrew, of Oregon : I do not know that there needs to be an apology offered for placing one from the extreme East and the other from the extreme West on this subject. I fear, however, I shall not follow the same broad comprehensive line. I have made no attempt whatever at that.

THEORY AND PRACTICE OF PUBLIC WORSHIP.

BY PRESIDENT EDWIN H. MCGREW,
Of Pacific College, Oregon.

The little tract or paper entitled "A Quaker Service," written by one William Cross, is a most beautiful description of what was to the writer a most blessed and soul-enriching hour of worship. He had never attended a

Quaker meeting. He was charmed by the sweet simple-heartedness manifested by dress and words. He was greatly impressed by the simplicity of the worship; and the restlessness that at first possessed him in the fear that the leader of the meeting was not to be there, gave way to great quietness of spirit when the words came to him, "Where two or three are gathered together, there am I in the midst." The Leader was there. The silence and every exercise of the meeting seemed to bring special blessing to this devout worshiper. Was it the silence, was it the prayer, was it the little address or exhortation or sermonette given by one or more that refreshed the devout soul; or was it not in the fact that God was in the silence, and in the prayer, and in the discourse to meet the longing of the one who sought to worship in all?

Theory and practice of public worship—what a subject! Cannot Friends' theory be briefly stated in the rich expression of the Christ as He gave that priceless message to the Samaritan woman and to the world: "Believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

If the Friends have stood for anything that has characterized us as a body it is spirituality of worship. This is sought in part by casting aside formalities and by great emphasis of the doctrine of the priesthood of believers. If some things have been put aside, other things have been allowed; nay more, encouraged. These possibly may constitute our practices. Shall we notice some of Friends' practices? In the first place, silence in worship has not been uncommon. You may say, perhaps, that the matter of silence in Friends' meetings has gone well over into theory; and to a degree I regret I am forced to admit it; but I am convinced that a spirit-filled silent worship has not lost its power and should not lose its place. Perhaps it was never quite the Friends' theory

that there should be an hour or two silent, sleepy, drowsy meeting, whatever may have been some of our practices; but I appeal to you, have you not known times when the only way for our meetings to come into a place of true worship was through a brief period of silence? Have we not sometimes been found singing time away simply to consume time? In my judgment a Friends' minister ought to prize the privilege to lead the congregation in a period of silence in which they may be strangely fitted by the Spirit Himself, to receive His message through the minister.

In the second place, we recognize that prayer should have a place in public worship. I speak especially of the larger public meetings. For should we include the prayer meeting in this subject I would insist that a prayer meeting is a place to pray. Prayer certainly does have an important place in our public worship; certainly not formal, cold, unfeeling prayer, but that which comes out of a warm, devout heart; that effectual, fervent prayer of righteous men and righteous women that availeth much. It is most desirable that the minister, the pastor, be very gifted in prayer; but ought we not retain the theory and the practice, under the Holy Spirit's direction, of prayer from the body of the congregation. Perhaps some may take undue advantage of such opportunity, but without it some soul, for want of expression, must grow lean and powerless. That meeting will come close to God that seeks Him and His blessing through the medium of Spirit-filled prayer.

Thirdly, the public preaching of the Word has been theoretically a part of the church service or worship and has been largely practiced. The efficiency of the earlier ministry of our denomination was most marvelous. The Quakers have been great preachers. Much has been said during this Five Years Meeting of the means toward a more efficient ministry, and the remarkable inefficiency of our present ministry has been duly emphasized. However this may all be, it remains for me to urge that one high calling of the Church is to preach the Gospel. In our branch of the Church the practice of preaching has

been observed to a large extent in our meetings, and in a measure we have practiced what we have preached. The two-fold object of preaching has already been clearly pointed out in the paper that has just preceded this. The preacher is supposed to bear God's message of truth in real ministry to the believer and a message of searching power to the sinner. The minister who would measure his place and work under the call and leadership of the Great Head of the Church must recognize that his call is a high calling of God, in comparison with which the various professions of life and business sink into unrecognizable nothingness. That minister when he looks in upon himself cannot fail to recognize his utter helplessness and hopeless inability to face the situation. In such spirit I cannot conceive of him setting a very high price upon himself for his service as a minister. To every devout minister of the Gospel there must come the assurance expressed by the apostle, "Our sufficiency is from God." Study the lives and life work of the great ministers of the Gospel of our Church and of others, and while some have been well educated—and all now ought to be, for we are without excuse—yet the efficient minister receives his efficiency from God. A spirit-filled ministry does have a place in our meeting for worship. The measure of a minister is the measure of the results of his ministry. They may be immediately seen; they never can be wholly known. Some may object to this proposition, but in a large measure it must be true. I read of one who preached boldly and fearlessly, and when he was through no one thought of his sermon's rhetorical smoothness, of its literary merit; no one reached out a cold, formal, distant, complimentary hand-shake and said, "I congratulate you, Reverend Peter, on that masterly address"; but this is what the record says: "Now when they heard this they were pricked in their heart and said, Brethren, what shall we do?"—and fortunately Peter was able to tell them what to do. A ministry squared by the Word of God and prompted by His Spirit will ever have its place, and ought to have every encouragement.

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I have now referred to all the practices in worship which exist in some Friends' meetings and to all but one which usually are found in others. This one is the practice of singing. I have no discussion to enter upon concerning it; none is needed. If through the ages God has been pleased with the songs of His children; if psalmists and prophets, and Jesus and His disciples sang; if the founders of our Church sang, and if song full of Gospel truth has cheered the lives and strengthened the souls of toiling men and weary women and has brought conviction to the sinful, perhaps the practice of singing has yet a place in worship. Let us apply to it, however, what we have required in the other practices, that it be spirit-filled. A song that is merely to fill up time is no more in line of worship than preaching or praying or dead silence merely to fill up time. It is very pleasant sometimes for us to sing just to while the time away, but that singing is not necessarily worship.

Dr. Adoniram Judson Gordon's dream had for him a rich blessing, and may have a lesson for us. You know the story of it, I suppose. Dr. Gordon had studied late on Saturday night preparing for the Sabbath. When he retired he dreamed that he was in the Sabbath service. With others who came in was a stranger, a man not richly clad, but who had in his face a most kindly expression. The minister was greatly attracted by the stranger and sought to meet him at the close of the service, but before he could reach him he had gone. Dr. Gordon asked the gentleman in whose pew the stranger had been sitting, who he was, and the gentleman answered, "That was Jesus of Nazareth; He has been here to-day and He will come again." Then Dr. Gordon meditated: "Was He, Jesus of Nazareth, pleased that morning as He sat in the service? Did the arrangement of the church please Him—the singing, the prayer, the sermon? Was He pleased." He has been here to-day and He will come again! Oh, brothers and sisters in Jesus Christ, our meetings of public worship have been times of refreshing and strength only when we have recognized His presence in the person of His Spirit, and as we have sought

through silence or prayer, or preaching or song, to worship and glorify Him who has been with us and will come again.

Rebecca W. Cadbury, of Philadelphia : The idea of worship is one of the sublimest beliefs of the Church since the early Christian days. We go into other churches and we hear ministers sing and preach and pray, and are we any better for it? I do not know but what if we Friends will go and sit down in silence before God, and pour our hearts before God, then listen to His voice, that every one of us will be ministers. Every one of us is a temple of the Holy Ghost, and God speaks to every one of us.

Sophia M. Fry, of London : May I emphasize what was said by the last speaker on the value of silence in our meeting for worship, which is sometimes to-day in danger of being crowded out by vocal solos which take its place. Over and over again I have been told by people who have been in our meetings for worship for the first time, that it was not the sermon that impressed them, but it was the time of silence which seemed so very solemn to them. There is perhaps no one in this house who has not been in a meeting when the congregation met and sat, not in a listless, languid attitude of mind, but of waiting expectancy; and then there has come over the congregation a sense of power and uplifting, and a feeling that the Creator was meeting with the creatures; and perhaps those who met there left the house stronger and purer and better than they were when they entered it. There is a cry, a great outcry, in our country for educated ministers, which would lead us to believe that there was no such a thing in our Church. I believe the common people should have an equal opportunity in our services to express themselves; they would be able to touch the various attitudes of man. We should give our ministers a good opportunity for an all-around education, but do not let us turn them out if they do not have it. I think the congregation should take their share of the service. There should be no contention about who occupies the highest place in the synagogue.

Aaron M. Bray, of California: In view of the fact that to-morrow is Sunday, and many of us are rather tired, I move that we do now adjourn.

Charles E. Tebbetts, of California: I wish to express a word on the value of prayer. I believe our Church should emphasize this and should never get away from it. In our meetings of worship every individual is responsible for the character of the worship. I trust the time will never come in our meetings when one or two persons will feel that the entire services of the meeting depend upon them. It will be a sad time for our services if ever the time comes that there will be a large feeling of responsibility on one person and not upon the entire congregation or membership. They certainly have a part in the service. I think the membership should feel a large responsibility in regard to worship. It is one of the sweetest things that I know of to hear the voices of children mingled with the older ones in the sanctuary. In all parts of the congregation, old, young, every one should feel they have a part in the services and have a place there. I think there is no one preacher that could have as much power as the whole congregation. I have felt a great difference in standing to preach the Word of God when you felt that you had the support of the members and the prayers of the members of the congregation, especially if there has been a free utterance of it, than if you are standing in another place where there is a total absence of conditions for prayer and worship and praise for God. I believe we are coming back to it, and I trust that, in honestly seeking after that which is best, we may find, at least, that the individual worshiper throughout the congregation feels an individual responsibility for everything that is proper in our worship.

John W. Woody, of North Carolina: I like the thought that every one in the congregation is responsible.

The Clerk: There is a motion before the house. I feel that it is time for us to adjourn.

Albert J. Brown, of Western: I believe we ought to adjourn, for our Sabbath-school is at 9.15 in the morning, and while the congregation is in the state of mind

that it now is I believe that we ought to adjourn so that we can get rested for to-morrow.

(By permission, before adjourning, the following proposition was introduced.)

Rufus M. Jones, of New England : I would like to ask the privilege of introducing one subject. The Business Committee, in its leisure hours that it has had since the rise of this meeting, have been considering the attitude of the people during prayer and during devotion. It is desired that a resolution be sent out in reference to it, and I was asked to prepare this resolution and submit it, and I will now read it. It can be adopted without discussion.

(Reads a resolution. See Minutes, Minutes 100, 119.)

I now move that this be referred to the Business Committee to be brought up in a resolution by them.

(The motion was carried.)

(The motion to adjourn was carried.)

The Clerk : We will arise and stand with bowed heads.

After several vocal prayers, the meeting adjourned till Second day morning at nine o'clock.

SECOND DAY MORNING, TENTH MONTH 27.

The meeting was called to order at 9 A. M.

The devotional exercises were led by R. Esther Smith, of California Yearly Meeting, which were opened by singing, " Let the Lower Lights be Burning." Then followed exhortation and prayer by R. Esther Smith, Lewis E. Stout, Isom P. Wooton, J. Walter Malone, and others.

Clerk : We will now have read the Minutes of the different sessions of Seventh day.

(Minutes of the morning session were read and approved.)

(Minutes of afternoon session read and approved.)

Ellwood O. Ellis, of Indiana : I am requested to say that the Finance Committee, to whose report Minute number eleven of this session alludes, requests the privilege of having the report referred back for verbal changes, and requests unanimous consent to it.

(By consent, the report was referred back.)

Minutes of evening session were read and approved with slight correction.

Clerk: We will now take up the reports of the Standing Committees. First, the report of the Legislative Committee will be introduced.

(See Minutes, Minute 103.)

Clerk: You have heard the report of the Committee on Legislation, what is your pleasure?

Timothy Nicholson, Indiana: I see by the wording that it might be misunderstood where it speaks of the articles of incorporation to be considered by the sub-committee and that they are to be signed by the committee. It is not to be signed only by the sub-committee, but by the whole twenty-two, two from each Yearly Meeting.

Albert F. N. Hambleton, Iowa: The incorporation of the Five Years Meeting would necessarily have to have a place designated where it will meet. If the meeting has any direction to make or preference to give it would be a good time to express it.

Clerk: Do you wish to take up that matter before passing upon the report?

Milton Hanson, Western: Cannot that be left with the Business Committee?

Clerk: If the meeting so orders it may.

(On motion, the report was accepted.)

Clerk: Will the Business Committee bring in a proposition covering the point that has been raised? If there is no objection, it will be left with the Business Committee and it will come in at a future time. We will now have the report of the Evangelistic and Church Extension Board.

Report was read by Reading Clerk. (See Minutes, Minute 104.)

Clerk: What is your pleasure with reference to the report of the Evangelistic Board?

(On motion, the report was adopted.)

Charles H. Jones, New England: In connection with these reports it is necessary, according to the Discipline, that the names of all the ministers of the Yearly Meetings be in the hands of the Secretary of this Committee.

Some of the Yearly Meetings' Minutes contain the names and addresses of the ministers of the Yearly Meeting, others do not. And it is also necessary in carrying out our work that this Executive Committee of this Board should be in possession of the Minutes of all the different Yearly Meetings, and I move that the Chairman of each delegation be instructed to provide the Secretary with copies of the Minutes of the different Yearly Meetings, and also where the names of the ministers of the Yearly Meetings are not printed in the Minutes, that the Chairman of each delegation be instructed to provide the names and addresses of these ministers.

Delegate: I think the entire Board ought to receive the Minutes of the Yearly Meetings.

Isom P. Wooton, Iowa: I think the Chairman, Secretary and Treasurer would constitute the responsible members of the different Boards, and I would, therefore, offer an amendment to the motion that they furnish the Chairman, Secretary and Treasurer with copies of the Minutes.

Charles H. Jones, New England: I accept the amendment.

Clerk: It is moved and seconded that the Chairmen of the several delegations be asked to furnish the Chairman, Secretary and Treasurer of the Evangelistic Board copies of the Minutes of the several Yearly Meetings, accompanied with full lists of the names and addresses of the ministers of the several Yearly Meetings.

(Motion was carried.)

Clerk: Are there other reports on the table? The Friends' Board on the Condition and Welfare of the Negro. Clerk will read.

(See Minutes, Minute 106.)

Clerk: You have heard the report from this Board, what will you do with it?

(Motion to adopt the report carried.)

Richard H. Thomas, Baltimore: I would like to make the statement that we have decided to try to get on with voluntary contributions as far as possible, and we are going to ask our representatives in each Yearly

Meeting to do what they can to raise \$25 toward meeting the expenses. There will be a considerable amount of expense as there are so few of us really on the ground, not sufficient to take the responsibility; and we will have to have money to use in furnishing Friends information, and we will have to have a careful review of the whole situation, and a considerable amount of correspondence will be necessary, and a certain amount of travel, and we need funds very much, and we hope that Friends as they go home will bear in mind that each Yearly Meeting is asked voluntarily, not officially, to contribute \$25 toward the expense.

Clerk: Are you ready for the next report? We have had many requests to close the business at noon to-day, and we will try to do it; but we must not rush through matters so quickly that we will not settle them satisfactorily. We will have the report of the Committee on Finance.

(See Minutes, Minute 107.)

The report was approved.

Clerk: We will take up the Report of American Friends' Board of Foreign Missions. Clerk will read.

(See Minutes, Minute 108.)

Robert E. Pretlow, Wilmington: I move that the report be adopted.

(Motion carried.)

Clerk: We will now have the report of the Committee on Bible School Quarterly, Catechism, and Hymnal.

(See Minutes, Minute 109.)

Clerk: You have heard the report of the Committee, what is your pleasure in regard to it?

Delegate: I move the report be adopted.

Harry R. Keates, New York: My sympathies are with the committee and the difficulties they have encountered. The proposition came to us five years ago, and after a very lengthy and warm-hearted discussion this committee was appointed to consider the matter and the committee have labored for five years; they were given

power, and they might have gone on and involved us financially, but they did not think it wise to do so. Now, there is that in the recommendation of this committee which shows that they appreciate somewhat the position. This is not theory, it is practice, but the question is that sooner or later hymns shall be passed upon as suitable for use in our meetings. Too often we find our people singing perhaps something that we do not heartily assent to. The time is not far distant when many of the trashy things which pass as hymns shall be swept away from us and in the place of these we will have some that will stand the test of time and which will appeal to the human heart. The doctrinal truths which we hold should be embodied in our hymns and be a means of encouragement to the older ones and which shall be instructive to our young people. I am sorry that the report comes in the form in which it has, yet I realize that the recommendation was in place.

Robert E. Pretlow, Wilmington : It seems to me that these three unrelated subjects could not be well associated together. The proposition for a Quarterly and the proposition for a catechism coming to this Five Years Meeting as new propositions which have never been considered, might be considered together. But the proposition for a Hymnal is an entirely different matter, but as Harry R. Keates has well said, it was very thoroughly and carefully considered five years ago. The committee was appointed by the Conference and empowered with equal powers with that intrusted to the Committee on the preparation of the Uniform Discipline under which we are here to-day. The Church has passed upon this question that it wants a Hymnal. There is a long-felt desire all over this Middle West, and some of us who have been concerned on this matter for the last five years, have been astounded at the wide-spread wish that has come to us from all over the Church wanting us to hasten the preparation. Because we felt that we needed the endorsement of another conference, and because of the difficulties we found in our way, making it impossible for us to be ready with the issuing of the book until close to the time of this

meeting, and we thought the Church might pass upon it again. I believe that it would be a most serious disappointment to our younger Friends all over the country, and a most serious detriment to the worship of Almighty God through the service of song in all our meetings, and a most serious blunder in every consideration for this conference to finish the matter as it is proposed to do in this meeting. I move, as an amendment to the motion that is before us, that these three subjects be considered separately and passed upon separately. I move that as a substitute.

Clerk : It is moved and seconded, as a substitute to the motion before the House that these three subjects be considered separately.

(Motion carried.)

Clerk : The Recording Clerk will read the report upon the first subject named.

(The Recording Clerk read the part of the report referring to the Quarterly.)

(On motion of Zenas L. Martin, the report was adopted.)

Clerk : The Recording Clerk will read that part of the report referring to the proposed catechism.

(The Recording Clerk read report.)

Timothy Nicholson, Indiana : I had hoped that some conclusions could have been reached upon this question that would settle the difficulty. In connection with this, there is a very valuable little catechism prepared by Edgar Williams, of Iowa, "The Juniors' Friend." I do not know whether Friends know of it or not. We do a great deal with them, and I wanted simply to call attention to the fact that the "Juniors' Friend" is very valuable to place in the hands of young people.

Mary C. Woody, North Carolina : Let me say just a word. The committee did not think a catechism was not a worthy thing, but as the request came from only one or two Yearly Meetings, it felt that the catechism already published would be valuable without undertaking the thing in the Five Years Meeting.

David E. Sampson, North Carolina : I would have been glad if we could have at least recommended some of these catechisms for those who feel the need of it. We have a great need of something to instruct many of the new members, as well as those of the young ones, that are coming to us. Could we not in some way name some of these catechisms, and the place where they might be obtained ?

Harry R. Keates, New York : While I think probably we are not ready at the present time to prepare a catechism, as a representative of this body, I trust we will carefully consider the value of such a work. We sometimes complain that our views are not understood. If we desire that these views should be understood, we must begin with the children. In New York Yearly Meeting we have upon the shelves of the Book and Tract Committee a catechism, an excellent little book prepared some years ago by Ruth S. Murray. I had not seen that edition until it was sent to me a few months ago. On looking it over and comparing it with other catechisms of our own denomination, and with the catechisms of other churches, I was struck with its simplicity and force. While the delegates may possibly feel that they are not able to speak for their Yearly Meetings in favor of the proposition at this time, I do trust that the time is not far distant that we may have such a work to place in the hands of our children, that when asked they may be able to give positive reasons why they are Friends, and positive reasons for the doctrines that we hold as the truth as it is in Jesus Christ.

Esther G. Frame, Wilmington : I heartily endorse the speech our brother has just made. In our evangelistic work sometimes when a number of young people have been awakened and looked forward to joining Friends, we have had these young people come and say, What are your doctrines ? and we had nothing but the Discipline. We had some other things, but they were too large. What we want most is to set out our beliefs.

Benjamin F. Trueblood, New England : I rise to ask if this matter could not be disposed of by being referred to

the Educational Committee, or some other one, the proper one to refer the matter to. I think the matter is of importance enough not to be dropped at this time, but it should be referred to a suitable committee.

James Wood, New York : It seems to me that the statement has been called for, and I think it is right for me to say that New York Yearly Meeting has an official catechism adopted a few years ago after having been in charge of the representative meeting for two or three years. If you wish copies of the catechism for personal examination and use in the Sabbath-school, you can leave your order at the desk over there and you will be supplied.

Rebecca W. Cadbury, Philadelphia : I wish to say, our Friend James Wood some time ago wrote a very excellent paper on the doctrines of the Society of Friends that we in Philadelphia have found of great use not only among the young people but others ; and James Wood had a letter from Japan asking that a number of this little document should be sent there, and I can speak of its value.

Delegate : I would like to ask James Wood what use is being made of the catechism in New York Yearly Meeting. I remember well we spent a long time on it.

James, Wood, New York : Some use is being made of it ; how much I cannot say. I have not followed it up.

(The motion to adopt this part of the report was carried.)

Charles W. Sweet, Iowa : I would suggest that in the interim we might adopt the catechism used by New York Yearly Meeting.

James Wood, New York : I think that would not be advisable, but if you wish it they can be obtained. I do not think it is wise for this meeting to give its approval to anything put out by any Yearly Meeting until it has examined it.

Delegate : I move that the chairman of each delegation select a member from their delegation to constitute that committee to have this matter in charge until the next Five Years Meeting, and if possible report a catechism suitable for the needs of the Yearly Meetings.

Richard H. Thomas, Baltimore : I believe that there is very great use for an independent catechism prepared to meet certain needs ; but before we put such an authority or power in any work in the hands of any committee, we ought to remember what we are opening the way for. Many of the catechisms that have been spoken of are very easily obtained ; some are better in some places and some in others ; and let us be free about it, and not have a catechism which will be very difficult to prepare and of very little value when it is prepared.

Carolena M. Wood, New York : I think we have been very unwise to bring up so important and far-reaching a subject at this last session as this subject of a catechism. It is a very serious matter, and I think, apparently, we have not found out what the catechisms are that have been prepared, and so I would suggest that we keep this matter before us, that we get these catechisms that have been spoken of, examine them, bring them to the next Five Years Meeting, and let us get in touch with the catechisms and understand exactly what we wish ; and in the meantime that we make all the use of what we have that we can. I think it would be unwise to take this matter up with the amount of attention that has been given to the work.

Clerk : I fear the motion is not understood. The motion is that this matter be submitted to a committee for consideration, they to report thereon to the next Five Years Meeting. No authority to be given to the committee to take official action.

Albert J. Brown, Western : I am in favor of this motion with the exception of a little part. I believe the committee ought to take this matter in hand with no further instruction ; so I move that we amend this motion before the House by striking out " to prepare a draft." I think that is what we want.

Benjamin F. Trueblood, New England : That is what I meant. I would like that to pass that way.

Cyrus Beede, Iowa : I would like to know if we appoint a committee to take the matter under consideration and

they be allowed to prepare a plan if way opens for it, would there be any danger in that?

Albert J. Brown, Western: The purport of my motion is to that effect, but that we do not instruct the committee to do it.

James Wood, New York: I hope this amendment will prevail. I wish the committee to appreciate the momentous importance of their purpose. I have had experience in work of this kind, and if you had had this experience you would approach this with the greatest possible hesitation.

Milton Hanson, Western: The chairmen of these delegations, although persons of ability, were not appointed with special reference to work of this kind, and it should be placed in the hands of a committee who are the best that we can find among all the Yearly Meetings in America; and that is a reason why the amendment should prevail.

(Calls for the question.)

Chairman: It is moved and seconded that the matter concerning a catechism be referred to a committee, consisting of one member from each Yearly Meeting, to be chosen by the chairmen of the several delegations; said committee to have the authority to prepare a draft or plan and submit the same to the next Five Years Meeting for its consideration. An amendment to strike out the clause providing for the preparation of a draft of a catechism to be submitted to the Five Years Meeting, has been proposed and seconded. The motion is upon the amendment.

(Amendment was carried.)

Josiah Dillon, Kansas: I wish to propose another amendment, that the delegations instead of the chairmen, should select the committee and not leave it wholly with the chairmen.

Timothy Nicholson, Indiana: I was about to say, but we seem to have so many amendments, if we are not going to do anything with this, can we not refer it to some committee already in existence?

Delegate : This is an extremely difficult question. I think it would be almost impossible to prepare a catechism that would be what we would want, and it seems to me it could hardly be adopted without passing through the Yearly Meetings, therefore I wish that the whole thing might be voted down.

Mary C. Woody, North Carolina : The discussion is just the same as it was in the committee. Our conclusion was that if these catechisms that have been mentioned could be mentioned in the *American Friend*, and the places where they can be obtained, and if it is not out of order, I move that the motion be laid on the table.

Chairman : The motion is in order.

(Motion carried.)

Delegate : I hope that we shall not lose sight of the fact that the place where these catechisms can be obtained shall go into the *American Friend*. We have had calls for these, and I have never known where to get a copy.

James Wood, New York : I wish to make a motion to relieve the Recording Clerk, that the Clerk, in the final preparation of his minutes, only refer to the action taken by the meeting, and that the various amendments should be not recorded as such, but leave it to the discretion of the Clerk to state what the action of the meeting was without referring to all these amendments.

(It was so ordered by unanimous consent.)

Allen C. Thomas, Baltimore : I would like to make a request that if any one here knows of any catechism published by any member of the Society of Friends, or by any Yearly Meeting, or Quarterly Meeting, or Monthly Meeting, that he will send me the name and place where it can be obtained, and I will see that a list of all such catechisms is published in the *American Friend*, with information where each can be obtained and at what cost.

Chairman : We will now have the third clause of the report, in regard to a Hymnal. Clerk will read.

(Report in regard to a Hymnal was read.)

Timothy Nicholson, Indiana : I move we accept the report.

Francis A. Wright, Kansas : I move to amend the report, that we refer the question of a Hymnal back to the committee appointed by the last Quinquennial Conference on the subject, with the power to take such action as they shall deem best without incurring the Five Years Meeting in any obligation except for the expenses of the committee meeting.

Timothy Nicholson, Indiana : That cannot be done. Many of the members appointed five years ago are not here. This is out of order now, it seems to me.

Cyrus Beede, Iowa : I do not think that we can refer to a committee that is dead.

Esther G. Frame, Wilmington : I feel like seconding Francis Wright's motion.

Clerk : We can hardly refer a matter to a committee that is not a committee of this meeting. That committee received its appointment from another body.

Esther G. Frame, Wilmington : I would like the reappointing of the same committee to consider the matter, and if they find it right to have a Hymnal that we should give them authority to go forward. I think the crying need of our Church to-day is for good substantial Hymnals, and not that kind which teaches ungodly truths.

Josiah Dillon, Kansas : It seems to me that the same causes that we objected to the appointment of a committee with reference to a Catechism should come in force in this. Our reason in asking for another is that we may have one in which the doctrines shall be taught and the importance of this must be very apparent to all, and it seems to me that it is of such a magnitude that it would be very unwise for this meeting to consent to this, as this is a document from this meeting, and I should object to leaving the matter to such a small committee, or to a committee at all, without first coming before this body for its approval, and I shall certainly object to authorizing anything of this kind or giving such a privilege, although it incurs no expense to the meeting.

Allen C. Thomas, Baltimore : Before we take action I think there is one point which ought to be brought forward—the great expense of such an undertaking. Who

is going to run the financial risk? Hymns cannot be written to order. We have to take those already written. All the good hymns, except the old ones, are copyrighted. Who is going to pay for the privilege of the copyright? It is a practical question. I think if we want a Hymnal there are plenty of good ones.

Robert E. Pretlow, Wilmington: I do not suppose that it is the idea that Quakers are going to write a lot of new hymns and then publish them. We want the good inspired hymns of all the ages, and we don't want trashy hymns mixed up with them if we can help it. The committee appointed five years ago gave careful thought to the point just raised, and it is just because we have found out absolutely that it can be published, and can be published without financial obligation on the part of this body that the report was brought in. We have learned that it is exceedingly practical, that we can do it, and that we can get the best songs that have ever been placed on the market, and have a uniformity and dignity that has been wholly lacking in the years past. I hope this meeting will see fit to vote down Francis A. Wright's amendment, and take up this matter and push it to completion.

Charles W. Sweet, Iowa: Last year we placed the Gospel Hymns up to No. 6 in our church, and I feel that our church needs something of this kind, and I move as an amendment that this be referred to the Evangelistic Committee with power to act in this connection without financial obligation, if the mover will accept.

Lindley A. Wells, Western: It seems to me that it would be unwise to refer this matter to the Evangelistic Committee. I am sure that it is the feeling of a great many that we are very much in need of such a work, and I would like to see it placed in the hands of those who have had this matter in hand and know how to touch this question.

Charles W. Sweet, Iowa: If the second will consent, I will move that the names of the committee appointed by the conference five years ago be reappointed to act as a committee on this subject.

Francis A. Wright, Kansas: I will accept that amendment.

Clerk: We will have the names read.

Richard H. Thomas, Baltimore: I confess a very great hope that we shall not adopt this method. There is no desire on the part of any one to restrict whatever any people feel to be right in this matter. There are some of us who would be very sorry to have an official Hymnal issued by the Society of Friends for which we should be made constructively responsible. The feeling in regard to worship and methods of worship which some of us have is not consistent with the issuing of such a Hymnal, and while we have the broadest feeling of love for those who do not see as we see, we have a certain amount of feeling about being compromised by the action, and I cannot see why each meeting cannot act as it seems best in that matter. I confess from a business point of view I agree with my brother, and it does not seem to me that a Hymnal published by the method proposed by Robert E. Pretlow is likely to give us a really good one and one that would be of permanent value; so if I wanted a Hymnal I should vote against it.

L. Lyndon Hobbs, North Carolina: Just one word. I wish we might adopt the report of the committee for about this reason, that we can trust to our friends pretty largely to use their own good judgment in the selection of such hymns as are already in print, and it seems to me at this late time in the Five Years Meeting to take up this subject upon which we are clearly not all united and go back on the suggestion of the committee, is hardly wise, and I wish that we might adopt the report of the committee.

Robert L. Kelly, Indiana: I am very much in favor of leaving this matter to this committee to consider again, with all due deference to the last two speakers; for at the present time a great many of our congregations use singing in their worship and will keep on using singing in their worship, and it becomes a question as to what class of hymns they will sing. I certainly do not feel as President Hobbs has just suggested. I must say that our congregations cannot be depended upon to select hymns, as they do not work out very well. I have heard hymns

sung in our congregations, and I want to be impersonal, but they were absolutely immoral ; they were unreligious and immoral in their sentiment and immoral in the irreverent jingle, and I do not feel that since we are bound to sing, we do not want this kind of songs, and we ought to have a book of hymns that will appeal to the hearts of the common people in our worship. I think there ought to be a consolidation of the committee ; we ought to know that some of the members of this committee have moved away from the Yearly Meetings by which they were appointed, and whether some members are suitable to go on or whether some changes are not of importance. I would like that to be looked into. I only make this as a suggestion.

Clerk : I suggest that we allow the delegations here to take the matter under consideration, and to make any changes in the committee that they may think advisable ; allow the delegates to substitute other names than those on former committee where it is desired.

Albert J. Brown, Western : I am opposed to this motion by Francis A. Wright on this ground, unless we carry with that motion they are to compel the local meetings to use this Hymnal we cannot avoid the difficulties which have been set forth here, and they certainly never will carry such authority. If a congregation wishes to sing a jingle they will sing it.

Francis W. Thomas, Indiana : I want to say a word, and if any man has a right to speak I think I have, as I originated the question of using song in our services ; but the question resolves itself in my mind at our present stage, and accustomed as we are to hearing, singing and using Hymnals, and I think you know what I say is true, our taste as to the hymns that would suit us. In certain localities and in certain interests hymns could be used that would not suit in others. When we have arrived at the stage of a benefit at large in this regard of introducing it and endorsing it for the whole Church, I question it very much. I believe we had better not take up the matter at the present time, much as I love it and believe in it when properly conducted.

Delegate : After hearing Dr. Thomas and Albert J. Brown and some others, I move that we table this question.

Harry R. Keates, New York : Our Clerk a while ago said he would like to make a speech on this matter of the original proposition. While time is pressing, I am sure that we have a little time to spare, and I move that we give him all the time he wants.

(Motion carried.)

Edmund Stanley, Kansas ; I do not want to take your time. I wish to say, however, that we are forming tastes with the songs we are singing. If our children, in the song service in our meetings for years continue to sing a certain kind of jingle, if I may call it such, the very use will create a taste for that kind of song. The question, in my mind, resolves itself into just this : Shall we allow matters to continue for another five years with many kinds of questionable songs introduced into our meetings all over this broad land, or shall we set apart a cautious, careful, conservative committee to take the matter in hand ? They can, as they report, get permission to take some good book, or books, and glean them and give us the real wheat, cutting out the chaff, the questionable matter ; so that we can say, if you want singing in your services, here is something that is safe for you to use. Those who live in the older settlements, in the older parts of our country, and belong to the meetings that have been long established, do not realize the situation as those on the frontier and in the newer meetings that are often made up largely of people who know little about Friends. The proposition as it comes from the committee means this : That the proposed committee be authorized to take this matter in hand and submit something for use in Friends' Meetings, prepared by the committee or approved, if a book is found that is satisfactory. If we do not wish to use it, we need not ; but it will go out with the stamp of the Church upon it, and with such approval or endorsement, we might hope for its adoption and use in the place of many books now in use against which there is much criticism. In the choice of reading matter, instead of turning a child loose to read

anything and everything, we recommend something that is good and elevating, and if we succeed in getting him to read something that is indeed good, by and by he will have formed a taste for good reading and good literature. Just so with song; safety is found in the creation of the taste for that which leads the mind toward pure and lofty sentiment.

Jesse Edwards, Oregon: I move that this matter be referred to the committee as provided, without any instructions whatever; they would be under no obligations; they can report to the next Five Years Meeting, and if we see fit to adopt a Hymnal we can do so. I offer this as a substitute.

Benjamin F. Trueblood, New England: I think the committee which has had this in charge is the proper one. I think it is a good thing, but I don't think any of us want to compel Dr. Thomas and his friends to sing if they do not wish to sing.

Francis A. Wright, Kansas: As the mover of the motion, I have it written here and will read it—"That the question of a Hymnal be referred to the following committee, with power to take such action as they shall deem wise, without involving the Five Years Meeting in financial obligation, excepting for the necessary expense of the committee."

Milton Hanson, Western: Would the mover consent to refer the appointment of this committee with instructions to make such changes as are necessary?

(Motion carried.)

Charles H. Jones, New England: With the unanimous consent of the body, I wish to amend the action of the meeting a few moments ago in regard to sending the Minutes of the different Yearly Meetings, to include the additional members of the Executive Board, Esther G. Frame and Levi Gregory, and I request that the two members be included.

(Taken by consent.)

Peter W. Raidabaugh, Western: I understood the Business Committee would have another matter to present to the delegates, and would it not be well to receive that?

Delegate: I think we ought to take a five minutes' recess at this time.

Allen Jay, Indiana: The Business Committee should leave the room as quickly as possible when we adjourn.

Esther G. Frame, Wilmington: Cannot the delegations get together and present to our chairmen whom we want?

Clerk: That is to be done. The Secretary will read the names of the former committee.

(Names of committee were read who had had charge of the matter of the Hymnal.)

(Five minutes' recess.)

Clerk: The report of the Finance Committee was referred back this morning for some verbal changes that they desired to make. They are now ready to submit their report.

Chairman of Finance Committee: The Committee have decided to eliminate from its report the words relating to the Foreign Mission Board, as that Board has been incorporated and organized and acting under the various Yearly Meetings for the last two or three years, and is already regulated; we decided best to eliminate any reference to the Foreign Mission Board, and also to make the financial year close Ninth Month, 30th.

(The report was approved and the changes allowed.)

Clerk: We will have the names from the several delegations to constitute the committee which was referred to just before our intermission.

(For names, see Minutes, Minute 112.)

Charles W. Sweet, Iowa: I wonder if there can be a meeting of this committee before we go away.

Clerk: I think you might make a call for a meeting of the committee.

(Call was made.)

James Wood, New York: I would like to have a statement as to what is referred to this committee so that we might have it distinctly on our minds. I should like to hear Francis A. Wright's motion read.

Clerk: The Recording Clerk will read.

Recording Clerk read as follows: "That the question of a Hymnal be referred to the following committee, with power to take such action as they shall deem wise, without involving the Five Years Meeting in financial obligation, excepting for the necessary expenses of the committee."

Ellwood O. Ellis, Indiana: Would it not be a good time to get a report from the delegations on the Committee on Temperance? Three names are on the table, the others are not.

Albert J. Brown, Western: Were the delegates instructed to appoint such a person?

Delegate: We didn't understand it so. We thought it was the committee on arrangements for the conference that was proposed. We did not understand that it was on Temperance.

Ellwood O. Ellis, Indiana: It is not in the form of the Minute only, as the meeting approves the report of the committee, and it says, "We further propose that the delegates from the several Yearly Meetings name one additional delegate for this proposed Conference on Temperance."

(On request, the whole report was re-read.)

Albert J. Brown, Western: We had overlooked this matter, and ask the privilege to withdraw and attend to it at this time.

(Consent was given, and the delegation from Western Yearly Meeting withdrew.)

(Report of Committee on Education was read. See Minutes, Minute 114.)

Clerk: It has been moved and seconded that the report carrying with it the recommendation of the committee, be adopted. Are you ready for the question?

Richard H. Thomas, Baltimore: I personally doubt the advisability of our Five Years Meeting selecting one of our educational institutions. I like "in our institutions" better than "in one institution."

Zenas L. Martin, Iowa: It seems to me that it may be that we will want a separate institution entirely.

Chairman : I think that is provided for in the recommendation.

(Motion carried.)

Aaron M. Bray, Oregon : I would like to ask if that carries with it the suggestion made in regard to the appointment of certain members to receive the appointments ?

Robert L. Kelly, Indiana : This is the plan of the committee, and they wish to know if that is what the meeting wants. The suggestion is made that this board be appointed by the Committee on Education.

James Carey, Jr., Baltimore : I think the incorporation should be made, otherwise the committee will be of no use in a number of places.

Cyrus Beede, Iowa : I rise to a point of order. I believe this motion was passed, and I want the meeting to say whether it is proper to discuss a matter after it has passed.

Charles E. Tebbetts, California : I was going to remark that this is a point that we ought to attend to before passing away from it.

Allen Jay, Indiana : It seems to me that the committee will look after it.

Robert L. Kelly, Indiana : Those of you who will take the pains to read the recommendation again, will notice the question of incorporation was not under the consideration of the meeting. Some arrangements were left with the committee in reference to the matter, so that some laws of the State might be complied with.

Timothy Nicholson, Indiana : If the Five Years Meeting is incorporated, the greater will cover the less, and this will cover all these committees of this organization. The Foreign Mission Board need not have been incorporated if we had waited until we had incorporated this Five Years Meeting. The incorporating of this Five Years Meeting incorporates all its work.

(The epistle prepared in response to the epistle of London Yearly Meeting, was read by Robert L. Kelly, of Indiana Yearly Meeting.

(See Minutes, Minute 115.)

(After discussion of several clauses, some slight changes were made and the epistle adopted.)

The Clerk will call up the next report.

(The Report of the Committee on Arrangements for the next Five Years Meeting was read and approved.)

(See Minutes, Minute 116.)

Clerk : There are no other reports on the table, but the Business Committee has three items yet to be heard from.

Allen Jay, Indiana : The Business Committee has this to offer :

(Reads resolution in regard to Sabbath Observance.)

(See Minutes, Minute 117.)

Chairman : You have heard the resolution, what is your pleasure in regard to it ?

(On motion of Charles E. Tebbetts, of California, the resolution was adopted.)

Allen Jay, Indiana : " Resolved, In the event of a vacancy occurring in the position of Treasurer, the Committee of Arrangements is hereby authorized to fill the vacancy.

(On motion, the resolution was adopted.)

Timothy Nicholson, Indiana : With the consent of the chairman of the Business Committee I have a resolution here to offer in connection with the office of Treasurer, which I learn from him was overlooked by the Business Committee. You will find that a number of the Yearly Meetings have made no arrangements for the raising of their proportion of expense of this meeting, and as the Finance Committee suggested in the paper that was read, that everything should be done on a cash basis, and as it has heretofore been our practice to instruct the Treasurer to pay promptly all bills presented for the expense, I wish to present a proposition : " Resolved, That the Treasurer be authorized to pay all bills pertaining to the expense of this Five Years Meeting when draft is approved, and is hereby authorized, if necessary, to borrow money for this purpose," and I move its adoption.

(Motion carried.)

Chairman : Has the Business Committee anything further to offer ?

Allen Jay, Indiana : It is proposed that the proceedings of the Five Years Meeting be published in one volume, to contain all the papers read, the conclusions reached, and a brief statement of the discussions. The number to be printed to be referred to the delegations and the chairman of each delegation is directed to report the number of copies desired for his Yearly Meeting to the Committee on Publications.

I do not suppose you will be able to do that now, but just as soon as you can after you return home ascertain the feelings of Friends and send them to us.

Clerk : It is understood that these reports will not be published at the expense of the Five Year's Meeting ; but that Yearly Meetings ordering certain numbers will be expected to pay for the same.

Benjamin F. Trueblood, New England : It will be impossible for the chairmen to tell whether any certain number will be wanted. They will have to be published, and we will have to send for them.

James Wood, New York : Heretofore each Yearly Meeting has taken a number and given them away, or sold them, just as they saw fit.

Cyrus Beede, Iowa : It occurs to me that these delegations at the present time are just as well prepared to state the number that they will want as they can be after they go home.

Chairman : According to the resolution, they have a right to do this if they so elect.

Timothy Nicholson, Indiana : Friends, it is a very difficult problem. Five years ago it was referred to the Publishing Committee to decide itself how many copies should be printed. The conference could not do it, so it was left to the Publishing Committee, and they decided by correspondence, and ascertained as best they could, how many would be wanted. We announced through the papers that cloth copies would cost so much, postage paid, and in paper they would cost so much, postage paid, and whatever was sold was deducted from the cost

of publishing. It is a very difficult problem to know what to do. Heretofore we have sent down to the Yearly Meetings the conclusions and suggestions in four or five pages in a separate leaflet. The Publishing Committee have been instructed to do that; those things that immediately concern the Yearly Meetings in condensed form. I should be glad if we could give a good deal of liberty to this Publishing Committee.

Zenas L. Martin, Iowa: In speaking of the report with reference to the publishing of papers and discussions, it occurs to me that it would be far better that the discussions be printed in full the same as papers, not extracts. I should prefer that we should have the discussions. Have it all published in the proceedings.

Chairman: The motion is upon the adoption of the resolution.

Albert J. Brown, Western: How much does this resolution include. Does it include the clause by which the delegates shall say how many shall be taken for their Yearly Meetings?

(The resolution was read again.)

Allen Jay, Indiana: It is proposed that the proceedings of the Five Years Meeting be published in one volume, with a brief synopsis of the discussions. The number to be printed is referred to the delegations, and the chairman of each delegation is directed to report to the Committee on Publication the number of copies desired for his Yearly Meeting.

Peter W. Raidabaugh, Western: The Business Committee's idea was that the delegates right here might approximate the number, if not, the chairman will have to refer to the Yearly Meeting, and the chairman can report at any time to this committee how many their Yearly Meeting will likely need. It does not make it absolutely necessary to report at this time, but the thought was that the delegations might confer together and tell approximately what they would need and others perhaps could tell exactly what they want, so we will have to rely on the report of the chairmen.

Albert J. Brown, Western: That means that the delegates, if they report now take the responsibility, which I should not want to do. I would rather refer it to the Yearly Meetings.

Charles E. Tebbetts, California: It would be easier to do if the expense was known.

Timothy Nicholson, Indiana: The Publishing Committee can form a pretty accurate estimate of what they will cost after a while, but of course it depends on the number of copies taken, the kind of paper and the style of binding. Heretofore the expense has been borne by the Treasurer, and the bills were divided according to the membership of the different Yearly Meetings. As to the suggestion to publish the discussions in full, I think you will find it will make the volume too large to publish all the speeches we have been making here. Some of us would not care to see them in print.

Josiah Dillon, Kansas: What we want is that our membership shall be informed of the actual proceedings of this meeting, and it seems to me the better way would be to publish the minutes of this meeting in a separate book, and the minutes be sent down for distribution to the members of the Yearly Meetings. The speeches can be published in another book, and can be sold to those who want it. I believe if we want it to get to the Yearly Meetings we will have to place the work before them in such a way as they can take it. If we send it out in a large publication the meetings will not be informed.

Clerk: That has been done in the conference.

Delegate: I understand Rufus M. Jones that the absolute cream of the matter is to appear in next week's issue of the *American Friend*, which will reach the members of the Yearly Meeting.

Isom P. Wooton, Iowa: I should be very sorry to send out a book with less than a fair report of the discussions that have been made.

Cyrus Beede, Iowa: I move that the discussions be published with the minutes. I unite with the remarks of Zenas L. Martin.

Peter W. Raidabaugh, Western: By action a few

days ago it was put in the hands of a committee appointed for that purpose.

Timothy Nicholson, Indiana : I think it should be left where we have put it.

Clerk : It certainly is the intention that all the necessary discussions be included, all that is needed to give a full and clear and fair statement of the trend of thought presented in this meeting.

Nathan Brown, Kansas : It was stated in our Business Committee by Rufus M. Jones that perhaps in a week or two a very full statement of the subjects presented here and the conclusions reached would appear in the *American Friend*, and it seemed to me, and I think to many others in the Business Committee, that that would fill the place of printing the Minutes, that that would be sufficient, and the membership throughout the Yearly Meetings would get the information referred to, and it would not make it necessary for us to print the Minutes.

Allen C. Thomas, Baltimore : The matter will have to be left to the judgment of the committee, for a full stenographic report would make a very large volume which would cost not less than \$1.50, and perhaps more. I do not suppose many of us would care to pay for a full stenographic report. In the end it will have to be left to the judgment of the committee as to how much to publish. We do not want to publish everything. We simply want the committee to publish the facts and conclusions reached, giving a fair report of the proceedings.

Zenas L. Martin, Iowa : As this motion is not seconded, I will move that we amend it by ordering that all discussions immediately following each paper be printed in the proceedings. Of course, we will leave the minor discussions on motions and resolutions ; but those discussions immediately upon the papers are important, and those papers and all lines that have been discussed freely, and we will not get at the consensus of the opinions of this Five Years Meeting without having these discussions on the papers. And it seems to me it will be sending out a wrong impression of the conclusions if these discussions do not appear following the paper. If we do not wish to

put in the discussions, it would be far better that we did not put in the papers.

James Wood, New York: I am sorry to call attention to Allen C. Thomas' statement that this book would cost from \$1.50 to \$3.00. I do not see that the book could be published for less than \$2.50 to \$3.00, if it be possible at \$3.00. There would not very many want them at that figure. If several thousand were taken it may be it could be done for less money. But at \$3.00 per volume a great many would not be taken.

Benjamin F. Trueblood, New England: I hope the plan of Zenas L. Martin will not be adopted. The publication of a fair synopsis will be all that is required. Some of us have had a great deal of experience in this line, and we have found that it is possible to condense the discussion and yet preserve all the sentiment of it.

Milton Hanson, Western: I think the phrase "a synopsis of the discussions," is ample and sufficient for all that we want. It has been apparent we sometimes have blundered considerably away from the subject, and I would not want in a volume of this kind everything that was said on every subject. Many of us would not like to have a full report of what we have said. Leave it to the judgment of this committee.

Aaron M. Bray, Oregon: The question that has been discussed for the last ten or fifteen minutes is all out of order. We have passed upon this two or three days ago.

Clerk: The question is upon the amendment.

(Motion was lost.)

Clerk: I should like to give this committee authority to cut down speeches and take extracts from the papers.

Charles E. Tebbetts, California: I want to ask simply in regard to the motion as it now stands, Is the expense to be borne by the Yearly Meetings in proportion to the membership or the number they order? Do we pay for them when we get them?

Clerk: There will be no assessment on the Yearly Meetings to pay for the expense of this publication. Each Yearly Meeting will pay for the books ordered by its delegates. (The motion carried.)

Allen Jay, Indiana : You will remember a resolution in regard to prayer which was referred to the Business Committee. The Business Committee offer the following :

“ Resolved, For the spiritual life and power of our meetings, and our entire church work in the world, true living and reverent prayer are essential. As there is a tendency too frequent in our time to treat prayer lightly, to pray as though the congregation was addressed instead of the Lord, and as though no effect were expected, we desire to see prayer kept in its true place in the life of the Church. And we also urge the great importance of special care on the part of our members to maintain a reverent attitude while prayer is being offered.”

Chairman : What will you do with the resolution ?

John W. Woody, North Carolina : There is one point I do not like ; that is the criticism in regard to how we should pray. I do not believe we pray enough, and I think any criticism of this kind will have a tendency to suppress many persons.

William L. Pyle, Western : Dear friends, it seems to me a very critical question for us to take up and legislate upon as to how prayer to God should be offered in our congregations. It does seem to me to be a matter that we cannot enter into upon a resolution by this meeting. It is a very delicate subject, and I am not in favor of legislation upon this subject. I have no doubt that there may be a criticism to offer in regard to vocal prayer, but I am with Professor Woody, of North Carolina, that it will have a tendency to suppress many persons from praying in our assemblies.

Isom P. Wooton, Iowa : I would like to endorse the same sentiment with the thought that the fact that there is a tendency in that regard is shameful enough, and I do not think we ought to put it out in publication.

Mary C. Woody, North Carolina : I wish the Business Committee would withdraw that Resolution. Perhaps its reading there will have the desired effect. It does

seem to me to be hardly in the province of this meeting to pass a resolution like this.

James Carey, Jr., Baltimore: There is a tendency to treat prayer too lightly. I have noticed it in our own meetings among Friends wherever I go. There is not a reverent attitude observed during the time of prayer. I have come into Friends' Meetings when I could not tell whether it was prayer or preaching, owing to the fact that the congregation were sitting upright, even though they might have had their eyes closed. There is a clause in Scripture in reference to that, "Abstain from all appearance of evil." I think if this Five Years Meeting, will advise Friends everywhere to observe a reverent attitude in time of prayer that will be a far better way than the way we have been doing.

Allen C. Thomas, Baltimore: I think there is a little misconception as to what has been proposed. It is not legislation: it is simply a recommendation that we take account of this very serious subject, and if the Friends will pardon me, I think this very Five Years Meeting has shown the necessity of our thinking a good deal about it. I myself have come into this room more than once—I do not like to say it—when I was not aware by the appearance of the meeting at large that prayer was being offered. If we do this without thinking, it is a matter which needs attention. In regard to the character of prayer which is being offered, it often happens that the person tells the Lord a great many things that He knows a great deal better than we do. Prayer frequently partakes more of the character of preaching than of real petition to our Father in Heaven and the placing ourselves in humility at the feet of a loving Father and just God. I think the Society at large ought to think of these things. The Resolution says, "a tendency," and I appeal to every one in this meeting to know if there is not a tendency in that direction.

Clerk: I fail to see any reason for objection to advice of this kind. It seems to me to be very timely.

Esther G. Frame, Wilmington: I think for the most part it is right. I do not think any body has the right to

tell us how to pray, but we do need this caution with regard to reverence in prayer, reverence to our Father. I have been often disturbed by somebody turning leaves to find out a song. I think when we are in prayer everybody should be in silence whether you like the man or woman or not, be quiet when that soul is before God in prayer; but as to telling how people shall pray, I do not believe we have a right to do that. What we want to do is to keep in reverence, not to turn over books, do not look out of windows. It is not giving reverence to man or woman, but because some one is talking to the Lord.

James Wood, New York : I beg leave for a moment while this is under consideration. We are all agreed that there is a lack of proper reverence. There is often a very great lack of reverence in our meetings. There is no use finding fault with the people. Strike at the cause. Why is there a want of reverence while prayer is being offered? It is because the name and form of prayer are prostituted to uses other than what we mean by prayer. It is almost universal in the churches that the audiences are too frequently addressed instead of God, and as long as that is the case you will cry for reverence and it will have no effect. Let the reverence be in the prayer, and it will be in the congregation, if we pray with the Spirit and as the Spirit gives us utterance. But if we prostitute the real name and form of prayer to other uses than that legitimately intended, we must expect the congregations to recognize just what this is, and take it at its worth and turn their backs upon it, and they will look out of the windows, look to see the next hymn, look to see who is in the house, and look to see the bonnets there on exhibition. But if prayer is the sacred thing it ought to be, it will be felt by every man and woman in the congregation. There is no use talking about this matter with the people. The people are not responsible. There is a cause for it all, and let us look for this cause.

(The motion was carried.)

Clerk : Has the Business Committee anything further to offer?

Allen Jay, Indiana : The Business Committee propose that the publication of a Book of Meetings be referred to the Evangelistic and Church Extension Board.

(The proposition was adopted.)

Allen Jay, Indiana : They also propose the following :

“ Resolved, That the Five Years Meeting of 1907 be held in the city of Richmond, Indiana.”

Lewis E. Stout, Western : I move the adoption of the Resolution.

Samuel L. Haworth, Iowa : There might something arise in five years that would make it very inconvenient and impractical to hold the meeting at that place. There is no provision made for a change.

A Delegate : The Discipline provides that it be settled now.

(Motion adopted.)

William V. Coffin, California : Charles E. Newlin was appointed Railroad Secretary to the conference. Charles E. Newlin has been consulted, and since the conference is to be held in Richmond, it will be better to have a Railroad Secretary there, and therefore I move that the action of this meeting be rescinded, and that Benjamin Johnson of that place be appointed as Railroad Secretary.

Chairman : It is moved and seconded that the name of Benjamin Johnson, of Richmond, be substituted for the name of Charles E. Newlin as Railroad Secretary. Are you ready for the question ?

(The motion was carried.)

Allen Jay, Indiana : This is my last appearance. Resolved, That the kind and generous hospitality of the Friends in Indianapolis is warmly appreciated by the Friends of the Five Years' Meeting, and that we return to them our hearty thanks for all they have done to further the transaction of the business in this meeting and to make so very pleasant our sojourn among them.

Timothy Nicholson, Indiana : Let us rise.

(Rising vote was unanimous.)

James Carey, Jr., Baltimore : The question comes to the desk whether any means is provided for making stereotype plates of the Uniform Discipline? The stereotype plates are in existence and can be used at any meeting.

Allen C. Thomas, Baltimore : The stereotype plates are at the printing office in Philadelphia, and they can be used and alterations can be made with very little difficulty and with very little expense.

Chairman : We understand that changes authorized in this meeting will be provided for.

Esther G. Frame, Wilmington : I have not found a paper that tells us what makes an efficient ministry. There has been a great deal said about the support in all departments of our work save the support of the ministry. It has not been urged at all. It has not been pressed. There is a necessity in our Church—I know there is an exception sometimes. I cannot understand why we support our missionaries, pay them well and still fail to support our pastors at home. I am not pleading for myself, I am pleading for my Church.

Allen Jay, Indiana : I ought to say that there was a feeling also in the committee that we owe a vote of thanks to the presiding officer and clerks for what they have done, but we thought Friends were not in the habit of passing resolutions in regard to their work.

Clerk : Does any one know of other business which should come before this meeting? If not we will have the Minutes of this session read that you may adopt them before we adjourn.

(The Minutes were then read.)

Clerk : Do you approve of the Minutes as read?

(Approved.)

The Minutes are approved, and so far as we know, we have now completed the business that should come before this Five Years Meeting. What is your pleasure?

Harry R. Keates, New York : I do not know whether we would consider it Quakerly or not, but in an informal way we desire to express thanks to the clerks and officers, and I would move that Timothy Nicholson be asked to

take his place and put this motion ; as many as are in favor please say aye.

(The motion was carried, and Timothy Nicholson took charge of the meeting.)

Harry R. Keates, New York : I feel that we are very much in debt to the presiding officer, the clerks and to the Business Committee for their services during this meeting. I therefore move that the very best thanks of the Five Years Meeting be given to these officers and that we express them by a rising vote.

(The motion was carried unanimously by a rising vote.)

Clerk (Edmund Stanley) : I could not ask you to remain long ; but I desire the privilege to say that we thank you for your patience and for your readiness to comply with every ruling that has seemed to be for the best interest of this meeting. If the Society of Friends lives as we believe it will live, and prospers and grows strong as we expect it to prosper and grow strong, filling its place among the churches of the land, then you have been making history during this past week that shall go down on the records of this branch of Christ's Church in the land.

We thank you for your readiness to respond and for your hearty support to everything that has come before us for decision and for action. We most heartily thank you for passing, with the sweet spirit that has ever been manifested, the many mistakes, the errors you must have observed, in the part that we have taken in the exercises of the past few days. And now, in conclusion, with thankfulness in our hearts for all that we have enjoyed in association, in interchange of ideas, and in the discharge of the Master's work, we pray God that He may add His richest blessing to all of His people represented here, and that He will direct in the carrying out of the work that has been planned in this meeting, that it may redound to His glory and to the honor of His name.

Are you ready now to close this meeting ?

Allen Jay, Indiana : Chair, please, I propose that we have a few moments of silence.

Clerk : Before adjourning, we will have the concluding Minute read, which will become a part of the records. Let us have a moment of silent waiting before God.

After a moment of silent waiting Richard H. Thomas, of Baltimore offered prayer.

Clerk : The Recording Clerk may read the concluding Minute.

The concluding Minute was then read.

Clerk : We will stand and be dismissed.

Singing, "Praise God from whom all blessings flow."

Benjamin F. Trueblood, of New England, then offered prayer, and the Five Years Meeting of 1902 adjourned without a day.

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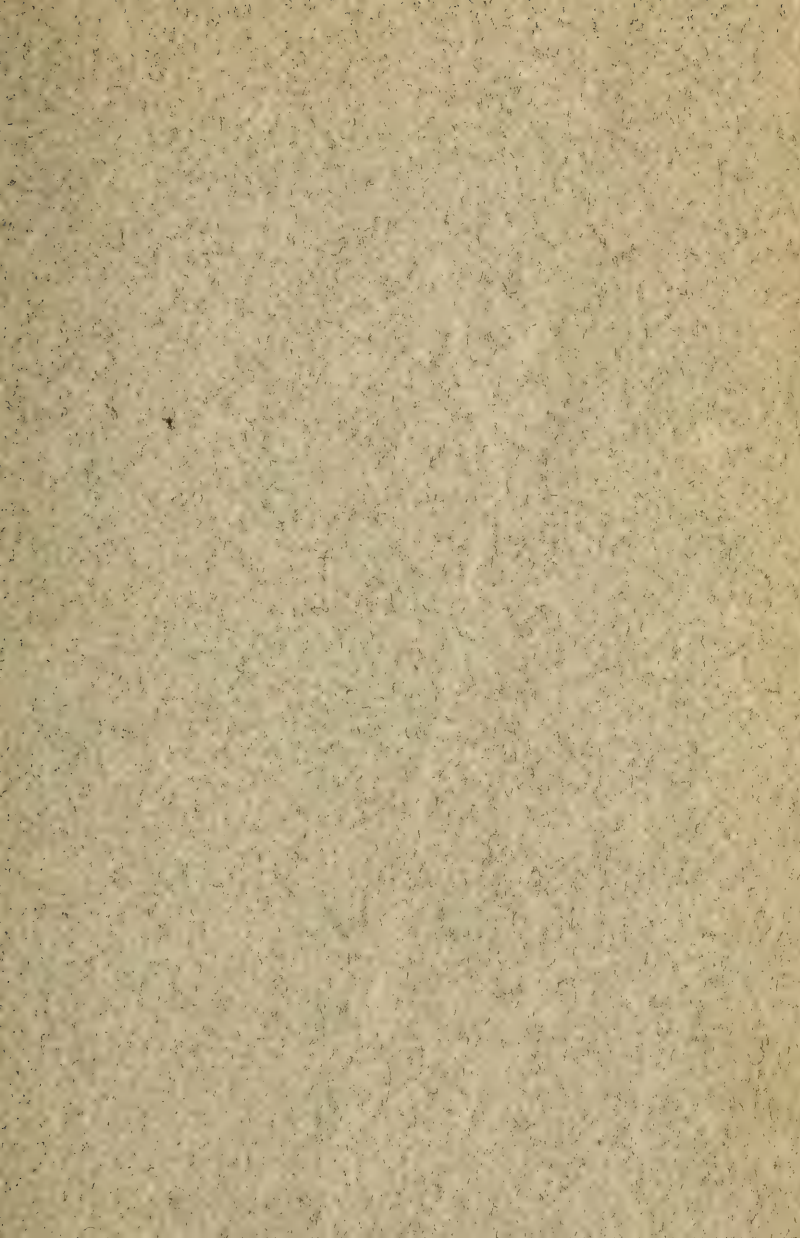
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MINUTES

OF THE

FIVE YEARS MEETING

OF THE

AMERICAN YEARLY MEETINGS OF FRIENDS

HELD IN RICHMOND, INDIANA

Tenth Mo. 15, to Tenth Mo. 21, 1907

PUBLISHED BY DIRECTION OF THE FIVE YEARS MEETING

PHILADELPHIA
THE JOHN C. WINSTON CO.
1908

NOTICE.

The attention of Clerks and members of the different Yearly Meetings is called to the following Minutes:

Minute 18.—Information from Five Years Meeting.

Minute 52.—Amendment of the Constitution and Discipline.

Minute 70.—Inter-Yearly Meeting Correspondence.

Minute 86.—Associate Membership.

Minute 97.—Raising funds for American Friends Board of Foreign Missions, and for the Board on Evangelistic and Church Extension work.

Minute 99.—Printing of Papers in the Proceedings.

Minute 121.—Nebraska Yearly Meeting.

Minute 121.—Proposed changes in the Constitution and Discipline regarding the Meetings on Ministry and Oversight.

Minute 127.—Regarding Membership on the Boards and Committees of the Five Years Meeting.

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2/6/37
L. J. J. Mills

MINUTES OF THE FIVE YEARS, MEETING, 1907.

1. The Second Five Years Meeting of Friends convened in Richmond, Indiana, Tenth month 15, 1907, at 7.30 p. m. The meeting was called to order by Edmund Stanley, clerk. In the solemn silence which characterized the devotional period, many prayers ascended to our Heavenly Father for wisdom and guidance during the coming sessions. Dr. J. J. Mills, read a passage from the Hebrews, emphasizing the fact that "we must run with patience the race that is set before us."

2. In the absence of the assistant clerk, Mabel H. Douglas, of Oregon, was appointed clerk for the evening.

3. The following named delegates were present from their respective Yearly Meetings:

New England.—John Elwood Paige, Rufus M. Jones, Phebe S. Aydelott, Charles M. Woodman, Benjamin F. Trueblood, Mary Amy Gifford, Hannah J. Bailey, Thomas J. Battey, Thomas Wood.

New York.—James Wood, Robert E. Pretlow, William H. S. Wood, Abijah J. Weaver, J. Lindley Spicer, Willard O. Trueblood, Mary J. Weaver, Anna P. Birdsall, Eliza Heaton Taber.

Baltimore.—Allen C. Thomas, Miles White, Jr., Samuel R. Neave, Lindley D. Clark, Sara H. Hoge, Margaret T. Carey.

North Carolina.—J. Elwood Cox, George W. White, Mary M. Hobbs, Mary C. Woody, Jabez R. Mendenhall, Joseph H. Peele, Annie E. Williams, L. Lyndon Hobbs, Alice N. White, Eula Dixon, David Farlow, Jr., Eli Reece.

Wilmington.—Albert J. Brown, Emma S. Town-

send, Samuel Haworth, Nannie C. Hawkins, Richard R. Newby, Thomas C. Hiatt, Jesse Hawkins, Levi Mills, Lavinia Barrett, Laura P. Dunham, Josephus Hoskins.

Indiana.—Timothy Nicholson, Allen Jay, Francis W. Thomas, Robert W. Douglas, Mahalah Jay, Joseph O. Binford, Luke Woodard, Elizabeth P. Hill, H. R. Pearson, Robert L. Kelly, Joseph Goddard, L. Ella Hartley, William Taylor, Emma Hedges, Elisha B. Ratliff, Mary E. Baldwin, Edward Gardner, Alfred T. Ware, Flora Sayers, Charles E. Hiatt, Alpheus Trueblood, Charles O. Whiteley, Elbert Russell, Clarence M. Case, Daisy Barr.

Western.—Josiah Morris, George H. Moore, Charlotte E. Vickers, Lewis McFarland, David Hadley, Seth Mills, Richard Haworth, Eliz. C. Armstrong, Nereus M. Hodgins, Theodore Reynolds, Joseph R. Cox, Perry Kendall, John Henderson, Margaret E. Cox, Lydia Taylor Painter, Julia Macy Woodward, Thomas C. Brown, Peter W. Raidabaugh, Amos K. Hollowell, Sylvester Newlin, Murray S. Kenworthy.

Iowa.—Absalom Rosenberger, William Jasper Hadley, Charles W. Sweet, Albert F. N. Hambleton, Charles S. White, E. Howard Brown, Susan B. Sisson, N. Blanche Ford, Harlan C. Carter, Ellison R. Purdy, Philip Slack, William I. Kent, Alfred J. Hanson, Rebecca Lewis, Herbert J. Mott, Lester Kersey, William Mather.

Kansas.—Calvin C. Kesinger, Edmund Stanley, Elvira H. Parker, Rachel Kirk, L. Clarkson Hinshaw, James Pitts, Eliza H. Carey, Mary A. Brown, Edgar H. Stranahan, Thomas Folger, Francis A. Wright, Orestes A. Winslow, Achsa C. Kenyon, Abigail C. Haworth, Eusebia Haworth, Richard A. Cox.

California.—Charles E. Tebbetts, R. W. Kelsey, Addison W. Naylor, George Taylor, John Chawner, Andrew F. Mitchell, Lydia J. Jackson, Rhoda M. Hare, William H. Coffin.

Oregon.—John F. Hanson, Edwin McGrew, E. H. Woodward, Mabel H. Douglas, H. Elmer Pemberton, Isabel Kenworthy, Aaron M. Bray.

4. A delegation from Canada Yearly Meeting presented the following communication and it was the ruling of the Chair that Canada Yearly Meeting came into this Meeting as all the others had done, simply by her own act and that no farther action was necessary.

The delegates are Elias Rogers, Joseph J. Mills, Joseph A. Cody, Edith A. Harris, Abram B. Saylor, Albert S. Rogers.

The following are extracts from the Minutes of Canada Yearly Meeting of Friends, held by adjournment from Sixth month 28 to Seventh month 2, inclusive, 1907:

Minute XXXVI.—After discussion, this Meeting is united in recommending the appointment of delegates to the Five Years Conference with power to commit the Yearly Meeting to the adoption of the Uniform Discipline, if after conference with the Five Years Meeting they deem such action desirable and find no obstacle in the way.

The following names as delegates and alternatives to the Five Years Meeting at Richmond, Indiana, commencing Tenth month 15th, next, were appointed:

Elias Rogers, Joseph J. Mills, Joseph A. Cody, Phebe D. Manning, Edith A. Harris, Abram B. Saylor.

Alternatives.—William P. Firth, Albert S. Rogers, Cinderella Saylor, Albert A. Colquhoun.

Signed on behalf of the Meeting,

WILLIAM HARRIS, *Clerk*.

At a Meeting of the Delegates of Canada Yearly Meeting of Friends, held at Richmond, Indiana, Tenth month 15, 1907, at which there were present the following delegates :

Elias Rogers, Joseph J. Mills, Joseph A. Cody, Edith A. Harris, Abram Saylor, and Albert S. Rogers (being the full delegation): After Conference with the Committee of Arrangements of the Five Years Meeting, it was unanimously decided to adopt the Uniform discipline of the Five Years Meeting, in accordance with the authority conferred by Canada Yearly Meeting.

ELIAS ROGERS, *Chairman*.

The delegation was presented and received a most hearty welcome.

5. Cordial greetings from London and Dublin Yearly Meetings containing a list of their fraternal delegates to this body, were read at this time and are printed below:

MINUTE OF THE MEETING FOR SUFFERINGS OF LONDON
YEARLY MEETING HELD SECOND OF 8TH MONTH 1907.

We rejoice to learn that our dear friends John Morland, Albert J. and Gulielma Crosfield, Edward Grubb and Edith M. Morland, have expressed their readiness to attend the Five Years Meeting at Richmond, Indiana, in Tenth month next. In accordance with the direction of our Yearly Meeting we thankfully appoint them to represent Friends in Great Britain, as Fraternal Delegates at that Meeting. We also appoint our dear sisters Sarah Jane Lury and Elizabeth B. Rutter, who are visiting America and some of our Colonies with separate certificates.

It is our desire that all these Friends, during their visit, may be used of the Lord and may be found faithful in any service to which He may call them. They are requested to convey to our brethren who assemble at Richmond a message of warm brotherly greeting and an assurance of our prayers that their gathering may be

enriched by a deepening unity in our spiritual faith, and an increasing knowledge of the Son of God, unto the glory of His Name and the extension of His Kingdom in the hearts of men.

We commend our delegates to the kindly care of those amongst whom they may go, and we commit them to the keeping and guidance of Almighty God.

"Peace be with all our brethren, and love with faith, from God the Father and the Lord Jesus Christ."

Signed in and on behalf of the Meeting for Sufferings,

ROBERT A. PENNEY, *Clerk*.

MINUTE OF DUBLIN YEARLY MEETING, HELD FIFTH
MONTH, 1907.

The Committee appointed to propose the names of suitable Friends to attend as Fraternal Delegates, the next Session of the Five Years Meeting of Yearly Meetings of America, at Richmond, Indiana, in Tenth month next, in response to an invitation received last year from them, report, that after prayerful consideration, they agreed to propose the following for this service: William Frederick Bewley, Sarah R. Barcroft, Arthur Pim, Henry J. Allen and Samuel H. Newsom.

We cordially adopt the nomination of the Committee, and commend our dear friends to the guidance and care of the Great Head of the Church. We encourage them to engage in such other service for which way may open, in addition to attending the Conference. A copy of this Minute is to be handed to each delegate.

Signed on our behalf by the Clerks, and also by the Assistant Clerks.

WILLIAM F. RAWLEY,
SARAH R. BARCROFT,
Clerks.

EDGAR A. PIM,
SAMUEL A. BELL,
Assistant Clerks.

At a meeting of the Yearly Meeting's Committee held Eighth month 12, 1907, specially summoned for the purpose, as directed by last Yearly Meeting, in the event of any of the above named Friends being prevented attending the Conference, report was made that, owing to ill health Henry J. Allen requested to be released from the appointment. After mature consideration, and acting in accordance with the directions of the Yearly Meeting, Thomas Edmondson was appointed to fill the vacancy.

Signed on behalf of the Committee.

C. FREDERIC ALLEN, *Clerk.*

Fraternal Delegates.

London.—John Morland, Albert J. Crosfield, Gulielma Crosfield, Edward Grubb, Edith M. Morland, Sarah J. Lury, Elizabeth B. Rutter.

Dublin.—William Frederick Bewley, Sarah R. Barcroft, Arthur Pim, Samuel H. Newsom, Thomas Edmondson.

6. The Committee on Arrangements made the following report which was adopted:
To the Five Years' Meeting:

The loving message of fellowship and cheer received five years ago from our dear Friends of London Yearly Meeting, and the cordial response thereto by the Five Years Meeting, led your Committee to believe a still closer fellowship with our brethren on the other side of the Atlantic would be very helpful to us, and might prove profitable to them.

Under this feeling, we forwarded, in 1906, to London and Dublin Yearly Meetings, an invitation to send fraternal delegates to the Five Years Meeting. This invitation was well received by both Yearly Meetings, and, after careful consideration, accepted this year without dissent, and we rejoice to welcome their appointees, who are now present.

Five years ago, Friends of the eleven American Yearly Meetings, which had adopted the Uniform Discipline, and thereby united in an organization, regretted that Ohio and Canada Yearly Meetings had not yet accepted the constitution and discipline. They had, however, shown their good feeling by sending voluntarily, without invitation, fraternal delegates, and as the minutes then made by this meeting state, a cordial welcome was extended to these delegates, and an invitation given to participate in the discussions.

There was also a general desire and expectation that before another session of this Meeting, they should have become members of the organization. After three annual sessions of these Yearly Meetings had been held, and no action taken upon this very important matter, the Committee of Arrangements sent a communication to the clerk of Canada Yearly Meeting, previous to its session in 1906, suggesting the subject be introduced at its approaching session. This was done and the matter referred to the Representative Meeting to report upon at the next Yearly Meeting.

The Committee of Arrangements, through its chairman, also sent a letter to the clerk of the Ohio Yearly Meeting, suggesting that the Yearly Meeting, at its approaching session, should become a component part of the Five Years Meeting. Ohio Yearly Meeting, however, did not see the way open for this action.

To facilitate the proceedings of this Meeting, the enclosed program has been prepared by members of our committee, appointed by the chairman. This was published in "The American Friend," and four hundred copies have been printed for the convenience of the delegates and others.

We have also employed a stenographer, Emma Newlin, of Indianapolis, who reported the proceedings five years ago. As a Friend she is familiar with the expressions, phraseology, and conventional terms of Friends.

We have prepared cards for the convenience of the

chairmen of delegations in arranging the amount of railroad fare and other expenses of the delegates, as directed by minute 94, pages 41, 42 and 43 in the Minutes of 1902. A statement of the amount of the railroad fare of the delegates to be made in duplicate by the chairman of each delegation, one to be sent by him to the Treasurer of his own Yearly Meeting, and the other to be sent to the Treasurer of the Five Years Meeting.

The Committee has given careful consideration to the subject of inviting any Friends who are not delegates to participate in the business of the Meeting, and it was concluded that as an officially delegated body, representing independent Yearly Meetings, it is not proper for any to take part in its proceedings who are not duly accredited by a Yearly Meeting, either as full or fraternal delegates. The Committee recommends that all concerned Friends who desire to be present at the deliberations of the Meeting, be cordially invited to do so.

Respectfully submitted,

TIMOTHY NICHOLSON,
Chairman of Committee,

7. A full and most heartfelt expression of welcome was given to our London, Dublin and Canada Friends, to which they very fittingly responded.

8. After a five-minutes' recess, the organization of the separate delegations was reported, and is inserted below:

New England.—John Elwood Paige, Chairman; Mary Amy Gifford, Secretary.

New York.—Mary Jane Weaver, Chairman; Willard O. Trueblood, Secretary.

Baltimore.—Samuel R. Neave, Chairman; Margaret T. Carey, Secretary.

North Carolina.—J. Elwood Cox, Chairman; Alice N. White, Secretary.

Canada.—Elias Rogers, Chairman; Edith A. Harris, Secretary.

Wilmington.—Albert J. Brown, Chairman; Emma S. Townsend, Secretary.

Indiana.—Timothy Nicholson, Chairman; Emma Hedges, Secretary.

Western.—George H. Moore, Chairman; Lydia Taylor Painter, Secretary.

Iowa.—Absalom Rosenberger, Chairman; Albert F. N. Hambleton, Secretary.

Kansas.—Calvin C. Kesinger, Chairman; Francis A. Wright, Secretary.

Oregon.—John F. Hanson, Chairman; Isabella Kenworthy, Secretary.

California.—Charles E. Tebbetts, Chairman; Lydia J. Jackson, Secretary.

9. Each delegation was instructed to report through its chairman to the Nominating Committee before 8.30 a. m., on the following day, the name of one of their number to act as a member of the Business Committee.

10. The meeting adjourned to meet at 9 a. m. on the following day.

FOURTH-DAY, MORNING, TENTH MONTH 16.

11. The meeting convened according to adjournment. The devotional exercises were conducted by Robert W. Douglas.

12. The minutes were read and with slight change, approved.

13. The following report of the chairmen of the delegations was read, the nominations therein becoming the appointment of this meeting.

The Chairmen of the several delegations to the Five Years Meeting, as directed, present nominations as follows:

Clerk.—James Wood.

First Assistant.—Lewis Lyndon Hobbs.

Second Assistant.—Mabel H. Douglas.

Treasurer.—Miles White, Jr.

Business Committee.

New England, Rufus M. Jones, Haverford, Pa.; New York, Robert E. Pretlow, Brooklyn, N. Y.; North Carolina, George W. White, Guilford College, N. C.; Baltimore, Allen C. Thomas, Haverford, Pa.; Indiana, Allen Jay, Richmond, Ind.; Iowa, Ellison R. Purdy, Oskaloosa, Iowa; Western, Richard Haworth, Wabash, Ind.; Kansas, Edmund Stanley, Wichita, Kan.; Wilmington, Samuel Haworth, Friendsville, Tenn.; Canada, Joseph J. Mills, Toronto, Can.; California, Addison W. Naylor, Berkeley, Cal.; Oregon, Edwin McGrew, Caldwell, Idaho.

They recommended that the Clerk of the Meeting be a member of the Committee *ex-officio*, without the privilege of a vote.

Auditors.—Timothy Nichloson, Levi Mills, Amos K. Hollowell.

For the Committee.

(Signed)

A. ROSENBERGER, *Clerk.*

J. E. PAIGE, *Secretary.*

The incoming clerks were accordingly installed.

14. The Friends in attendance from Philadelphia and Ohio Yearly Meetings were heartily welcomed and the Meeting was unanimous in its feeling of deep appreciation of their presence with us.

15. The announcement was made that Charles M.

Woodman had been appointed to fill the place left vacant by the absence of Charles H. Jones, delegate from New England; Josephus Hoskins, the place of Laura Townsend, of Wilmington Yearly Meeting; Anna Petty, temporarily, the place of Mary C. Woody, of North Carolina Yearly Meeting; in Iowa Yearly Meeting the following: Alfred J. Hanson, the place of Roscoe C. Coffin; Rebecca G. Lewis, the place of Emma F. Coffin; Herbert J. Mott, the place of Eli Perisho; Lester Kerssey, the place of Richard R. Newby; William Mather, the place of Martha R. Harnaday; in Kansas Yearly Meeting, Richard A. Cox, the place of Eber N. Gause; in California Yearly Meeting, William H. Coffin, the place of Harry R. Keates.

16. It was moved and carried that the Business Committee be directed to nominate a Committee of three to act as Press Committee.

17. The following propositions from Yearly Meetings were read and referred for consideration to the Business Committee, to report at such time as they deemed suitable. Privilege was granted Iowa and Kansas Yearly Meetings to introduce at a later session, propositions that in some way had miscarried.

From Baltimore Yearly Meeting of Friends held in Baltimore, Maryland, by adjournments from the 9th of Eleventh month to the 14th of the same, inclusive, 1906.

To the next Five Years Meeting:

Dear Friends:

The subject of interyearly meeting correspondence by means of annual epistles has been brought before us this year (1906) by our Committee on Correspondence. The fact that some of the Yearly Meetings have ceased

to read the epistles addressed to them, except in brief extracts, indicates that to a large extent, such correspondence does not fulfil its object. After consideration this Meeting has concluded to present the subject of interyearly meeting correspondence before the Five Years Meeting in the hope that that body will take the subject into consideration to see whether it cannot recommend some modification of the present method, or some new system better adapted to the needs and conditions of to-day.

Our clerks are directed to sign two copies of this Minute on our behalf and forward one to the Five Years Meeting, and one to the chairman of the Committee on Arrangements.

Signed by direction and on behalf of the Meeting.

ALLEN C. THOMAS,
ANNA KING CAREY,
Clerks.

To the Five Years Meeting to be held at Richmond, Indiana, commencing the 15th of the Tenth Month, 1807:

The committee appointed in 1904 on the request for a new Yearly Meeting in Nebraska, made the following report, accompanied by explanatory remarks from the chairman of the committee, and, after consideration, the report was unanimously approved:

To the Iowa Yearly Meeting of Friends:—

With the approbation of the committee appointed two years ago to investigate the request from Platte Valley Quarterly for a Yearly Meeting in Nebraska, the chairman and secretary of said committee attended the Eighth Annual Meeting of the Church and Educational Association of Friends, held at Central City, Nebraska, Sixth month, 7th to 10th, 1906. After carefully looking

the field over they made their report to the committee and the secretary was instructed to send a favorable report to the Yearly Meeting.

ISOM P. WOOTON, *Chairman*.

IDA K. JOHNSON, *Secretary*.

According to the provisions of Discipline, the clerk was directed to forward to the Five Years Meeting, information of this Meeting's approval of the proposition to establish a Yearly Meeting in Nebraska, this information to be accompanied by the statement below regarding the various Quarterly Meetings and the extent of territory to be included in the proposed Yearly Meeting.

The proposed new Yearly Meeting is to be composed of five Quarterly Meetings now belonging to Iowa Yearly Meeting, viz: Hiawatha Quarterly Meeting, in southwestern Nebraska, with a membership of 112; Platte Valley Quarterly Meeting, in central Nebraska, with a membership of 633; Union Quarterly Meeting, in northern Nebraska with a membership of 121; Spring Bank Quarterly Meeting, in northeastern Nebraska, with a membership of 336; and Mt. Vernon Quarterly Meeting, in southern South Dakota, with a membership of 108. The total membership of the five Quarterly Meetings amounts to 1,310.

The Friends of these Quarterly Meetings have been for some time organized into an association for the purpose of carrying on religious and educational work, and they maintain a school known as Nebraska Central College, located at Central City, Nebraska, with an enrolment the year 1906 of 115 in all departments.

In the territory of the proposed Yearly Meeting are 22 recorded ministers and a number of other Christian workers.

Taken from the minutes of Iowa Yearly Meeting of Friends held by adjournments from the 28th of Eighth month to the 1st of Ninth month, 1906.

STEPHEN M. HADLEY, *Clerk*.

To the Five Years Meeting to be held at Richmond, Ind., commencing Tenth month 15, 1907:

A communication from the Nebraska Church and Education Association contained a request that if the Five Years Meeting should see fit to establish a Yearly Meeting in Nebraska it should open on Sixth month 5, 1908.

The request was directed forwarded to the Five Years Meeting.

Taken from the minutes of Iowa Yearly Meeting of Friends held Eighth month 31, 1907.

STEPHEN M. HADLEY, *Clerk*.

New York Yearly Meeting, 1907.

Minute 54.—The delegates to the Five Years Meeting were instructed to propose to that body that uniform regulations be established for maintaining records of the whereabouts of absent members and for extending such care to them as may be practicable. They were also instructed to request the Five Years' Meeting to determine the accuracy of sundry details of the Uniform Discipline.

Taken from the Minutes.

JAMES WOOD, *Clerk*.

The following proposition is submitted to the Five Years Meeting by direction of North Carolina Yearly Meeting, held at Guilford College, N. C., in Eighth month this year.

LEWIS LYNDON HOBBS, *Clerk*.

Tenth Month 12, 1907.

The committee appointed to consider the subject of Bible School Literature was united in the opinion that the subject needs the united action of Friends in America. Therefore, we deem it wise to request the Five Years Meeting to give the matter a thorough investigation and recommend or institute a course which shall give us a more satisfactory system.

On behalf of the Committee,

MARY M. HOBBS.

Yearly Meetings of Friends for New England, Sixth month, 1907.

The Yearly Meeting requests the Five Years Meeting to draft a plan by which the functions of the present Meetings on Ministry and Oversight should be absorbed by the Monthly, Quarterly and Yearly Meetings at large, and carried on by ministry and oversight committees of these several Meetings. The plan is intended to provide for a deeper consideration of the state of the church and its pastoral needs in the several Meetings named above, and for a closer co-relation of the work of ministry and oversight with the evangelistic and church extension work. Further that it include the extension of the time of the Yearly Meeting so that the entire Meeting may consider the spiritual needs of the Church.

The plan for the union of all Foreign Mission work of Friends in America under one strong central board has been considered. It is the feeling of the Meeting that good results would follow such a course when the time shall be ripe for it. The peculiar condition of our own work at present, particularly at Ram Allah, however, is such that we feel it should remain in our own immediate charge until plans now under way shall be brought to completion.

It is the conclusion of the Meeting to bring before the Five Years Meeting through our delegates the subject of a Bible School Quarterly distinctly our own.

Extracts from the Minutes of New England Yearly Meeting.

JOHN ELLWOOD PAIGE, *Clerk.*

FROM WESTERN YEARLY MEETING.

To the Five Years Meeting to be held at Richmond, Ind., beginning Tenth month 15, 1907:

Minute 35 from Minutes of Western Yearly Meeting of Friends Church, held 1906.

The following appears on the reports from Plainfield Quarterly Meeting, which is referred to the following

named committee who are directed to report to a future session:

John E. Woodard, Ruth E. Trueblood, Samuel C. Hill, Nereus M. Hodgins, Elizabeth C. Symons, Morton C. Pearson, William Henry Matchett, Theodore Reynolds, David Hadley, Joseph Hall, Horace Reeve, J. Farland Randolph, Richard Mills, Ellen Mendenhall, Abbie Carey, William C. Pidgeon.

Petition from Plainfield Quarterly Meeting on birth-right and associate membership as set forth in the Uniform Discipline.

This Meeting respectfully asks the Yearly Meeting to petition the Five Years Meeting to eliminate from the Uniform Discipline the paragraph providing for associate membership.

Reasons: 1st. Associate membership is unscriptural, for the reason that all children are provided for in the atonement of Jesus Christ and are saved members of the invisible Church until they have sinned by actual transgressions. The promise of Christ extended to believers and their households.

2d. Associate membership provides for a relationship to the Church which will be lightly esteemed by persons holding it, inasmuch as it confers no obligations or responsibilities, and has practically no binding force to the Church.

3d. Associate membership opens a wider door for leakage in membership than any system the Church has ever adopted.

4th. Associate membership has already and will continue to lead to a very serious complication of our record books, since two separate lists must be kept, together with transfers of names from one to the other. This will lead to endless confusion.

5th. The idea of associate membership, and the paragraph referring thereto, are ambiguous. The age when a child should join as an active member; whether adults may or may not join as associate members; the rights and privileges granted such members;

whether persons may have a transfer to another Church; all these are left to the discretion of each Monthly Meeting, and will result in such a variety of action as will weaken the Church.

By authority of Plainfield Quarterly Meeting, held Eighth month 4, 1906:

CALVIN STANLEY, *Clerk*.

Minute 67 from Minutes of Western Yearly Meeting, 1906.

The committee to whom was referred the matter on the reports from Plainfield and Chicago Quarterly Meetings in reference to birthright and associate membership and a change in discipline, presents a report as below. The matter is referred to the Permanent Board which, having adjourned, is instructed to meet during the sessions of this meeting and report to next Yearly Meeting:

To Western Yearly Meeting:

1st. After careful consideration of the subject referred to us, we desire to report that it is our conviction that Western Yearly Meeting has the right to eliminate from its own discipline all sections referring to associate membership and to substitute therefor the section from former Discipline establishing birthright membership.

2d. If the Yearly Meeting does not so decide, it is our united judgment that the Yearly Meeting should petition the Five Years Meeting in proper form for such a change, as indicated in the request of Plainfield Quarterly Meeting. We express it as our judgment that birthright membership should be re-established and that we so petition.

3d. Chicago Quarterly Meetings' request for an interpretation of Discipline on associate membership, need not be considered if the above action is taken.

4th. We leave the final decision on matters of Request and Estates with the Yearly Meeting.

On behalf of the Committee,

JOHN E. WOODARD, *Chairman*.

Minute 104 from Minutes of 1906:

A supplementary report of the Permanent Board has been read as follows which has the approval of the meeting:

Supplemental report of the Permanent Board.

Board met Ninth month 19, 1906.

The proposition from Plainfield Quarterly Meeting and referred to this Board by the Yearly Meeting, in reference to a change of Discipline, was taken up by the Board and referred to a special committee for their careful consideration.

We interpret Article IV, Section I, Chapter II, Part III, of our Book of Discipline as follows:

They may be received as associate members at the discretion of the Monthly Meeting.

AMOS CARSON, *Clerk*.

Minute 78 from Western Yearly Meeting's Minutes of 1907.

Extract from the Minutes of the Permanent Board.

The action of the Board on the matter of associate membership, referred to it last year is presented as follows:

The committee appointed last year to consider the proposition from Plainfield Quarterly Meeting, asking the Yearly Meeting to petition the Five Years Meeting to eliminate from the Uniform Discipline the paragraph providing for associate membership, and referred to the Permanent Board for consideration, report that in their judgment it would not be best to endorse the petition at the present time, believing that further time should be given to test the wisdom, working, and effect of the associate plan, which the Board accepts and directs such information to be forwarded to the Yearly Meeting.

(Signed) ARTHUR K. TOMLINSON, *Clerk*.

The matter has again been considered and the Meeting directs that it be forwarded to the Five Years Meeting as a request from this Yearly Meeting,

(Signed) THOS. C. BROWN, *Presiding Clerk*.

18. The clerk was instructed to inform all Yearly Meetings here represented concerning any action affecting said Yearly Meetings.

19. The proposition from Iowa Yearly Meeting, regarding the establishment of a Yearly Meeting in Nebraska, was read, and it was moved and carried that the delegations shall each propose the names of two Friends as members of a committee to farther consider the matter and report to this Meeting; if the report be favorable it should also include nominations for a committee—number not to exceed ten—to attend the opening of said Yearly Meeting.

20. The following report of the Treasurer of the Five Years Meeting was read, and also that of the Auditor. The delegations were each requested to report at the afternoon session the name of one from each delegation to form a committee to whom these reports might be referred:

To the Five Years Meeting:

Your Treasurer reports that as provided in the plan adopted in 1902, the financial affairs of the Meeting have at all times been conducted on a cash basis, and no bills have remained unpaid after being presented properly authenticated.

The Finance Committee has annually notified the Treasurer of the amounts apportioned by said Committee among the several Yearly Meetings for estimated expenses for the ensuing fiscal year, and though remittances of these amounts have not all been received within the time specified in the financial plan, there has always been sufficient in hand to meet every proper demand.

The Treasurer, early in the year 1903, adjusted with the Treasurer of each Yearly Meeting the balance due to or from him for the railroad fares of his Meeting's delegates to the Meeting of 1902.

The financial plan provided (see page 43 of the Minutes) that the Treasurer shall receive from various sources "*all* moneys for the use of the Five Years Meeting and the various Boards thereof," it being intended that his books should show the total amounts received from all sources for the needs of the several forms of Christian and philanthropic effort represented by the various Boards and Committees of this Meeting, and also should indicate the exact amount each Board would be called upon to account for. It was further recommended (pages 42-43 of Minutes) "that voluntary contributions shall be made every year in each particular Meeting of the several Yearly Meetings, comprising the Five Years Meeting, of funds for the use of the Boards of the Meeting" and forwarded to the Treasurer; and that these funds "shall, when received by the Treasurer, be paid over to the Treasurer of these respective Boards and Committees" (page 44).

These two provisions have not been fully carried out, for only a few voluntary contributions, amounting in the aggregate to \$464.03, have been received during the past five years for the uses of all the Boards of the Meetings, although the Treasurer, in Tenth month, 1904, sent a circular to the Clerks and Treasurers of the various Yearly Meetings and to the officers of the various Boards of the Five Years Meeting, calling their attention to these provisions and suggesting that they take steps to have them carried out.

From an appeal in the "American Friend" some months ago, it appeared that at least one Board was asking for funds and requesting that they be sent directly to the Treasurer of that Board instead of through the Treasurer of this Meeting. If the financial plan adopted is to be successfully carried out, such requests should not be continued.

If the Boards are to do effective work, it is evident that very much larger contributions must be secured than passed through the hands of your Treasurer. All such funds, amounting to \$464.03, have been paid over

to the officers of various Boards, but in some cases those making the remittances merely stated that they were sent for the use of the Boards, and upon further inquiry were unable to specify which particular Board the specific remittance was intended for. Under this condition, the Treasurer, after corresponding with the chairmen of the various Boards, sent the funds to the Board at that time in greatest need. If (as provided on page 43) the collection for each form of work is taken on the same day throughout a Yearly Meeting, and kept separate from other collections, the funds contributed would be sure to go where the donors intended them.

The funds raised by apportionment from the several Yearly Meetings were paid out in the manner described under "Duties of the Treasurer" (page 44), and the auditors have so certified upon the Treasurer's books, yet as one auditor has in his certificate stated that he does "not wish to be understood as approving of the items of expenditure covered by the receipts," it is suggested that the Meeting define more specifically what items are properly administrative expenses, and whether or not the certificate of the Chairman and Secretary of a Board shall be conclusive as to the propriety of the expense so certified being paid, if within the amount appropriated for that Board by the Finance Committee; especially is this desirable as some of the Boards have requested payment of items which the Treasurer considered not as administrative expenses but rather such as were intended to be provided for by voluntary contributions and his declining to pay same caused disappointment to the Boards.

At the close of each fiscal year any unused balance of the appropriation for any Board for that year has been returned to general expense account and not continued to the credit of that particular Board. This has seemed very desirable, especially as the estimated need of each Board is provided for by the Finance Committee each year, and if a larger amount than the unused balance is required the whole of it will be levied for,

whereas if a smaller amount is required, the difference should not be tied up and kept from use, as would be the case if it remained to the credit of that Board.

The Treasurer has not been called upon to receipt for any legacies, donations, or funds, requiring a formal legal acknowledgment. He procured and forwarded to the chairman of the Finance Committee a bond of the Fidelity and Deposit Company of Maryland, in the sum of three thousand dollars, the amount named by the Finance Committee. He has received from the Committee on Legislation a certified copy of the articles of incorporation of the Five Years Meeting, which he will turn over to his successor, unless otherwise instructed by the Meeting.

The following is a condensed statement of the moneys received and disbursed during the past five years:

	Receipts.	Payments.
Quinquennial Conference balance.	\$50 04	\$88 99
Expense Five Years Meeting, 1902		173 37
Interest and exchange.....	89 36	
Publication Proceedings, 1902.		305 92
Yearly Meetings pro rata assessments.....	4,961 80	
Railroad fares of delegates, 1902 ..	1,089 06	1,089 06
Foreign Mission Board.....		3,393 71
Board of Legislation.....		99 39
Board Condition of Negro, expenses		14 08
Board Condition of Negro, voluntary contributions.....	72 61	72 61
Evangelistic and Church Extension Committee expenses.....		11 10
Evangelistic and church voluntary contributions.....	21 41	21 41
Board of Education expenses		79 10
Board of Education voluntary contribution	171 74	171 74

	Receipts.	Payments.
Board of Education special contribution.....	\$198 27	\$198 27
Auditing Committee.....		12 21
Committee on Hymnal.....		9 25
Treasurer's bond		30 00
Committee on program meeting 1907.....		7 66
Cash on hand.....	\$710 46	
Due by Kansas Yearly Meeting.....	165 96	
		876 42
	\$6,654 29	\$6,654 29

A detailed statement of all receipts and expenditures is attached hereto for the full information of the Meeting, from which it will be seen that for the first year a larger sum than was used was assessed upon the Yearly Meetings and that in each of the subsequent years less was assessed than required for current expenses so that the surplus of the first year has been gradually reduced. The balance now on hand will probably be sufficient to pay the expenses of the Meeting of 1907 and diminish the amount otherwise to be assessed in Tenth Month, 1907.

All of which is respectfully submitted,

MILES WHITE, JR., *Treasurer.*

The above account has been audited and found to be correct.

FRANCIS A. WRIGHT,
TIMOTHY NICHOLSON.

TREASURER'S DETAILED STATEMENT OF RECEIPTS AND
PAYMENTS OF FIVE YEARS MEETING OF FRIENDS.

Receipts.

1902	
10 mo. 27. From Quinquennial Conference,	
its balance.....	\$50 04

11 mo. 18.	From Indiana Yearly Meeting, balance pro rata share railroad fares.....	\$447 40
12 mo. 10.	From Wilmington Yearly Meet- ing, balance pro rata share rail- road fares	131 35
12 mo. 29.	From Iowa Yearly Meeting, bal- ance pro rata share railroad fares.....	94 31
1903		
1 mo. 1.	From interest to date on balance in trust company.....	1 22
2 mo. 11.	From New England Yearly Meet- ing, its proportionate share ex- penses.....	110 00
" "	From New York Yearly Meeting, its proportionate share ex- penses	87 50
" "	From Baltimore Yearly Meeting, its proportionate share ex- penses	30 00
" "	From Oregon Yearly Meeting, its proportionate share expenses .	40 00
" "	From California Yearly Meeting, its proportionate share ex- penses	42 50
" "	From Western Yearly Meeting, balance pro rata share railroad fares	401 30
3 mo. 17.	From North Carolina Yearly Meeting, its proportion share expenses.....	135 00
4 mo. 1.	From interest to date on balance in trust company.....	2 82
4 mo. 21.	From Wilmington Yearly Meet- ing, its proportionate share ex- penses.	155 00

5 mo. 11.	From Kansas Yearly Meeting, balance pro rata share railroad fares.....	\$14 70
5 mo. 25.	From Western Yearly Meeting, its proportionate share ex- penses.....	377 50
6 mo. 15.	From Indiana Yearly Meeting, on account proportionate share expenses.....	142 69
6 mo. 30.	From interest to date on balance in trust company	60
9 mo. 19.	From Kansas Yearly Meeting, on account proportionate share expenses	100 00
9 mo. 21.	From Indiana Yearly Meeting, balance proportionate share expenses.....	362 31
9 mo. 30.	From interest to date on balance in trust company.....	1 16
Total receipts to Ninth month 30, 1903		<u>\$2,727 40</u>

Payments.

1903		
1 mo. 28.	For expenses Meeting 1902, paid T. Nicholson for arrangements	\$2 30
" "	For expenses Meeting 1902, paid Daisy M. Thomas for type- writing.....	10 00
" "	For expenses Meeting 1902, paid E. O. Ellis for postage.....	1 50
" "	For Quinquennial Conference, paid Ferris & Leach for Uni- form Discipline.....	88 99
" "	For expenses Meeting 1902, paid Ferris & Leach for pro- grammes.....	3 00

1 mo. 28.	For expenses Meeting, 1902, paid A. K. Hollowell for badges. . . .	\$8 15
" "	For expenses Meeting 1902, paid Emma Newlin for stenography	62 22
" "	For expenses Meeting 1902, paid Ella A. Shera for stenography..	56 50
" "	For expenses Meeting 1902, paid Lucas Bros. for books and re- ceipts.	14 20
" "	For expenses Meeting 1902, paid E. D. Evans, Treasurer, for gas and janitor.	12 00
" "	For New England Yearly Meet- ing, paid balance pro rata share railroad fares.	185 08
" "	For New York Yearly Meeting, paid balance pro rata share railroad fares.	137 08
" "	For Baltimore Yearly Meeting, paid balance pro rata share railroad fares.	78 16
" "	For Oregon Yearly Meeting, paid balance pro rata share railroad fares.	138 75
" "	For California Yearly Meeting, paid balance pro rata share railroad fares.	437 05
3 mo. 7.	For Board of Legislation, paid S. E. Nicholson, account militia bill.	3 15
" "	For Board of Legislation, paid S. Nicholson, account militia bill	10 14
3 mo. 17.	For Board of Legislation, paid T. Nicholson, account Sunday base ball.	16 20
" "	For North Carolina Yearly Meet- ing, balance pro rata share railroad fares.	112 94

5 mo. 20.	For Committee Publication Proceedings, paid A. C. Thomas for editorial work.....	\$53 19
5 mo. 25.	For Committee Publication Proceedings, paid J. C. Winston & Co., for printing.....	228 00
5 mo. 27.	For Board Foreign Missions, paid J. Carey, Jr., Treasurer, administration expenses.....	450 00
9 mo. 26.	For Board Condition of Negroes, paid R. H. Thomas for postage	4 08
Total payments to Ninth month 30, 1903.....		\$2,112 68
9 mo. 30.	Balance in Union Trust Company	614 72
		<u>\$2,727 40</u>

Receipts.

1903		
10 mo. 1.	From balance of last year.....	\$614 72
1904		
1 mo. 1.	From interest to date on balance in trust company.....	7 64
1 mo. 26.	From voluntary contributions of Baltimore Yearly Meeting for Board of Education.....	25 00
2 mo. 13.	From Iowa Yearly Meeting, its proportionate share expenses, 1903	275 00
4 mo. 1.	From interest to date on balance in trust company.....	4 20
4 mo. 25.	From New York Yearly Meeting, its proportionate share expenses, 1904	35 00
5 mo. 4.	From Wilmington Yearly Meeting, its proportionate share expenses, 1904.....	63 00

5 mo. 4.	From New England Yearly Meeting, its proportionate share expenses, 1904.....	\$44 00
5 mo. 11.	From Baltimore Yearly Meeting, its proportionate share expenses, 1904.....	12 00
6 mo. 7.	From voluntary contributions of Paonia, Col. Iowa Yearly Meeting for use of Boards.....	3 41
6 mo. 14.	From Iowa Yearly Meeting, its proportionate share expenses, 1904	110 00
7 mo. 1.	From interest to date on balance in trust company.....	3 87
7 mo. 13.	From Oregon Yearly Meeting, its proportionate share expenses, 1904.....	16 00
7 mo. 25.	From Western Yearly Meeting, its proportionate share expenses, 1904.....	152 00
8 mo. 16.	From North Carolina Yearly Meeting, its proportionate share expenses, 1904.....	55 00
8 mo. 17.	From Indiana Yearly Meeting, its proportionate share expenses, 1904.....	203 00
9 mo. 7.	From Kansas Yearly Meeting, on account proportionate share expenses, 1904.....	60 00
9 mo. 30.	From interest to date on balance in trust company	5 80

Cash on hand Tenth
month 1, 1903..... \$614 72

Total receipts for year
ending Ninth month

30, 1904..... 1,074 92

\$1,689 64

Payments.

1903

10 mo. 17.	For Evangelical and Church Extension Board, paid J. T. Hadley, Treasurer, for Book of Meetings.....	\$8 10
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1904

2 mo. 1.	For Auditing Committee, paid T. Nicholson, Chairman, expressage on books.....	3 01
2 mo. 27.	For Board Foreign Missions, paid J. Carey, Jr., Treasurer, administration expenses.....	450 00
3 mo. 16.	For Committee Publication Proceedings, paid J. C. Winston & Co., for Conference Reports...	24 73
5 mo. 4.	For voluntary contributions for Board of Education, paid A. Rosenberger, Chairman.....	25 00
9 mo. 26.	For Board Foreign Missions, paid J. Carey, Jr., Treasurer, administration expenses.....	450 00
9 mo. 26.	For Board Condition of Negroes, paid J. W. Woody, Agent Slater Normal School.....	10 00
9 mo. 30.	For Committee on Hymnal, paid R. E. Pretlow, administration expenses.....	9 25
" "	For Board of Education, paid R. E. Pretlow, administration expenses.....	12 50
" "	For voluntary contributions for Evangelistic and Church Extension Board, paid J. T. Hadley, Treasurer.....	3 41

9 mo. 30.	For Board of Legislation, paid T. Nicholson, for copies of charter.	\$21 50
Total payments for year ending Ninth month 30, 1904...		\$1,017 50
" "	Balance in Union Trust Company	672 14
		<u>\$1,689 64</u>

Receipts.

1904		
10 mo. 1.	From balance of last year.....	\$672 14
10 mo. 31.	From voluntary contributions of Baltimore Yearly Meeting for Board of Education.....	25 00
1905		
1 mo. 1.	From interest to date on balance in trust company.....	5 01
1 mo. 23.	From voluntary contributions of Long Beach and Elmodena Meetings, Cal., to Evangelistic and Church Extension Board..	18 00
1 mo. 27.	From California Yearly Meeting, its proportionate share expenses, 1904.....	17 00
2 mo. 28.	From voluntary contributions to Educational Conference, J. R. Cary, Baltimore, \$10; Samuel Dickinson, Richmond, \$10....	20 00
3 mo. 21.	From voluntary contributions to Educational Conference, Maria Willetts, New York, \$25; H. J. Bailey, Maine, \$5.....	30 00
4 mo. 1.	From interest to date on balance in trust company.....	5 20
4 mo. 4.	From voluntary contributions to Educational Conference, James Carey, Jr., Baltimore, \$10; S. 8th St. mtg. Richmond, \$10...	20 00

4 mo. 21.	From voluntary contributions to Educational Conference, Miles White, Jr., Baltimore.....	\$20 00
4 mo. 22.	From voluntary contributions to Educational Conference, James Wood, Treasurer, 1900 Conference, balance on hand.....	48 27
4 mo. 29.	From Baltimore Yearly Meeting, its proportionate share expenses, 1905.....	12 00
5 mo. 10.	From voluntary contributions to Educational Conference, R. J. White, Baltimore, \$10; Albert K. Smiley, New York, \$25....	35 00
5 mo. 12.	From Iowa Yearly Meeting, its proportionate share expenses, 1905	111 35
5 mo. 18.	From Oregon Yearly Meeting, its proportionate share expenses, 1905	16 35
6 mo. 9.	From New England Yearly Meeting, on account proportionate share expenses, 1905.....	28 38
6 mo. 19.	From voluntary contributions of particular Meetings of New York Yearly Meeting, for use of the Boards.....	19 01
6 mo. 22.	From voluntary contributions to Educational Conference, Joseph A. Goddard, Indiana.....	25 00
6 mo. 28.	From Wilmington Yearly Meeting, its proportionate share expenses, 1905.....	62 91
7 mo. 1.	From interest to date on balance in trust company	3 08
7 mo. 5.	From New York Yearly Meeting, its proportionate share expenses, 1905.....	33 39

7 mo. 5.	From voluntary contributions of particular Meetings of New York Yearly Meeting, for use of the Boards.....	\$7 90
8 mo. 28.	From Western Yearly Meeting, its proportionate share expenses, 1905.....	152 50
9 mo. 13.	From Kansas Yearly Meeting, on account proportionate share expenses, 1905.....	60 00
9 mo. 15.	From New England Yearly Meeting, balance proportionate share expenses, 1905.....	15 77
9 mo. 16.	From North Carolina Yearly Meeting, its proportionate share expenses, 1905.....	56 19
9 mo. 18.	From Indiana Yearly Meeting, its proportionate share expenses, 1905.....	206 09
9 mo 30.	From interest to date on balance in trust company.....	5 01

Cash on hand, Tenth
month 1, 1904..... \$672 14
Total receipts for year
ending Ninth month
30, 1905..... 1,058 41

\$1,730 55

Payments.

1904

11 mo. 17.	For expenses Five Years Meeting, paid J. D. Lucas Co., printing circular of Treasurer....	\$3 50
11 mo. 17.	For voluntary contributions for Board of Education, paid A. Rosenberger, Chairman.....	25 00

1905

1 mo.	6.	For Auditing Committee, paid T. Nicholson, expressage on books	\$3 55
2 mo.	1.	For Board of Legislation, paid T. Nicholson, fees, etc., for charter.....	9 50
3 mo.	31.	For Board Foreign Missions, paid J. Carey, Jr., Treasurer, administration expenses.....	443 32
5 mo.	5.	For Finance Committee and Treasurer, paid premium for Treasurer's bond.....	10 00
7 mo.	27.	For voluntary contributions to Educational Conference, paid R. E. Pretlow, Chairman.....	198 27
9 mo.	30.	For Board Foreign Missions, paid J. Carey, Jr., Treasurer, administration expenses.....	325 34
9 mo.	30.	For voluntary contributions for use of the Boards, paid A. Rosenberger, Chairman.....	26 91
"	"	For voluntary contributions for Evangelistic and Church Extension Board, paid J. T. Hadley, Treasurer.....	18 00
"	"	For Board of Education, paid A. Rosenberger, Chairman, for expenses and railroad fares, Executive Committee.....	60 60
Total payments for year ending Ninth month 30, 1905.....			\$1,123 99
"	"	Balance in Union Trust Company	606 56
			<u>\$1,730 55</u>

Receipts.

1905		
10 mo.	2. From balance of last year.	\$606 56
11 mo.	1. From voluntary contributions of Baltimore Yearly Meeting, for Board of Education.	50 00
1906		
1 mo.	1. From interest to date on balance in trust company.	4 81
1 mo.	19. From California Yearly Meeting, its proportionate share ex- penses, 1905	20 43
1 mo.	25. From Wilmington Yearly Meet- ing, its estimated share ex- penses, 1906.	61 98
1 mo.	26. From Iowa Yearly Meeting, its estimated share expenses, 1906.	114 74
1 mo.	29. From New England Yearly Meet- ing, estimated proportionate share expenses, 1906	43 37
2 mo.	28. From Oregon Yearly Meeting, its proportionate share expenses, 1906.	13 30
3 mo.	7. From Western Yearly Meeting, its proportionate share ex- penses, 1906.	109 73
3 mo.	30. From Baltimore Yearly Meeting, its proportionate share ex- penses, 1906.	2 8 66
3 mo.	31. From interest to date on balance in trust company	6 17
5 mo.	23. From voluntary contributions of particular Meetings of New York Yearly Meeting, for use of the Boards.	19 83
5 mo.	29. From New York Yearly Meeting, its proportionate share ex- penses, 1906	24 90

6 mo. 11.	From Indiana Yearly Meeting, its proportionate share expenses, 1906	\$154 73
6 mo. 30.	From interest to date on balance in trust company.....	5 21
9 mo. 22.	From Kansas Yearly Meeting, balance proportionate share expenses, 1903.....	60 00
9 mo. 22.	From Kansas Yearly Meeting, on account proportionate share expenses, 1904.....	40 00
9 mo. 25.	From North Carolina Yearly Meeting, its proportionate share expenses, 1906.....	46 59
9 mo. 29.	From interest to date on balance in trust company.....	6 63
	Cash on hand, Tenth month 1, 1905	\$606 56
	Total receipts for year ending Ninth month 30, 1906	791 08
		<u>\$1,397 64</u>

Payments.

1906		
1 mo. 8.	For Auditing Committee, paid T. Nicholson for expressage on books.....	\$3 20
2 mo. 5.	For New England Yearly Meeting, refund excess payment for expenses, 1906.....	10 85
2 mo. 5.	For Wilmington Yearly Meeting, for expenses, 1906.....	15 51
2 mo. 5.	For Iowa Yearly Meeting, refund excess payment for expenses, 1906	28 69

3 mo. 30.	For Board Foreign Missions, paid J. Carey, Jr., Treasurer, administration expenses.....	\$289 88
4 mo. 5.	For Finance Committee and Treasurer, paid premium for Treasurer's bond.....	10 00
9 mo. 29.	For Board Foreign Missions, paid J. Carey, Treasurer, administration expenses.....	342 42
9 mo. 29.	For voluntary contributions for Board of Education, paid A. Rosenberger, Chairman.....	69 83
Total payments for year ending Ninth month 29, 1906		\$770 38
9 mo. 29.	For balance in Union Trust Company.....	627 26
		<u>\$1,397 64</u>

Receipts.

1906		
10 mo. 1.	From balance of last year.....	\$627 26
10 mo. 15.	From voluntary contributions of Baltimore Yearly Meeting, for Board of Education.....	25 00
1907		
1 mo. 2.	From interest to date on balance in trust company.....	4 81
1 mo. 18.	From California Yearly Meeting, its proportionate share expenses, 1906	23 43
3 mo. 16.	From Baltimore Yearly Meeting, its proportionate share expenses, 1907	9 00
3 mo. 18.	From Western Yearly Meeting, its proportionate share expenses, 1907	114 22

3 mo. 22.	From Iowa Yearly Meeting, its proportionate share expenses, 1907.....	\$93 10
3 mo. 26.	From New England Yearly Meeting, its proportionate share expenses, 1907.....	33 16
4 mo. 1.	From interest to date on balance in trust company.....	5 03
4 mo. 11.	From Oregon Yearly Meeting, its proportionate share expenses, 1907.....	14 58
4 mo. 12.	From Wilmington Yearly Meeting, its proportionate share expenses, 1907.....	48 64
4 mo. 16.	From New York Yearly Meeting, its proportionate share expenses, 1907.....	25 61
4 mo. 29.	From California Yearly Meeting, its proportionate share expenses, 1907.....	26 00
5 mo. 1.	From voluntary contributions of particular Meetings of New York Yearly Meeting, for use of the Boards.....	8 36
5 mo. 28.	From voluntary contributions of particular Meetings of New York Yearly Meeting, for use of the Boards.....	64 25
7 mo. 1.	From interest to date on balance in trust company.....	5 06
7 mo. 22.	From Kansas Yearly Meeting, balance proportionate share expenses, 1904.....	72 00
7 mo. 22.	From Kansas Yearly Meeting, its proportionate share expenses, 1905.....	112 64
9 mo. 9.	From North Carolina Yearly Meeting, its proportionate share expenses, 1907.....	48 52

9 mo. 18.	From Indiana Yearly Meeting, its proportionate share ex- penses, 1907	\$152 13
9 mo. 30.	From interest to date on balance in trust company.....	6 03
	Cash on hand, Tenth month 1, 1906	\$627 26
	Total receipts for year ending Ninth month 30, 1907.....	891 57
		<u>\$1,518 83</u>

Payments.

1907		
1 mo. 14.	For Auditing Committee, paid T. Nicholson, expressage on books.....	\$2 45
2 mo. 19.	For Board of Legislation, paid T. Nicholson, expenses attending Inter-Church Conference on Temperance.....	22 90
3 mo. 28.	For Board Foreign Missions, paid J. Carey, Jr., Treasurer, admin- istration expenses.....	293 89
4 mo. 3.	For Finance Committee and Treasurer, paid premium for Treasurer's bond	10 00
4 mo. 10.	For voluntary contributions for Board of Education, paid A. Rosenberger, Chairman.....	25 00
4 mo. 23.	For Board of Legislation, paid S. E. Nicholson, expenses attend- ing Inter-Church Conference on Temperance.....	16 00
7 mo. 5.	For Committee on Program for next Five Years Meeting, paid J. B. Wright, expense attending meeting of Committee.....	7 66

8 mo. 22.	For voluntary contributions for use of the Boards, paid Allen Jay, Chairman, Board Condition of Negroes.....	\$72 61
9 mo. 26.	For Evangelistic and Church Extension Board, paid C. H. Jones, Chairman, account expenses Book of Meetings.....	3 00
9 mo. 28.	For Board of Education, paid R. E. Pretlow for postage, etc....	6 00
9 mo. 30.	For Board Foreign Missions, paid J. Carey, Jr., Treasurer, administration expenses.....	348 86
Total payments for year ending Ninth month 30, 1907		\$808 37
9 mo. 30.	For balance in Union Trust Company	710 46
		\$1,518 83

Balance sheet Ninth month 30, 1907.

	<i>Dr.</i>	<i>Dr.</i>
Kansas Yearly Meeting	\$165 96	
Expenses Five Years Meeting....	710 46	\$876 42
Cash	<u>\$876 42</u>	<u>\$876 42</u>

REPORT OF AUDITING COMMITTEE.

To the Five Years Meeting:

We have given attention to the object of our appointment, and have audited the accounts of the Treasurer at the close of each fiscal year. We have also examined the Treasurer's report and find it is a correct statement of the amounts received and paid out by him during the past five years.

We have been unable to arrive at a basis entirely satisfactory to all of our Committee by which to deter-

mine what items should be paid out of the treasury of the Five Years Meeting. In the plan adopted by the Meeting in 1902, for controlling its finances, it is provided (see page 42 of Minutes) that the Finance Committee shall ascertain "the probable expenses * * * for administration of the Board of Foreign Missions not otherwise provided for; of the Evangelistic Board for correspondence, and of such other committees as may have been specifically authorized by the Five Years Meeting." It is further provided (see page 44) for the payment of funds as follows:

First. Upon the certification of the clerk and first assistant clerk of the Five Years Meeting, the expenses, etc., * * * of the Five Years Meeting and any special expenses of committees or others authorized by the Five Years Meeting.

Second. "Upon the certification of the chairmen and secretaries of the Board of Foreign Missions and of the Evangelistic and Church Extension Board, and the expenses of administration and correspondence of said respective boards authorized by the Discipline."

The action first provided for requires the approval of the Finance Committee of the Five Years Meeting, but as they are only directed to estimate the probable expenses their action does not constitute an appropriation. The actual disbursement of funds then apparently depends solely upon the certification of the chairmen and secretaries of the two boards. We do not find the Five Years Meeting specifically authorized any other committees to draw funds. No one seems to be constituted with authority to decide whether the amounts drawn by these boards and other committees are in accordance with the wishes of the Five Years Meeting. The second clause of first extract would apparently limit such drawings to actual expenses of administration and correspondence. The Board of Foreign Missions at first considered itself entitled to draw the amount estimated by the Finance Committee for each year, as though that were a definite appropriation, irrespective of the actual

amount of its administration expenses. Some of the committees have drawn for expenses which, in the judgment of some Friends, were not strictly expenses of administration and correspondence. During the later years these committees have obtained the signature of the presiding clerk as an authority on which to draw upon the treasury. We question whether it was the intention of the Five Years Meeting to constitute its presiding clerk as the sole authority to decide whether funds should be drawn by these committees or not. We think the clause requiring "the certification of the clerk and first assistant clerk" was intended to apply to the transactions occurring at or near the time of the Five Years Meeting, and not to confer special authority on the presiding clerk to pass on expenses throughout the ensuing five years.

The Auditors, under the circumstances, did not feel that they had authority to refuse to honor any vouchers paid by the Treasurer, on the certification of the chairmen, secretaries or clerk as above noted.

We would recommend that the Five Years Meeting provide for the making of specific appropriations for the use of the various boards and committees, either directly or through its Finance Committee. The Finance Committee could easily pass an appropriation when it makes the estimates of "probable expenses" each year, if the Five Years Meeting sees fit to authorize them to do so. The amount of such appropriations unexpended each year, should either be returned to the treasury, or considered in the amount of the next year's appropriation.

TIMOTHY NICHOLSON,
FRANCIS A. WRIGHT.

21. The report of the Evangelistic Board next claimed our attention, together with that of the Treasurer of the Board.

REPORT OF EVANGELISTIC AND CHURCH EXTENSION
BOARD.

To the Five Years Meeting to be held at Richmond, Ind.,
Tenth month 15, 1907:

Dear Friends:

There seems to be but little to be reported from the Board as way has not opened for any special service along the lines indicated by the Uniform Discipline. There are neglected fields in all of the Yearly Meetings; but each Yearly Meeting is striving to meet the needs within its own borders, and the workers and the finances are being taxed to the utmost in the efforts that are made. Under such circumstances, suggestions or information from this Board to any Yearly Meeting Board would seem to be unwarranted. No application for financial assistance has been received.

Ministers recorded in different Yearly Meetings: Indiana, 13; Iowa, 10; Kansas, 10; North Carolina, 2; New England, 5; New York, 8; Oregon, 3; Western, 5; Wilmington, 3.

Regarding a publication of a "Book of Meetings," which was referred to this Board by the Five Years Meeting, we can only report that we have not been neglectful of our duty. Very soon after the subject was referred to us, we commenced to gather the necessary information for such a book. Carefully prepared questions were printed and a large number of slips were sent to the different Yearly Meetings addressed either to members of this Board or to the clerks of the Meetings, requesting prompt and explicit replies to the same. The responses were few in number and many were very incomplete. Realizing that the value of such a book depended upon its completeness and accuracy, we sent out another supply of slips of questions to the Yearly Meetings and to many of the Quarterly Meetings, at the same time sending personal letters to prominent Friends in the different Yearly Meetings, soliciting their aid in seeing that the necessary information was obtained and

forwarded to us. We also, at different times, through the columns of the "American Friend," called the attention of Friends generally to what we were endeavoring to accomplish and requested the aid of all interested in the matter.

These efforts extended over a period of more than three years. Arrangements had been made with the "Friends Publishing Association" to publish the book as soon as the copy could be secured. We regret to be obliged to report, however, that only from California, Canada, New York, New England, Philadelphia and Wilmington were we able to obtain complete returns.

Indiana with fifteen Quarterly Meetings reported from only thirteen.

Western with sixteen Quarters reported from only six.

Iowa with twenty Quarters reported from nine complete and from seven partially.

Kansas with fifteen Quarters reported from two complete and from twelve partially.

North Carolina with eight Quarters reported from three only.

Ohio reported from three only, while Oregon did not report at all. After all this unavailing effort it did not seem wise to this Board to carry the matter any farther.

We desire to acknowledge our appreciation of the kindness of the "American Friend" in supplying much information in regard to location, statistics, etc., of different Meetings, also in allowing us the use of its columns from time to time for our appeals for the material needed, to enable us to accomplish what we had undertaken.

We also extend our thanks to Friends everywhere who have rendered us aid in any way.

Signed on behalf of the Evangelistic and Church Extension Board.

CHARLES H. JONES, *Chairman.*

EMMA HEDGES, *Secretary.*

TREASURER'S REPORT OF EVANGELISTIC AND CHURCH
EXTENSION BOARD.

Receipts.

1903.			
9 mo.	16.	From Rachel Kirk.....	\$10 00
10 mo.	12.	From Treasurer, Five Years Meeting.....	8 10
1904.			
1 mo.	21.	From Chicago Meeting	12 20
"	"	From Chicago West Side Meeting	3 09
2 mo.	23.	From Chicago Western Springs Meeting	1 67
"	"	From Salem Meeting (Western Yearly Meeting).....	3 38
5 mo.	25.	From West Union Meeting, (Western Yearly Meeting).....	3 82
7 mo.	14.	From Cottonwood Quarterly Meeting (Kansas Yearly Meeting)...	1 00
10 mo.	17.	From Paonia Meeting, collected by Miles J. White.....	3 41
1905.			
10 mo.	2.	From Kansas Yearly Meeting, by Josiah Binford.....	34 85
10 mo.	16.	From M. J. White.....	18 00
1906			
10 mo.	10.	From Kansas Yearly Meeting, by Josiah Binford.....	33 54
1904			
10 mo.	17.	From Alimatots Meeting, collected by Levi Gregory.....	2 50
Total.....			<u>\$135 56</u>

Disbursements.

1903.			
11 mo.	2.	To C. H. Jones, Chairman, postage, etc.....	\$1 20
"	"	To Levi Gregory, expense in the work	6 90

1904.

10 mo. 17.	To Levi Gregory, expense in the work.....	\$2 47
	Postage and exchange to date by Treasurer.....	99
	Total.....	<u>\$11 56</u>
	Cash to balance.....	<u>\$124 00</u>

Respectfully submitted,

JOHN T. HADLEY, *Treasurer.*

Plainfield, Tenth month 14, 1907.

It was moved and carried that the Secretary of the Board amend her report before publication, by the addition of a summary of work done in the various Yearly Meetings during the past five years. The chairmen of the delegations were held responsible for supplying her with the minutes of their respective Meetings. The report of the Treasurer was referred to the Auditing Committee.

22. It was decided that this sitting close at twelve and the afternoon sessions convene at half-past two.

23. The report of the Board of Education was read and with slight additions is printed below:

REPORT OF BOARD OF EDUCATION OF FIVE YEARS MEETING TO THE SESSION HELD OCTOBER, 1907.

The Board of Education has endeavored to faithfully carry out the instructions given at the sessions of 1902. Meetings of the entire Board were held at the time of the last Five Years Meeting in 1902 and in 1905 during sessions of the Educational Conference, and Tenth month 15, 1907. In these meetings the general work was discussed. The subject of a lectureship on

the "History and Interpretation of Christian Truth as held by Friends," was carefully considered and further endorsed by the Educational Conference. The Executive Committee has had the responsibility of carrying this resolution into effect. They made provision for one course. Through the generosity of Haverford College the services of Rufus M. Jones were secured. He prepared a series of four lectures upon the following subjects, viz:

- (1) The Birth of Quakerism and Its Prophet.
- (2) The Message of Early Quakerism.
- (3) The Contributions of Quakerism to the Progress of the World.
- (4) The Message of Quakerism to the World of To-day.

These lectures were delivered at Wilmington, Ohio, Wichita, Kansas, Oskaloosa, Iowa, and Richmond, Indiana. Expressions from all those places were to the effect that the work was exceedingly valuable, and the kind of work ought to be perpetuated covering a broader field. The Executive Committee adhered to the policy, not to contract for any service for which the means was not actually in hand, and to make each series of lectures provide the financial support for the next one. Each college located where lectures were given pledged in advance a sum proportional to its then productive endowment fund and has paid such pledge to the Board. The traveling expenses of Rufus M. Jones were paid, and in addition one hundred dollars for the extra labor performed.

As the Board goes out of office at this time it has made no contracts for future work which would have to be carried out by a new Board, but stands ready to turn over to its successors its balance of \$440.00 to be used by them in the future conduct of the lectureship. The Board strongly recommends that at least twice in every five-year period, series of lectures should be given, and that as wide a scope of territory should be covered as is possible.

The Executive Committee also made provision for an Educational Conference which was held Seventh month 31, to Eighth month 3, 1905. The Secretary of that Conference reports as follows:

"The Educational Conference held at Earlham College in the summer of 1905 was a time of much benefit.

"The program, which contained many topics of interest, was well prepared and the papers and addresses led to discussions concerning educational methods which were very helpful. The occasion was profitable also because of the mingling together of educators from all parts of the country and the acquaintances thus formed and the views exchanged will be helpful, we trust, in bringing about a larger degree of unity and co-operation in our educational work.

"LUCY FRANCISCO,
"Secretary of the Conference."

Her statement will, I am sure, be most heartily endorsed by all who attended.

Nine sessions were held, each being opened with a season of devotion.

The program was as follows:

Welcome Address—William Dudley Foulke, Richmond, Ind.

Reports from our Educational Institutions—Robert E. Pretlow, Wilmington, Ohio, Chairman Executive Committee.

Leader in Discussion—William F. Overman, Friends Academy, Moorestown, N. J.

The Educational Situation:

(a) The Material Forces—A. Rosenberger, President Penn College, Oskaloosa, Iowa.

(b) The Spiritual Forces—Charles E. Tebbetts, President Whittier College, Whittier, Cal.

(c) The Outlook—Robert L. Kelly, President Earlham College, Richmond, Ind.

Discussion—Leader: Clarence M. Case, Pastor

South Eighth Street Friends Church, Richmond, Ind.

The Articulation of our Educational Agencies:

- (a) Secondary Schools and Colleges—Charles E. Cosand, Principal Central Academy, Plainfield, Ind.; Edwin Morrison, Professor of Physics, Penn College.
- (b) The Needs of a Friends' Graduate School—Thomas Newlin, The University of Chicago.

Discussion—Leaders: Royal J. Davis, Professor of English, Guilford College, N. C.; Murray S. Wildman, Professor of History, Central College, Fayette, Mo.

The School and Society:

- (a) Denominational and Public Education—Edwin D. Starbuck, Professor of Education, Earlham College.
- (b) The College as an Agent for Developing Citizenship, Don C. Barrett, Dean Haverford College, Pennsylvania.

Discussion—Leaders: Elwood C. Perisho, Professor of Geology, University South Dakota, Vermilion, S. D.; William C. Dennis, Instructor in Department of Law, Columbia University.

The School and The Church:

- (a) The Method of Religious Education—Irving King, Professor of Psychology, Pratt Institute, Brooklyn, N. Y.
- (b) The School and the College as Evangelizing Agencies, William P. Pinkham, Instructor in the Bible Training School, Cleveland, Ohio; Albert J. Brown, President of Wilmington College, Wilmington, Ohio.

Discussion—Leader: Rufus M. Jones, Professor of Philosophy, Haverford College.

The School and The Church—

The Development of Religious Leaders:

- (a) Pastors: J. Edwin Jay, Professor of Biblical Literature, Friends University, Wichita, Kans.

(b) Teachers: L. L. Hobbs, President Guilford College, N. C.

(c) Missionaries: Eliza C. Armstrong, Editor of "Friends Missionary Advocate," Plainfield, Ind.

Discussion—Leaders: Carolena M. Wood, Mt. Kisco, N. Y.; Emma S. Townsend, Martinsville, Ohio.

The School and The Church—Continued:

The Use of Our Literature—George A. Barton, Professor of Biblical Literature, Bryn Mawr College, Pa.

The Production of Quaker Literature—T. Harvey Haines, Professor of Philosophy, Ohio State University.

Discussion—Leader: Anna M. Moore, Westtown Boarding School, Pa.

The School and The Church—Continued:

(a) Doctrinal Teachings in our Schools—Elbert Russell, Professor of Biblical Literature, Earlham College.

(b) The Relation of Our Doctrine to the Modern Thought World—James Wood, Mt. Kisco, N. Y.

(c) The Problems of Method—Rufus M. Jones, Haverford College.

Discussion—Leader: Allen C. Thomas, Professor of History, Haverford College.

The School and The Church—Our Educational Ideas:

(a) The Physical Phases—Leon L. Tyler, Principal Fairmount Academy.

(b) The Intellectual Phases—Edmund Stanley, President Friends University.

(c) The Social Phases—Walter C. Wood, Principal Oakwood Seminary, Union Springs, N. Y.

(d) The Spiritual Phases, Mary M. Hobbs, Guilford College, N. C.

The comparatively small cost of the Conference was made possible by co-operation with the Committee of the Friends Bible Institute of Indiana, Western, and Wilmington Yearly Meetings.

The administrative expenses of the Board have been met through the Treasurer of the Five Years Meeting, and will appear in his report. The further financial statement follows:

Receipts:

From voluntary contributions.....	\$392 26
From college boards.....	350 00
From interest on deposit.....	2 47
Total.....	<u>\$744 73</u>

Disbursements:

Partial expenses speakers at Educational Conference.....	\$93 80
Traveling expenses Rufus M. Jones....	110 00
Rufus M. Jones for services.....	100 00
Deposit in Savings Bank, Brooklyn, N. Y.....	440 93
Total.....	<u>\$744 73</u>

The balance, \$440.93 is drawing interest at 4 per cent.

At the last Five Years Meeting the attention of Friends was called to the importance of increased opportunity for Biblical instruction. This has been receiving much greater attention in all our colleges and academies and increased facilities are being offered. Courses are now offered as follows:

Haverford, 7; Earlham, 21; Penn, 10; Guilford, 16; Wilmington, —; Pacific, 2; Whittier, 6; Friends University, 17.

In the above enumeration three courses make a complete year's work with one hour per day in the class room.

These courses are designed to give a practical knowledge of the history, literary forms and thought of the books of the Bible, and to train students in methods of Bible study and interpretation. They also include the study of Ancient Oriental History, New Testament Times, Church History including special attention to History of Friends.

At present we see no better way of increasing the efficiency of our young people who are to be the future workers in the Church than by sustaining and strengthening these courses in our colleges and academies.

The past five-year period has been one of growth in nearly all our colleges, in buildings and equipment, in enlarged courses of instruction and stronger faculties, and in largely increased endowment funds. There can be no better way of insuring the efficiency and permanency of the Church of the future than by increasing the permanent funds of these institutions. Especially is this true of the pioneer fields of the west. In this connection we desire to call attention to the present effort of Pacific College to secure an endowment of \$50,000. They have a large field of usefulness in a new country. They have maintained a leading place among the educational institutions of the northwest with very limited means. We most heartily commend them to all friends who have at heart the interests of our Church in that great field. We call attention to Pacific College at this time, because they are now in the field with \$14,000 pledged in their own locality on condition the entire amount of \$50,000 is secured before First month 1, 1908.

The Executive Committee a year ago authorized the establishment of a Teachers' Agency in connection with Earlham College. A considerable number of Friend teachers have filed their application, but thus far few Friends Schools have made any use of it. No

charge is made to schools seeking teachers. A charge of two dollars is required of teachers applying, to cover postage and clerical work.

The Board has not seen its way clear to appoint a Financial Board, as recommended in section 4, page 53, of Minutes of 1902, during our period of service. But we now strongly advise such appointment by the new Board.

	Buildings and equipments. Increase.	Endowment, increase.	Members Faculty. Increase.	Students Increase.
Haverford.....	\$167,000	\$350,000	3	21%
Earlham.....	105,000	116,000	9	51%
Penn.....	18,000	8,000	2	17%
Guilford.....	20,000	115,000	2	20%
Wilmington.....	5,000	25,000		43%
Pacific.....	Held its own			
Friends University.	None	110,000	5	50%
Whittier.....	16,000	150,000	5	50%

FRIENDS' SEMINARY OF ONTARIO (KNOWN AS PICKERING COLLEGE).

Sessions discontinued since the main building was destroyed by fire Twelfth month 30, 1905.

Prior to the fire the school was filled to its capacity with about ninety residents, besides day students, or a total of about 105, with a teaching staff of nine resident teachers, including the Principal, William P. Firth, M. A., D. S.

The school was located at Pickering, Ontario, on G. T. R., about twenty miles east of Toronto, on ten acres of land.

Buildings, Main, including dormitories, schoolroom, class-room, dining-room, etc.

Other buildings: Brick gymnasium, frame stables, frame cottage.

Present situation: Ruins of main building of no value except old brick, etc.

The Yearly Meeting has decided, for substantial reasons, to rebuild the institution at Newmarket, Ont., about twenty-six miles north of Toronto. There is an active Friends Meeting at this place, and it is the center of a large Friends settlement; also the local citizens have subscribed specially for that purpose, amounts totaling more than the value of the assets now at Pickering.

The College Committee have on hand, and subscribed towards rebuilding, about \$54,000 and require about \$25,000 additional to rebuild on a moderate plan, with accommodation for about 100 to 110 resident pupils.

Scope of school is secondary residential for boys and girls.

Albert S. Rogers, 6 King street, W. Toronto, Chairman of Committee and Board.

Other members of Committee; any of whom would be glad to give information: Elias Rogers, Toronto, Ont.; Dr. J. J. Mills, Toronto, Ont.; James A. Cody, Newmarket, Ont.; William Harris, Rockwood, Ont.; W. K. Bowerman, Bloomfield, Ont.

24. The delegations were instructed to present the names of those to act on the various boards, as soon as possible, in order to facilitate the organization of the work for the coming five years.

25. The minutes were read and, with slight change, approved.

26. The meeting adjourned to meet at 2.30 p. m.

FOURTH-DAY, AFTERNOON, TENTH MONTH 16TH.

27. The meeting opened according to adjournment. Bunji Kida, an evangelist from Japan, was welcomed to our gathering.

28. The following proposal from Iowa Yearly Meeting was read and referred to the business Committee:

COMMUNICATION FROM IOWA YEARLY MEETING.

Minute 21, of Iowa Yearly Meeting of 1907.

The subject involved in the following request from Pleasant Plain Quarterly Meeting was endorsed by the Meeting, and the delegates from this Yearly Meeting to the Five Years Meeting, were accordingly instructed to present to the Five Years Meeting, the matter of the establishment of a Friends publishing house.

“As a Quarterly Meeting, we request the Yearly Meeting to instruct its delegates to the Five Years’ Meeting to present to that Meeting for its consideration, the advisability of establishing a Friends publishing house.

Taken from the Minutes of Pleasant Plain Quarterly Meeting of Friends, held at Woolson, Iowa, Fifth month 18, 1907.”

MAHLON ROBERTS,
ANNA K. KITCH,
Clerks.

All taken from the Minutes of Iowa Yearly Meeting for 1907.

STEPHEN M. HADLEY, *Clerk.*

29. The following report of the American Friends’ Board of Foreign Missions was read, together with that of the Treasurer of the Board.

REPORT OF THE AMERICAN FRIENDS’ BOARD OF FOREIGN MISSIONS.

To the Five Years Meeting:

This report covers specially the time since 1902 when the American Friends’ Board, then in the ninth year of its existence, was adopted by the Five Years Meeting as its Board of Foreign Missions.

Since then the Board has continued its work on the lines marked out in the Discipline.

It has published two reports annually. Each spring it has made a general report of its work, its progress, and its needs, to the Yearly Meetings belonging to the Five Years Meeting. To this report, also *all* the American Friends' Foreign Mission Boards have been invited to contribute brief sketches of their work for each last preceding year. The report has been enlarged from a sixteen page pamphlet to thirty-two pages to give room for these sketches from the other boards. Three thousand copies of it have been printed and distributed annually. It is frequently called for when a brief synopsis of American Friends' work in foreign Missions is desired.

The other report is the Statistical Report published and distributed every fall.

In the year preceding the Ecumenical Missionary Conference of 1900, the managers of that Conference prepared a schedule of heads or items for a world-wide statistical report on foreign missions, and sent it everywhere where Christian foreign mission work was being carried on, to collect under these heads information of all such work everywhere in the world. This schedule has been the basis of such reports from the denominations in America generally since then.

The American Friends' Board eliminated some heads from this schedule that were not applicable to any work carried on by American Friends, modified a few to adapt them to our forms and methods, and added two or three new heads, thus forming a schedule of about forty-seven heads or items, under which it has collected the information it tabulates for the annual Statistical Report. The boards have very kindly, and usually very carefully, filled out these statistical blanks, and this report is a compendium of missionary information, valuable for answers to many inquiries from outside our Church. The statistics for the report of 1907 are not yet all received, and, therefore, the report is not now made out, but from the reports in 1902 and 1906, it is seen that in these four years Friends have kept all their old fields

and entered one new one in Central America, making ten widely separated countries in which American Friends have missions.

These reports show steady but not rapid gains in the four years included:

	In 1902	In 1906
We find the number of stations and out-stations.....	58	92
Number of foreign missionaries....	78	91
Number of native church members.....	2,140	3,578
Number of pupils in the missions schools.....	1,507	2,379
Annual contributions for foreign missions passing through the treasuries of Friends Boards about.....	\$58,000	\$78,000

More such comparisons might be drawn.

Other Publications.

In November, 1902, just after the Five Years Meeting, the Board decided to send out a monthly newsletter to keep its members informed and interested about the work, chiefly its work in Cuba. These newsletters, copied on mimeograph, have been sent out since then with an increasing circulation among others than Board members; between 250 and 300 copies have been sent out of each issue for two or three years past.

In 1904, the American Friends' Board took the initiative and was joined by other boards, specially those of Indiana and Western Yearly Meetings, in having the Discipline of American Friends translated into Spanish and published for the use of Spanish-speaking Friends. The translation, first made by Joseph M. Purdie, then at Guilford College, North Carolina, was critically examined and revised by Luciano Mascorro, a competent Mexican Friend, and carefully compared with the original English by William Irving Kelsey, the Super-

intendent of the Indiana Mexican Mission. The printing was done in 1905, on Indiana Yearly Meeting's Mission Press in Victoria, Mexico. One thousand copies were printed, and these and the cost of them divided among the Boards concerned; 276 copies was the share of the American Friends' Board under this division, the cost was thirteen cents apiece. The printed sheets of these were shipped to Richmond and bound, at a cost of eight cents each. The Secretary has supplied them to our missionaries in Cuba as they have called for them. The remaining copies of them are stored in the fire-proof vault in Indiana Yearly Meeting house. After their use two years in Mexico, W. Irving Kelsey thus writes: "The new Discipline has been a great aid in re-organizing the work, and out of the mission is slowly but surely rising the Mexican Friends Church, with its congregations, and Monthly and Quarterly Meetings, adhering in essentials to the established usages of Friends."

In the summer of 1904, at the instance of the First Friends Missionary Conference in Cuba, a Spanish treatise on Christian Doctrine and the Duties and Privileges of Church Members as taught by Friends, was compiled and prepared for the press by Sylvester Jones. A translation of it into English was submitted for examination to the American Friends' Board and by it approved and its publication authorized. Eight hundred copies were published and used chiefly in Cuba. A few of them went to other countries.

In 1905 the Board was inquired of for authority and funds to print a tract on "Romanism in Roman Catholic Countries," containing also a brief account of Friends Mission in Cuba. This tract was prepared by Sylvester Jones and intended chiefly for distribution among the Christian Endeavorers of Friends in America. Fifteen hundred copies were printed in Richmond, Ind., under the care of the Secretary of the Board, and promptly distributed, some going into every Yearly Meeting. The cost of these was donated by the "Book and Tract Committee" of Indiana Yearly Meeting.

Interdenominational Work.

The Five Years Meeting made it "the duty of this Board to represent American Friends in matters pertaining to the interdenominational aspect of foreign mission work." Quite a number of occasions have arisen for the exercise of this function. We mention some of them.

As such central board the American Friends' Board has co-operated with various international and interdenominational organizations in gathering and imparting missionary information; it has sent delegates to some general and international conferences and conventions; as the Annual Conference of Foreign Mission Boards of the United States and Canada; the International Convention at Nashville, 1906, of the Student Volunteer Movement for Foreign Missions; the Winona, and Silver Bay Conferences of the Young People's Missionary Movement, etc., and, by a sympathetic attitude towards young people's interdenominational organizations, it has endeavored to encourage their efforts for promoting the cause of foreign missions. It has yearly furnished the missionary information for the Friends in America, chiefly statistical, to the "Missionary Review of the World" and the "American Board's Almanac of Missions." Also has furnished information to some other periodicals and for some books that were being written. It has voiced the views of American Friends on several broad and practical subjects; one, the appointment, by the International Conference of Mission Boards, of a Committee on Reference and Arbitration, to which might be referred questions of missionary comity on the field; suggestions regarding unoccupied fields; negotiations with the government, and other questions that might be referred to it from time to time.

In this connection we may relate that, in 1905, the American Friends' Board, being applied to from one of the Friends Missions to intervene, lodged a protest with the Union Board of a denomination in the United States, against a contemplated infraction of the generally

accepted rules of missionary comity that foreboded injury to the mission of one of the Yearly Meetings. The protest was heeded, the proposed infraction was reconsidered, and a kindly letter in answer to our protest withdrawing from such purpose was received by the Board.

The Field Work in Cuba.

The field work of the American Friends' Board in Cuba has been reported year by year to the Yearly Meetings. To these annual reports we refer for the details of this work, too long to recount here. The blessing of the Lord has rested upon it, under which, through the faithful services of our superintendent and missionaries, we believe a good foundation is laid for its future development, and some precious fruit in souls brought to Christ has already been gathered. From the beginning of our mission, in 1900, Zenas L. Martin, of Iowa Yearly Meeting, has been the trusted and efficient Agent and the Superintendent of Missions in Cuba of the American Friends' Board; and much of the success of the work is due to his good judgment and wise management, and to his consecrated and self-sacrificing efforts, undiscouraged though causes of discouragement abounded, leaning always upon the Lord for strength and guidance.

The first missionaries of the Board were sent to Cuba in the fall of 1900. They were Sylvester and May M. Jones, of Iowa, graduated the summer before from Penn College; Emma Phillips, of Indiana, with a qualification of seven years of missionary experience in Mexico, and a knowledge of the Spanish language; Maria de Los Santos Trevino, a Mexican girl, converted and educated in the Mission of Friends in Matamoros, Mexico. These all remain in the work in Cuba. Emma Phillips, now Martinez, was married in 1903, and is now the head of Wilmington Yearly Meeting's Mission at Puerto Padre. In the beginning of the year 1902, Raymond S. Holding, of Indiana, was sent to the mission, and a year later Minnie Cook, of Kansas, now Mrs. Holding,

came to Cuba. She was married to Raymond S. Holding on her arrival. He had charge of the Banes Mission, opened directly after their marriage, until he returned home on furlough the summer of 1906. Arthur E. L. Pain also assisted in the work at Banes for several months, when he married a missionary from North Carolina, and they are now the missionaries of North Carolina Yearly Meeting, at Jaruco, Cuba. In the spring of 1902 Charles C. Haworth, of Kansas, and wife, Ruth Orpha, were sent to Cuba. Their work was at Holguin most of the time. They are now at home on furlough. Clotilde L. Pretlow, of Indiana, was sent to Gibara as missionary school teacher in 1903; Mary L. Ellis, of Iowa, was sent out in 1904, missionary school teacher at Holguin; and Jennie E. Joyce, of Nebraska, was sent out as teacher at Banes in 1905; Joseph M. Purdie and wife were sent as missionaries to Holguin in 1906. Of these missionaries Sylvester Jones and wife and M. Santos Trevino have entered upon a second term of five years' engagement.

Three Monthly Meetings of Cuban Friends have been established; one at Gibara, opened in 1903; one at Banes, opened in 1905; and one at Holguin, opened in 1906; with a number of regular meetings in adjacent villages. The aggregate of membership in the meetings is about 120, i.e. of those in *full* membership. Half as many more perhaps are applicants for membership and are being instructed in candidates' classes.

Sabbath schools are conducted in connection with most of the regular meetings. Day schools are established at each of the three principal stations. A suitable meeting-house, a school-house, and a residence for the missionaries have been built at each of the principal stations, Gibara, Banes and Holguin, under the direction of Zenas L. Martin (only that the buildings at Holguin are not yet quite finished), thus these three stations are quite comfortably equipped with buildings.

Including the superintendent, nine missionaries are now on the ground. The return soon of some of

those away on furlough is expected and desired. One Cuban worker has been recorded a minister of the Gospel. He has given almost five years of capable service to the mission. Another native laborer has general charge now at one of the stations, in the protracted absence of the American missionaries.

With many doors opening before them and the Macedonian cry from many places, "Come over and help us," sounding in their ears, it has been a great temptation to the missionaries to extend the work still more widely, but an assured and enlarged income to support such extension has not been found.

Union in Foreign Mission Work.

It has been apparent for years that the trend of thought in many of the foreign mission boards of American Friends is in the direction of closer union in the administration of their work. In 1905, four boards brought this matter before the American Friends' Board at its annual meeting, suggesting that a plan of union be sought by which the latter Board should take over the general administration of the work of the other boards, and unite much that is scattered and isolated into a stronger and more effective organization.

Taking these requests under advisement, the American Friends' Board called a general missionary conference to meet in Tenth month, 1906, to which all the foreign mission boards of American Friends, or their Yearly Meetings, were invited to send delegates. All accepted the invitation, and a conference so composed was held and was united beyond expectation in approval of such a union.

A committee was afterward appointed by the American Friends' Board at its annual meeting just following the conference, to endeavor to advance the movement by giving further thought to the developing of the plan of union, and having something ready to present to the new Board which shall be organized this

fall, for its consideration. The report of that committee has been accepted, and has been passed on to the incoming Board.

In the meantime, co-operation of boards is being successfully tried in Cuba on a small scale. In 1902, Wilmington Yearly Meeting's Foreign Mission Board, having decided to open a mission in Cuba, proposed to the American Friends' Board general co-operation with it, while retaining most of the details of management in its own hands. Such a plan was agreed upon, the relations of the boards defined, and the Wilmington work has gone on successfully and harmoniously with that of the American Friends' Board, under the same general superintendency. More recently North Carolina Yearly Meeting's Foreign Mission Board decided upon making Cuba its mission field, and applied to the American Friends' Board for an arrangement by which it should come under the same general management. The Board gave a cordial reception to this proposition, but thought, as a general plan of union might soon be arranged, it would be better to wait for this than to make a separate plan for this one Board. Meanwhile, the American or the North Carolina Friends' Board has regarded their work as practically a part of the general Cuba field. Its Superintendent, Zenas L. Martin, went at their request, only a few weeks ago, to their headquarters, to look over the work and help them decide upon the place to erect their first mission building.

Thus, naturally and quietly, the union is coming. May the Lord's blessing rest on *all* the work and His hand guide in all plans for its future development!

THOMAS C. BROWN, *President*.
MAHALAH JAY, *Secretary*.

Summary of Receipts and Expenditures of American Friends' Board of Foreign Missions for Five Years, ending Third month 31, 1907.

James Carey, Jr., Treasurer, in account with American Friends' Board of Foreign Missions.

1902.

4 mo. 1.	To balance on hand by last report...	\$1,752 62
	To receipts for five years as follows:	
	Administration account.....	\$3,984 85
	Mission account:	
	Sundry receipts ..	\$16,140 76
	School receipts ..	2,404 58
		18,545 34
	General building account.....	4,336 64
	Holguin building loan..	250 00
	Special donation.....	2,644 43
	Loan account, amount borrowed.....	900 00
	Sundry receipts.....	49 51
		30,710 77
		<u>\$32,463 39</u>

By expenditures for same period:

Expenses of administration.....	\$4,048 33
Mission expenses.....	20,130 66
Cost of property and buildings in Cuba..	7,972 03

1907

	Loans returned.....	300 00
4 mo. 1.	Balance on hand this date....	12 37
		\$32,463 39

The reports were received and the plan of union therein suggested referred to the new Board.

30. The Committee on Legislation made the following report which was greatly appreciated, and extracts read from the "Congressional Record" were directed incorporated therein:

REPORT OF THE COMMITTEE ON LEGISLATION TO THE
FIVE YEARS MEETING.

As directed by this Committee, a sub-committee had Articles of Incorporation of the Five Years Meeting prepared, and signed by all the members and filed as the law requires—one copy in the office of the Secretary of State, at Indianapolis, and the other in the County Clerk's Office, in Richmond, Indiana—the incorporation being under the statutes of that state. A third copy was also filed with the Treasurer of the Five Years Meeting. (For copy see Appendix.)

As provided by the Discipline, several members of the Board have given attention to legislation in their respective states, and the sub-committee of five members has given attention to subjects before the National Congress, affecting our denomination and its interests.

In 1902, just previous to the holiday recess of Congress, we learned that a new militia bill had been adopted by the House and its consideration almost completed by the Senate, and that the bill contained no exemption from military service of those persons conscientiously opposed to all war; the first section of the bill being, every able-bodied male citizen of the respective States, Territories and the District of Columbia, over eighteen years of age and under forty-five years, shall be a member of the militia.

During the holiday recess, Senator Albert J. Beveridge was at his home in Indianapolis, and the chairman of the Board of Legislation, who is also a member of the committee of five on National Legislation, with the other Indiana members of the Board, and several other

Friends, met, by appointment, the Senator in his office. The interview was very earnest and impressive. He had not given much attention to the militia bill, and had not discovered there was no section exempting Friends from military service. He was very emphatic in his utterance that such a provision ought to be in the bill, and he felt sure if the attention of the Secretary of War, who prepared the bill, had been called to it, he would have inserted it without objection; but he described the very great difficulty of securing the desired amendment. He said Senator Proctor, of Vermont, the chairman of the Committee on Military Affairs, had hoped to get the bill passed by the Senate before the holiday adjournment, as many state legislatures were in session and some of them wanted to change the state militia laws to make them conform to the new militia bill of Congress, and he feared Senator Proctor would not consent to any such amendment at this stage.

Senator Beveridge cheerfully promised to do his utmost to get the committee in charge of the bill to accept the desired amendment; and failing in this he would offer it in the Senate and strive for its adoption. He urged that all the members of our committee should write to the Senators of our respective states, and urge their support of the desired amendment. He also promised to keep the chairman of your committee advised, and instructed by letters, and by wire, if needful.

All of his instructions were promptly executed by the committee, and a large number of our leading Senators were thus written to, and our desires clearly stated, and in almost every instance a favorable response was received.

The secretary of the committee of five also sent an official circular letter to every member of Congress. Senator Proctor, however, considered such an amendment unnecessary and gave no encouragement that he would accept it. In their letters to Senators and members of the House, each member of our committee could claim to represent the entire membership of the Five

Years Meeting, and not, as formerly, only those of his own Yearly Meeting; and in this way our influence was greatly increased.

Consideration of the militia bill was resumed in the Senate as in the committee of the whole, First month, 14, 1903, in charge of Senator Quarles of Wisconsin, as Senator Proctor was ill. Senator Beveridge offered the following amendment, as a proviso to the second section of the bill, "Provided: That nothing in this act shall be construed to require or compel any member of any religious organization, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war, or participation therein, in accordance with the creed of said religious organizations, to serve in the militia or any other armed or volunteer force, under the jurisdiction and authority of the United States."

The very interesting debate that followed was participated in by Senators Beveridge of Indiana, Quarles of Wisconsin, Pettus of Alabama, Bate of Tennessee, Hoar of Massachusetts, Aldrich of Rhode Island, Spooner of Wisconsin, Depew of New York, and Clay of Georgia; and at the conclusion of Senator Hoar's last resistless argument, the amendment was agreed to without a division or vote.

We thankfully acknowledge our Father's leading in the matter and His evident blessing upon the efforts of Senators Beveridge and Hoar, who were conspicuous in their advocacy of the proviso, each being on his feet at least a dozen times; and yet the entire debate probably did not occupy more than forty-five minutes. But for their great ability and tactful persistence, the amendment might have been defeated.

Probably never before was the testimony of Friends against war, brought out so prominently before Congress; and as a matter of history it would be well if the entire discussion, as it appears in the "Congressional Record," were made a part of this report.

The chief objection to this amendment was, that it

interfered with the right of the states to determine who should serve in the militia. Senator Hoar clearly demonstrated the necessity of adopting this proviso by Congress, so as to prevent any state from requiring such persons to perform military service.

The following are a few quotations from the "Congressional Record:"

MR. QUARLES.—There are two pending amendments, Mr. President, one introduced by the Senator from Indiana (Mr. Beveridge) and the other by the Senator from Mississippi (Mr. McLaurin).

MR. BEVERIDGE.—Mr. President, I offer the amendment heretofore introduced by myself, with a change in the form in which it is printed, by striking out the word "church" wherever it appears and inserting "religious organization." I do that in view of the suggestion of the senior Senator from Massachusetts (Mr. Hoar) that it would more accurately meet the situation. I offer it as it is there now, with those words stricken out and the other words written in.

THE PRESIDENT *pro tempore*.—The amendment as modified by the Senator from Indiana will be stated.

THE SECRETARY.—It is proposed to add as a proviso to the second section of the bill the following:

"Provided, That nothing in this act shall be construed to require or compel any member of any religious organization, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States."

MR. BEVERIDGE.—Mr. President, this amendment I offer to cover two or three well known religious organizations in the United States—particularly the Quakers and the Dunkards. It is well known that it is one of the fundamental tenets of their creed that war in any form is murder, and that they are conscientiously opposed to participate therein.

While I myself am not in favor of loading a bill with unnecessary provisions, yet I think it is perfectly right that when a great and weighty and intelligent body of our fellow-citizens—and there are no more intelligent and worthy citizens of this United States than those known as the Quakers—ask for anything of this kind in a bill like this, it should be granted. Certainly, if it be their opinion that when they go to war they are participating in a species of murder, they should not be forced to do so. Therefore, upon that hypothesis the amendment

should be adopted. If, on the contrary, it does not compel them to do so, then the amendment can do no harm. In either event, it would be without injury, meeting the wishes of one of the very large and one of the very best elements of the citizenship of this Republic.

I hope the amendment will be accepted; and if it is not accepted, of course I shall want a vote upon it.

MR. QUARLES.—Mr. President, I certainly hope that the amendment will not be adopted, because it is absolutely unnecessary and is not germane, and would constitute defective legislation. There is nothing compulsory connected with the militia system; but the organization of the militia is left entirely to the states. Each state can regulate for itself the membership of the militia. I cannot see why we ought to attach to the bill this clause, wholly unnecessary and impertinent as it is, no matter how worthy the people may be to whom the amendment refers.

MR. BATE.—As to the pending amendment, I think it is germane, and that the Senator from Wisconsin is mistaken as to that. Like him, I do not see the necessity for the amendment, but I do not desire to throw obstacles in the way of its adoption, as it can do no mischief and will be a relief to such harmless and law-abiding citizens as Quakers and Dunkards.

MR. BEVERIDGE.—There is a further consideration with reference to this amendment, a consideration entertained in the minds of this very large and very respectable body of our fellow-citizens. They intend to present their opinions to the various state legislatures when the question of militia legislation comes up, and there is a very distinct fear upon their part that this bill, having the scope that it has, will have influence upon state legislation, and that this amendment will take off that influence from the state legislatures and leave them perfectly free.

Mr. President, I will not argue with the Senator whether or not that fear and apprehension is well founded. I state merely that it is worthy of note and not to be neglected when it comes from a body as large and as singularly intelligent as are the Quakers, the Dunkards, and other people like them in the United States. They are a people who read, a people who think, and a people who constitute a very valuable element of our citizenship. Therefore, I say that their opinions upon a subject of this kind are in themselves entitled to consideration and weight.

Since it is admitted on all hands that the amendment presented here can do no possible harm, and since the only objection urged against it is that perhaps it is surplusage, I do not see why it is that there is any objection to giving our concurrence to the clearly defined objection of this very large and exceedingly and unusually intelligent body of our fellow-citizens that they would be injured, both directly and indirectly, by the bill as it now stands.

I have nothing further to say upon the amendment, though I shall surely call for a vote upon it if it be not accepted by the committee.

MR. HOAR.—Mr. President, it seems to me that the Senator from Wisconsin does not give quite sufficient force to the language of the bill. I make the suggestion to him with great deference, because I am not, myself, as familiar with it as I ought to be before undertaking to discuss it, for my attention has been called to other matters which are pending. But, if I understand it, the first section of the bill describes who are to be the militia:

“Every able-bodied male citizen of the respective states, territories and the District of Columbia,” etc.

All of those are now members of the militia by law. Whether a man so desires or not, it is proposed to make him a soldier by the law—the word “militia” means “soldiery,” as I understand it—and without exception, if a man be within the two ages named in the bill, unless he be under the age of eighteen or over the other limit, which is forty-five years, he is a member of the militia. So a Quaker, who is conscientiously opposed to war, is made by law a soldier against his will. It seems to me we should not do that unless we wish to constrain a man against his conscience. It does seem to me that the amendment of the Senator from Indiana is germane and that it is proper, unless we mean to make by law all these men soldiers against their conscience.

MR. QUARLES.—That is simply following the old act.

MR. HOAR.—I know; but I now understand the Senator having departed from that reason is giving another; that is, that we should not make this exception because the states are to determine who shall constitute the militia, and that it is not for us to do it. I ask him, then, if that be the purpose, why it is that he does not undertake to determine by act of Congress who shall constitute the militia by saying that the militia shall consist of so and so, and not leave it to the states?

MR. QUARLES.—I suppose, Mr. President, that the framer of this bill took the old act as he found it on the statute book, and undertook to define the two classes of militia, or the three classes, as it stood when the bill was originally introduced, following the exact language of the old law. But I will call the Senator's attention to the last part of section two, which recognizes the power of the several states and territories to determine the exemptions from militia duty by their own peculiar system of laws. Of course we recognize them, and have to recognize them; but it seems to me that to say that no state should incorporate into the militia a certain group of religious people, who live in the State of Indiana, for instance, would be beyond the scope of our jurisdiction. That, it seems to me, is a question purely for that state to determine in its own way.

MR. DEPEW.—Mr. President, in reference to the last remark

of the Senator from Wisconsin as to the interest there may be in this amendment, there is a very large body of Quakers in the State of New York. I have received many communications from them, and they are very much alarmed as to the effect of the bill upon their society or church. It seems to me that it is a highly proper amendment to put on this bill, so as to quiet that alarm among those very worthy and intelligent people and excellent citizens.

MR. HOAR.—Mr. President, I think there ought to be one further, and perhaps a little more comprehensive, statement made in answer to my honorable friend, the Senator from Wisconsin, on my right, than what has been said already. He asks why we do not leave the matter of exemption to the states. We have said that anybody exempted by state authority should be exempt from military duty without regard to age. That is in the bill now. I understand that the policy of the people of the United States is to secure by national authority, against the local opinion and action of the states, the fundamental rights of religious and political freedom and of commercial integrity. We prohibit the states from impairing the obligation of contracts; we prohibit the states from trying a man twice for the same offense; we prohibit the states from conducting trials except with certain securities for fair trials, and the fourteenth amendment has very much extended those provisions, so that no man can be tried by any state without due process of law.

Now, suppose a state undertakes, against the conscience of an individual, to compel him to be a member of the militia and to enter into war. I think when the United States is dealing with that subject we should by our authority exempt him, state or no state. If it should happen that some state should exist hereafter, in the far East, or the far West, or the far North, or the far South, which had a very great prejudice against Quakers, and a war came up, and their opposition to war excited the popular feeling of the majority in the state, they should be protected.

Now, during the war of the Revolution the Quakers, although as everybody in this debate has said, they are a worthy and patriotic body of people, incurred great animosity by their refusal to take part therein. . . . So it seems to me that as we are declaring who shall constitute the militia, giving definition, we ought to put in our law the definition and not leave it in the power of any state to force a man against his conscience to go into battle.

MR. CLAY.—Mr. President, if I thought that the amendment offered by the Senator from Indiana (Mr. Beveridge) went as far as the Senator from Massachusetts (Mr. Hoar) says it ought to go, I would not vote for it. I would not vote in favor of an amendment exempting any religious organization from

military duty which provided that a state should not fix the qualifications of those to be exempted from military duty.

MR. HOAR.—Mr. President, I should be very sorry to have the amendment which I favor lose the vote of the honorable Senator from Georgia (Mr. Clay), or any other Senator, but I think I ought to say that I cannot agree with him in his construction of the amendment. If the soldiers be called into service and be compelled to serve, it is in consequence of this bill and of nothing else. The bill provides that the President shall order the state militia into the service. For instance, in the fourth section, it is provided that whenever the United States is invaded or in danger of invasion or rebellion, the President may call them forth and issue orders to them. That is compulsion, and it is compulsion authorized by this bill, and it is the only compulsion under which these soldiers are constrained to go into the service and do the work.

Then the amendment says nothing in the act contained shall be construed to compel Quakers to serve (I will use that short phrase instead of the phrasology of the amendment) or other persons like them who are described in it. To say that there is nothing in the bill which compels them in any way does not address itself favorably to my understanding. It seems to me we ought to meet the important question of the right of conscience in the proper way, and in the way in which it has been met in the United States from the beginning of the government of the United States, to wit: That persons belonging to religious bodies who have conscientious scruples against military service shall not be compelled to violate their conscience. It seems to me the proper place for that, the righteous thing to do, is in the act of Congress where we define the persons who shall be compelled by the United States to do that service.

THE PRESIDENT *pro tempore*.—The question is on agreeing to the amendment proposed by the Senator from Indiana (Mr. Beveridge).

The amendment was agreed to.

As this House bill must be returned to the House for its concurrence in the above and other amendments, the committee continued its efforts with the members of that body to secure their support of this important provision, and it was adopted by the House with little opposition.

Much attention was also given to other bills pending in Congress, especially to those pertaining to temperance legislation. Senator Beveridge was chairman of the Senate Committee on Statehood, and he was urged to at least retain in the bill to admit Oklahoma and Indian

territory as one state, the agreement between the government and the Indians, that no intoxicating liquors should be manufactured or sold in the Indian territory, and the Indian Reservation in Oklahoma, and, if possible, to extend the prohibition to the entire state.

As the bill passed, the agreement between the United States government and the Indians is to continue for twenty-one years, and thereafter until the people should change the constitution of the new state.

It is cause for profound thankfulness that at the recent election, a large majority voted in favor of the prohibition of the manufacture and sale of intoxicating liquors in the entire new state.

Other members of our committee have in their respective states used their influence to promote legislation beneficial to their citizens, and to defeat whatever they considered unwise or vicious. In some cases in conjunction with a committee of their respective permanent boards, they have presented printed petitions to the legislature, requesting the enactment of certain laws, and the defeat of other pending measures. Among these in several of the states, have been important amendments to marriage and divorce laws; more stringent enactment against the liquor traffic, prison reform measures, etc.

It may be added that a member of the committee, at various times during the past five years, has appeared at a number of Senate and House committee hearings on temperance bills pending in Congress, and the record shows that he was speaking in part as an official representative of this Board. These bills include the anticanteen act, the interstate commerce liquor bill and other important proposed legislation.

It is very gratifying to be able to report that at least one member of our committee, A. F. N. Hambleton, has been for three sessions a very prominent member of the Iowa Legislature. In this position he has exerted great influence in promoting and securing righteous legislation.

We desire to encourage other Friends to prepare themselves and seek opportunities for public service in their respective states; for we have fallen far short of our duty as well as of our privilege and sadly failed in these respects to exercise that influence for good in our respective communities which as Christian citizens we should have done.

TIMOTHY NICHOLSON, *Chairman*.

AMOS K. HOLLOWELL, *Secretary*.

Richmond, Ind., Tenth mo. 15, 1907.

31. It was decided that the afternoon session would close not later than 5 p. m.; sooner if possible.

32. It was moved and carried that the thanks of this Meeting be extended to Senator Beveridge and other Senators for their services in the passage of the amendment as described in the report of Minute 30.

33. The report on the Condition of the Negroes was listened to with deep interest and is printed below.

REPORT OF THE BOARD ON CONDITION AND WELFARE OF THE NEGROES.

Our Board has not been unmindful of the important work assigned to its care. A work that is important, and calls for immediate and wise action. The lack of funds has prevented us from doing much successful work. The decision of those having charge of the finances, that money coming through the Five Years Meeting could only be used for running expenses, such as office expenses and clerical work, has prevented the Board from entering the field and doing more efficient labor. We sent out an appeal for voluntary subscriptions to enable us to do more successful work, but in response only a few dollars were sent to our Treasurer. This sum was used in assisting young colored people to attend schools already established. Much more could have been used to great advantage in the same way. In looking over

the work done among the negroes during and since the war, it was felt by members of the Board that it would be right to have a history of this labor preserved, that future generations might know the interest taken by Friends in this important work. So, after considerable labor by Friends in several of the Yearly Meetings, we have received condensed accounts of their work. Other Yearly Meetings have not responded. We are aware that those who did respond have only given a small portion of the work done. We have at some expense had this information put in shape so that we have it nearly ready for the press; and we would suggest that the Five Years Meeting provide for its publication in suitable form, securing similar information from those Yearly Meetings which have not reported.

While much has been done, there remains much more to be done. Among the many things that should claim the consideration of every friend of the negro, is his present condition socially and politically; especially would we call attention to the convict system that is carried on in several states of our union which calls loudly for a reformation. While this system is not confined to the negro alone yet he appears to be a great sufferer from its cruel practice, a practice that calls loudly for every lover of humanity to labor for better and wiser laws.

It is a delicate question to manage, and it is so intimately connected with politics and there is great sensitiveness on the part of one section of the country in regard to the other part meddling with their political affairs.

Our Board suggests the propriety of the Five Years Meeting considering the proposition of taking steps to see if this subject cannot be brought before the Governors and legislatures of those states where such reforms are needed. If the Governors and legislators of the several states could be brought to see the importance of such a movement and take it up on their own motion it might result in good. We would recommend

that each state have a board of associated charities appointed with power to act, similar to those who are already acting in some of our states and which have made great changes for the better in the prison and the prison reform work, by this means the moral and physical condition of the unhappy convict who falls under the discipline of the law have been greatly ameliorated, and the law has, to some extent at least, been so administered as to become reformatory rather than executed as a punishment upon the offenders. As at present conducted, the convict system is demoralizing and has a tendency to harden the poor criminal and turn him out on society a far more dangerous citizen than he was when he first violated the law. While recognizing the great difficulty attending this movement, owing to the prejudice against the negro and criminal in general, we believe that it is a work that the future Board of this Meeting should labor to bring before the proper authorities in our several states, and especially before those where the convict system is most cruelly practiced.

We would commend to those who are interested in this subject, to read a pamphlet entitled "The Crime of Crimes, or the Convict System Unmasked," written by Clarissa Oldkeeler, which brings out the dark side of this picture in such a clear light that every one should feel the necessity of doing something, and perhaps we might say that while the convict system is an awful disgrace in many states in our Union, yet, perhaps, it is not much worse or more degrading than the horrible condition of some of our jails and penitentiaries and the inhuman manner in which they are managed. This is another reform that calls loudly for action on the part of every lover of the human race. Again we would call the attention of the future Board to another means of great blessing to the negro and others who may have been in prison, to the society which has care of the discharged convicts.

It is sad that there are not more organizations in our own country. There are only four or five acting

societies of the kind in the United States, while in England alone there are ninety; in France, fifty. In Switzerland it is seen at its highest degree of efficiency; the most valuable feature of the Swiss system, says Mr. Barrows, "is the appointment of a person called a patron, who makes the acquaintance of a prisoner before he is discharged and who becomes his guardian after his liberation."

These foreign societies are supported by government aid as well as by private subscriptions. We are conscious that what we have said applies to the criminal class, both white and black, but we apprehend that the blacks are the greater sufferers, owing to their ignorant condition and the prejudice that may exist toward them as a class. Therefore, we have referred to the subject in connection with the negro and would quote from a Southern editor, who has declared that no institution is more needed, especially for the colored race, than institutions for the training of the young, the developing of the mind and turning it into the right channels.

Through the efforts of Rev. Charles M. Sheldon, of Topeka, Kansas, a kindergarten school was started in a negro settlement in that part of the city, where the record for crime was notorious. Now, at the end of fourteen years, about three hundred boys and girls have been graduated and not one of the number has ever appeared before a police court. The work among the children resulted in greatly improving the condition of the parents. Mr. Sheldon says: "When the country shall learn this economic lesson, that it is cheaper in every way to *make* good citizens than to punish bad ones, we shall have made a long stride forward towards the ethics of criminology. If this government would spend as much money some one year as it now spends for its battleships, in planting kindergartens over the South for the negro, and in the northern cities for the slum children, the results would economically pay for the investment, I believe, twice over."

In view of all these facts, we would suggest that

this Meeting take some steps to bring this matter home to our legislators and executive officers, and, at the same time consider how we can best secure funds to educate the negro and prepare him to become a useful citizen.

While much has been done, and their condition is better to-day than it has been, yet there is much more to do.

How can we enter this field and do our part, is the question we would leave with this Meeting.

ALLEN JAY, *Chairman.*

Treasurer's Report—Board on the Condition and Welfare of the Negroes.

Receipts:

Received from M. A. Marriage Allen fund,	
Baltimore Yearly Meeting.....	\$25 00
From private subscriptions.....	10 00
From the Treasurer Five Years Meeting.....	72 61
Total.....	\$107 61

Expenditures:

Postage and printing.....	10 75
Balance on hand Tenth month 15, 1907.....	\$96 86

JOSEPH A. GODDARD, *Treasurer.*

34. After the reading of the Minutes the Meeting adjourned to meet at 7.30 p. m.

FOURTH-DAY, EVENING, TENTH MONTH 16TH.

35. The Meeting opened with a period of devotion.

36. Clarence M. Case of Indiana Yearly Meeting, Benjamin F. Trueblood of New England, and E. H. Woodward of Oregon, on nomination of the Business Committee, were appointed as Press Committee.

37. The Business Committee made the following recommendations, which were acceptable to the Meeting:

We propose that the morning session begin at 9.30 o'clock, with a short devotional meeting; the afternoon session begin at 2.30, and the evening session at 8 o'clock, and that the doors be closed during the devotional period.

J. J. MILLS, *Chairman*.

38. The following proposition from Kansas Yearly Meeting was read and referred to the Business Committee.

Kansas Yearly Meeting forwards to the Five Years Meeting the following proposed amendment to the Discipline, which was referred to its Permanent Board for one year, and approved by that Board, viz:

Add to section 11, chapter 10, part 2.

Yearly Meetings may provide for the appointment of an auditing committee or auditors in advance of their annual meetings, if they desire.

EDMUND STANLEY, *Clerk*.

39. The report of the Associated Executive Committee on Indian Affairs, together with an accompanying statement, was read and both documents are herewith inserted.

THE ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS ON
INDIAN AFFAIRS.

A Statement of Information to the Five Years Meeting, to be held at Richmond, Indiana, in Tenth month, 1907.

The ten (10) mission stations which were in active operation in the year 1902 have all been continued. One other Friends' mission has also been established. These eleven posts, together with a number of out stations and Meetings which have been opened from time to time, include our active mission work on behalf of the Indians. Six of the eleven are located in Indian Territory, and the remaining five are in Oklahoma.

John M. and Rachel Ratcliff continue at Iowa Mission, and Elizabeth Test and Lina Lunt, aided by our valuable Friend Rachel Kirk, at Kickapoo. With these exceptions all the resident mission Friends of five years ago have left the field and others have been appointed in their places. In one instance two changes have occurred.

It will be readily understood that such appointments call for prayerful thought and much care, and very frequently an extended correspondence on the part of the two officers of the committee, upon whom the responsibility of such matters has chiefly fallen of latter times.

To secure Friends who seem to have a live concern for Indian mission work, and a call to the service, has been a growing difficulty. It has been our practice to ask for, and to receive minutes from the Monthly and Quarterly Meetings of Friends under consideration expressing sympathy and approval with the proposition before appointments are closed. No station or regular Meeting has been discontinued, however, except in one instance for a few weeks within the last year.

With the close of ten (10) years of strenuous and valued service our Friends George N. and L. Ella Hartley resigned as superintendents and vacated the mission house at Shawnee on first of Tenth month, 1904. To fill this major vacancy, the committee, after very deliberate consideration, proposed the matter to our Friends William Perry and Abigail C. Haworth, then resident at Noblesville, Indiana. In due course they were appointed, and accepting the place, have continued earnest and faithful resident missionaries at Shawnee, and as overseers and upholders of the several other stations. However willing these Friends may be, the duties they have to perform at times, call for very careful judgment and much tact, this is so at all of the several posts, if best results are to be reached, but it is peculiarly so with our superintendents, and it seems to the writer not amiss to solemnly ask the earnest prayers of all interested Friends on their account.

Just here it seems most fitting to mention a loss

which the Committee have recently sustained and which has been keenly felt in a personal way. Our Friend, John Nicholson, of Baltimore, until last winter had been, for a number of years, the chairman of our standing committee on Religious Interests and Education, and in this capacity, as well as at our annual meetings, he had always been most faithful, judicious and helpful, and when, because of physical illness he found he must withdraw from the active position he had held, a vacancy not to be easily filled seemed to occur; it is, however, mentioned with satisfaction that our Friend, Walter Smedley, of Philadelphia, was chosen in Sixth month last to succeed John Nicholson, and his deep and growing interest in the work and other natural qualifications will make him a most helpful officer.

The cordial relations heretofore had with the Indian Bureau at Washington, and with those government officers who are our neighbors in the vicinity of our missions, have been maintained, and have added much to our opportunities for service.

A report from each station, both statistical, advisory and incidental, passes to our superintendents at the close of each month. With a letter of general information and suggestion, these monthly reports are then received by the chairman of the standing committee on Religious Interests and Education and by him communicated to each member of his committee. This has been the practice for a number of years past, but since our late annual meeting a copy of the superintendents' letters and of the several reports with a summarized statistical table goes to each member of the general committee for their information and use in their several Yearly Meetings. It seems not out of place to say we hope this monthly care will have some results in an increase of interest and sympathy throughout our membership, as well as amongst those who are delegates to the Associated Committee.

The printed minutes of our annual meetings, together with the full reports therein presented, will

continue to be sent to all delegates in supply for distribution as heretofore.

The following brief statistics compiled from the last five annual reports are submitted, viz:

Average total of regular meetings held per year, 1,306. First day meetings per year, 960; with an average attendance from 50 to 60. From three to six day schools have been under care and from nine to sixteen Bible schools. The latter having an attendance averaging 40 to 45. A number of school officers have, from time to time, been Indians.

Penny collections for the five years total, \$684. Twenty-seven thousand one hundred and seventy-five (27,175) religious papers have been distributed. Twenty-six thousand nine hundred and twenty-nine (26,929) texts have been recited. Eighteen thousand six hundred and eighty-nine (18,689) family visits, many of which are esteemed as very helpful, have been made. All has not been progress, and all has not been for the best interest of our work, we cannot claim so much; but the monthly tidings bring much cheer and we feel many have been refreshed and helped Heavenward.

Meetings of delegates regularly called have been held each year. It seems proper in this connection to let the Five Years Meeting know that of the eleven Yearly Meetings that have assumed responsibilities of aid and membership in our committee, four have had delegations present each year, one had four years, one had three years, two had two years, one had one year, and the remaining two have not been represented at any meeting or taken any active part. One of these latter has had no delegate present for twenty or more years and makes no contribution to our treasury.

Those who live in daily contact with this effort, which as an organized and associated work is in its thirty-ninth year, can but feel the responsibilities of their position at times very much. We feel the need of the moral and physical support which all the Meetings in any wise connected with the committee can give, and

so submit this phase of the subject to this general meeting for its advice and action. May we not ask for a few more years, while yet the native American is becoming obsolete and is being terribly tried and degraded in the process, by the greed of the unchristian white man, may we not ask, I say, that Friends shall still stand true to the history of two and a quarter centuries of the Indian and the Quaker and continue to help him with the simple Gospel message of the Lord Jesus Christ through the aid of the Holy Spirit. That which was given to our own forefathers and given to us through trial and much affliction and the sufferings and death of the Great Testator.

E. M. WISTAR, *Chairman*.

Philadelphia, Tenth month, 1907.

Paper accompanying report of Chairman of the Associated Executive Committee on Indian Affairs to the Five Years Meeting of Friends, held at Richmond, Indiana, Tenth month, 1907.

We have had presented to us to-day a picture of the present day work for the Indian, in which the Yearly Meetings, comprising this Meeting are directly and unitedly concerned. As I have been privileged to follow it within the past few years through the usual reports and conferences as well as by a recent trip to most of the mission stations, I am fully convinced it is of the greatest value not only in the results attained among the Indians, but in the reflex effect upon those who carry it upon their hearts.

From the time that Fox first realized, after his long search, that the Light which filtered through the windows of his soul, speaking so remarkably to his condition, came direct from God; he also realized that in its universality it appeared unto all men, irrespective of race or condition.

The movement of his co-laborers toward the shores of the Delaware opened up new fields for spreading the

gospel, and he sought to inspire them to "instruct and teach your Indians and negroes and all others how that Christ, by the grace of God, tasted death for every man," etc. Again, "and God hath poured out His spirit upon all flesh, and so the Indians must receive God's spirit, * * * and so let them know that they have a day of salvation, grace and favor of God offered unto them; if they will receive it, it will be their blessing."

As this Gospel message came to be disseminated, the Indians responded, as has been well said, "as if they already knew the reality of the indwelling of the Great Spirit," and beneath the Treaty Elm they proclaimed, "We will live in love and peace with 'Onas' and his children so long as the sun and moon shall endure."

This great affinity between the Friend and the Indian has enabled them to carry out their promises with each other, and the pages of American history are redolent with acts of mercy, fair dealing and good fellowship between them, and down to the present time public opinion does homage to the Quaker policy which wrought such wondrous results, with such difficult problems confronting them.

This opinion was fairly summarized in the familiar statement of President Grant in his first message to Congress. Few had followed more closely the development of the plans of our national government with regard to the Indians, or had had closer relations with them on the western reservations than he, and subsequent to the adoption of the new policy, which he inaugurated, no less than ninety-four Friends, members of the Orthodox bodies, were acting at one time as employees of the government in the Indian work; eight of these were Indian agents, and one a superintendent of Indian affairs.

Far be it from me to advocate any policy or line of work based upon traditionalism, or past records, or, indeed, any line of evangelistic work not directly and definitely called for at our hands! With this splendid record of the past, however, starting with the earliest days of our government, having the confidence and good

will of the Indians and the expressed recognition of the value of our work by the public, I see but one path open before us at the present time. We must face the problems that confront us in a calm and dispassionate spirit, and just so long as we find a brother weaker than ourselves, reach out and share with him the joys of God's salvation.

As I view the situation, there is still a great work to be done. The fields are white unto the harvest; the laborers are few and the earnest sympathy and living zeal of the initial bodies I fear, are at too low an ebb.

The present Indian population in the United States is approximately estimated at 284,000. Most of these, of course, are located on reservations throughout the central and western part of our country, and notwithstanding the many efforts made to protect and guard them, they are constantly subject to influences from the frontier white civilization, which are far from beneficial, if indeed not positively degrading.

Our work, operating from the mission centers, including the family visits, reaches directly about 1,500 of this number, irrespective, of course, of the wider influence which such centers exert on the community at large.

I believe this concern and the work of the various Yearly Meetings is being cared for through the Associated Executive Committee and through a superintendent of missions located in the fields, in the right way. The work is thoroughly systematized and dovetailed in together as much as possible, and with the harmony existing between the Friends of nearby stations an interchange of interest, sympathy and assistance, tends greatly to the improvement of the work.

As has been mentioned, the Associated Executive Committee holds one meeting each year, usually in the Fifth month and at a point as nearly accessible as possible to the majority of the members expecting to attend. The sessions, together with the various sub-committee meetings, occupy the greater portion of two days.

At these meetings the chief work of course, is the consideration of existing conditions at the various mission stations; this is taken up station by station and considered in detail, that the physical as well as the spiritual conditions may be developed and maintained at as high a standard as possible.

At our meeting this last spring, it was decided, and the chairman of committee on Religious Interests and Education was instructed, to duplicate the monthly reports and statistics and forward a copy to each member of the entire committee, instead of forwarding to the members of the sub-committee only, as had been done heretofore. This change emanated from an earnest desire that each member of the committee from each Yearly Meeting might be placed in direct monthly touch with the work and the workers in the field, and they in turn seek to build up and maintain a vitalizing interest in the work throughout the Yearly Meetings.

We wish to impress upon Friends that this work, as indeed every other, to be vital and of real value, must emanate and be maintained in the life from the various Meetings, that the committee is simply the agency through which their work can be furthered and made effective.

The same concern in the committee broadened also, to encourage all members of the committee and others who bear the work deeply upon their hearts, to communicate their love and sympathy to those who are bearing the burden in the field, and as we are thus bound together in the unity of the Spirit, earnestly desiring to forward the cause of truth and righteousness among these weaker brothers of the frontier, we shall richly partake of that never failing reward that is so freely bestowed upon those who do His commandments.

WALTER SMEDLEY, *Chairman*.

Philadelphia, Pa., Tenth Month 15, 1907.

40. The Finance Committee, appointed in 1902, made the following report, which was referred to the Auditing Committee arranged for in Minute No. 41.

To the Five Years Meeting:

The Finance Committee appointed in 1902 report as follows:

On adjournment of the Five Years Meeting the committee met and appointed A. K. Hollowell, of Indianapolis, chairman: W. P. Henley, Carthage, Ind., secretary; since which time there has been no meeting of the committee in person, but the business of the committee has been conducted by means of circulating letters, so that each member has had an opportunity of an expression on matters which concerned the committee.

One member of the committee, Olney T. Meader, of Boston, Mass., has deceased since our appointment.

The committee has annually ascertained the probable needs of the several boards for "expenses of administration and correspondence" (as provided for in the Minutes of the Five Years Meeting, page 42), by writing to the chairman of each board. When the amounts for such purposes were ascertained the whole was then submitted to each member of the committee in writing for his approval or modification, and the total amount to be raised has been agreed upon each year. The amount to be raised has been pro-rated among the eleven Yearly Meetings, according to their membership, as provided in the minutes of the last meeting. Then the Treasurer of each of the Yearly Meetings was notified the amount his Yearly Meeting should pay, and requested to remit the same to Miles White, Jr., Treasurer.

Some of the boards included in their estimates of probable expenses for the first year items which subsequently were thought by some to be for expenses intended to be provided for by voluntary contributions rather than by assessment upon the Yearly Meetings, and a protest against allowing such items was received

from the officers of one meeting, and were thereafter not included in the amounts pro-rated upon the various Yearly Meetings.

The committee suggest that the Five Years Meeting give more definite instruction as to what each of the boards may include in its items of probable expenses for administration account so that the committee may know what items to allow and what to reject.

The boards, with one exception, have not generally used the amount for which they made request and which was appropriated for their specific use. Where amounts were not used they have been carried forward by the Treasurer into a general fund, so that an appropriation for each board was made each year. The Treasurer's report will show the amount expended by each of the standing boards of the Five Years Meeting.

The amount requested to be raised for the various boards for the year ending Ninth month 30, 1903, was \$2,041.65; the assessment was \$2.50 for each one hundred members; membership 82,071, producing \$2,037.50. Amount requested for the year ending Ninth month 30, 1904, was 1,675.00; cash on hand, \$614.72; the assessment, \$1.00 for each one hundred members; membership, 82,095, producing \$819.00. Amount requested for the year ending Ninth month 30, 1905, was \$1,370.00; cash on hand, \$672.14; amount assessed, \$1.00 for each one hundred members; membership, 82,800, producing \$828.00. Amount requested for the year ending Ninth month 30, 1906, was \$1,135.00; cash on hand, \$606.56; assessment, 75 cents for each one hundred members; membership, 83,842, producing \$628.99. Amount requested for the year ending Ninth month 30, 1907, was \$1,085.00; cash on hand, \$627.26; assessment, 75 cents for each one hundred members; membership, 86,421, producing \$648.31, making the total amount assessed for the five years, \$4,961.80.

The Treasurer's books will show how much of the amount assessed has been collected. A smaller assessment than seventy-five cents per one hundred members

would have secured the amount needed for year ending Ninth month 30, 1907, but as this was a small assessment and the expenses of the succeeding year would be much increased by the Five Years Meeting of 1907, it was deemed proper to assess the same amount as the previous year, rather than to decrease it this year and increase it the following one.

The committee, in conformity with instructions on page 44 of the Minutes, determined that the amount of the Treasurer's bond should be \$3,000.00, and the chairman holds a satisfactory corporate bond in such amount.

Respectfully submitted on behalf of the Committee.

AMOS K. HOLLOWELL, *Chairman*.

Tenth month, 10, 1907.

41. The delegations reported the names of the following Friends to act on the committees which they had been instructed to appoint in Minutes 19 and 20:

Auditing Committee.—Thomas Wood, of New England; William H. S. Wood, of New York; J. Elwood Cox, of North Carolina; Margaret T. Carey, of Baltimore; Joseph A. Goddard, of Indiana; Peter W. Raida-baugh, of Western; Levi Mills, of Wilmington; Thomas Folger, of Kansas; William Mather, of Iowa; E. H. Woodward, of Oregon; John Chawner, of California; John S. Rogers, of Canada.

Committee to Consider the Proposition to Establish Nebraska Yearly Meeting.—Benjamin F. Trueblood and Thomas J. Battey, of New England; Abijah J. Weaver and Eliza Heaton Taber, of New York; Mary M. Hobbs and Eli Reece, of North Carolina; Lindley D. Clark and Sara H. Hoge, of Baltimore; Alpheus Trueblood and Daisy Barr, of Indiana; David Hadley and Charlotte E. Vickers, of Western; Richard Newby and Laura S.

MINUTES

	1903			1904			1905			1906			1907			
	Members	Rate	Amount	Members	Rate	Amount	Members	Rate	Amount	Members	Rate	Amount	Members	Rate	Amount	Total
Baltimore.....	1203	2.50	30.00	1205	1.00	\$12.00	1200	1.00	\$12.00	1155	.75	\$ 8.66	1200	.75	\$ 9.00	\$ 71.66
California.....	1710	2.50	42.50	1710	1.00	17.00	2043	1.00	20.43	3125	.75	23.43	3447	.75	26.00	129.36
Iowa.....	1059	2.50	275.00	1059	1.00	110.00	11135	1.00	111.35	11474	.75	86.05	12414	.75	93.10	675.50
Indiana.....	20278	2.50	505.00	20278	1.00	203.00	20609	1.00	206.09	20631	.75	154.73	20283	.75	152.13	1220.95
Kansas.....	11214	2.50	280.00	11214	1.00	112.00	11204	1.00	112.64	11015	.75	82.61	11114	.75	83.35	670.00
New York.....	3545	2.50	87.50	3545	1.00	35.00	3339	1.00	33.39	3320	.75	24.90	3415	.75	25.61	206.40
New England.....	4462	2.50	110.00	4462	1.00	44.00	4415	1.00	44.15	4337	.75	32.52	4421	.75	33.16	263.83
North Carolina.....	5481	2.50	135.00	5481	1.00	55.00	5019	1.00	50.19	6912	.75	46.59	6469	.75	48.52	341.30
Oregon.....	1050	2.50	40.00	1050	1.00	16.00	1635	1.00	16.35	1744	.75	13.30	1944	.75	14.58	100.23
Western.....	15196	2.50	377.50	15796	1.00	152.00	15250	1.00	152.50	14931	.75	100.73	15320	.75	114.22	905.95
Wilmington....	6273	2.50	155.00	6300	1.00	63.00	6291	1.00	62.91	6198	.75	46.47	6485	.75	48.64	376.02
	82071	....	2037.50	82700	....	\$19.00	82800	....	828.00	83842	...	628.99	86421	...	648.31	4961.80

Dunbar, of Wilmington; Herbert J. Mott and Charles S. White, of Iowa; John F. Hanson and Elmer Pemberton, of Oregon; Elvira Parker and L. Clarkson Hinshaw, of Kansas; Abram Saylor and Joseph A. Cody, of Canada.

42. The Meeting adjourned to meet at 9.30 a.m. on the following day.

FIFTH-DAY, MORNING, TENTH MONTH 17TH.

43. The Meeting convened according to adjournment, and the devotional exercises were conducted by Arthur Pim of Dublin Yearly Meeting.

44. The following propositions originating in the Business Committee were approved by the meeting:

REPORT OF BUSINESS COMMITTEE.

We recommend that arrangements be made for a Devotional Meeting to be held from 8.00 to 9.00 a. m., and we nominate Daisy Barr, Harry R. Keates, Clarence M. Case, William Jasper Hadley, Emma S. Townsend and Mary M. Hobbs, as a committee to have care of these meetings.

On the proposition to establish a Friends Publishing House, it is the judgment of the committee that the way is not open for such a move at this time.

45. The meeting approved of the following request from the American Friends Board of Foreign Missions:

To the Five Years Meeting:

The American Friends Board of Foreign Missions requests from the clerks of the Yearly Meetings, or the Yearly Meetings' delegations, credentials for the new

Board of Foreign Missions, and that the Five Years Meeting direct that hereafter the appointment for this board be reported with the names of the delegates to the meeting.

MORTON C. PEARSON, *Chairman*.

46. The Business Committee was instructed to nominate names for the members at large for the care of the Negroes and Indians.

47. The committee appointed by delegates to consider the financial propositions in our reports, Minute 20, was instructed to propose names for the Finance Committee.

48. The Business Committee was requested to prepare a register of all Friends in attendance at these sessions.

49. A paper was read by Rufus M. Jones, entitled, "The Present Opportunity for Friends," and the discussion was opened by Rayner W. Kelsey, of California Yearly Meeting. An interesting discussion followed.

50. The meeting adjourned to meet at 2.30 p. m.

FIFTH-DAY, AFTERNOON, TENTH MONTH 17TH.

51. The meeting opened according to adjournment.

52. The following report from the Business Committee was read. The propositions therein contained were approved and the nominations became the appointment of this meeting:

REPORT OF THE BUSINESS COMMITTEE.

Referring to the proposition concerning Bible School Literature, we propose that the matter be referred to a committee of five who shall give it careful

consideration and report to the next Five Years Meeting, and we nominate:

Thomas Wood, New England Yearly Meeting; J. Elwood Cox, North Carolina Yearly Meeting; Richard Haworth, Western Yearly Meeting; J. Lindley Spicer, New York Yearly Meeting; Albert J. Brown, Wilmington Yearly Meeting.

We propose that the clause of Minute 98 of last Five Years Meeting, referring to the amendment of the Discipline, be sent by the clerk to the clerks of the Yearly Meetings, asking for action thereupon.

53. A communication from a committee representing Indiana, Western and Wilmington Yearly Meetings, was referred to the Evangelistic Board.

54. A paper entitled "Methods of Evangelization" was read by Robert E. Pretlow and the discussion was opened by Richard Haworth.

55. The report of the Peace Association of Friends was received and is inserted below.

REPORT OF THE PEACE ASSOCIATION OF FRIENDS IN AMERICA TO THE FIVE YEARS MEETING.

At a meeting of the Peace Association of Friends in America, held in Richmond, in Third month, 1900, the following organization was effected:

President, Dr. Richard H. Thomas; Vice-President, Professor Cyrus W. Hodgin; Secretary, H. Lavinia Bailly; Treasurer, Charles A. Francisco; Executive Committee, Allen Jay, Naomi Harrison, Mahalah Jay and Professor Elbert Russell.

Anna B. Thomas was appointed editor of the "Messenger of Peace," and for the three succeeding years the paper was issued from Baltimore. In the summer of 1904 the severe and continued illness of Dr. R. H. Thomas rendered it necessary for his wife to be relieved of the care of the paper, and for some months it was edited by the secretary while still issued from Baltimore.

On the 3d of Tenth month, 1904, our beloved Friend and President, Dr. Richard H. Thomas, was removed from us by death. Our Association and work have felt keenly this great loss, which has been shared by Friends throughout the world. He was the embodiment of peace: the sweet spirit of love was in his every word and act. His finished scholarship, his wide acquaintance, together with his deep interest in the work, made him stand out almost alone.

We were most fortunate in having for our Vice-President, Professor Cyrus W. Hodgin, who has since filled the position of President.

More recently we have suffered the loss of our Treasurer, Charles A. Francisco. He lived his Christian life among men in a way to win the admiration due to all the great principles of Christian teaching. His home being in Richmond, he was readily available as an adviser and helper, and his loss is greatly felt. Isaac Wilson, a member of East Main Street Meeting in Richmond, has succeeded as Treasurer.

On account of the absence from this country of Anna B. Thomas, occasioned by the death of her husband, the "Messenger of Peace" was again issued from our office at Richmond, the duty of editor being added to those of the Secretary, H. Lavinia Baily. We believe much might be gained to the cause by enlarging the "Messenger of Peace" from eight to twelve pages, adding a young people's department, with occasional illustrations.

Beside the monthly circulation of the "Messenger of Peace" through these years, other literature has been circulated, either by sale or gratuitous distribution, and much of it through the agency of Peace committees appointed by the Yearly Meetings. Copies of some of our most valuable books and pamphlets have been sent to several of the leading colleges in Indiana, Illinois and Maryland, and by request of the Librarian, a selection was sent to the city library of Ackworth, Iowa.

Thus a door of great usefulness and promise has been

opened into which our Association may enter and find profitable use for unlimited funds. In the past two years excellent results have attended the offering of prizes for essays written by college, academic and high school students. A commendable spirit of emulation and of investigation has been aroused in this way. The consideration of the subjects of peace and war has attracted the minds of the youth in a most gratifying measure. The prizes, ranging from five to twenty-five dollars, have been provided through the liberality of Friends in different sections who count it a privilege to take this generous part in extending the educational phase of the Peace propaganda. Several of these prize essays have been published in the "Messenger of Peace."

We believe that one of the most promising methods of propagating the principles for which the Association exists is through the lecture field. The people are willing to hear this subject discussed as they never were before. The inconsistencies of war in a civilization professing to be Christian; the dangers of misunderstandings among nations always ready for war, and alert for causes of conduct; the enormous tax on the people required by the sharp competition of the great nations, in keeping abreast of each other in warlike preparations; the political and moral degradation which inevitably eat into the vitals of a nation that strives to build itself up by conquest or by the bluff of military power; the domestic sorrow that hangs like a pall over nations engaged in bloody strife, all are subjects for which the masses of thoughtful people have an open ear. On the other hand the wonderful possibilities of material and moral conquest under a regime of international peace and good-will are even more attractive subjects of public discussion.

We further believe that if there could be organized by the Peace Association of Friends, with the counsel and support of the Five Years Meeting, a Peace Lecture Bureau, much good may be accomplished. If there can be found one or more persons in the Yearly Meetings of

the Atlantic States, one or more in the Yearly Meetings of the Central States, and a like number on the Pacific Slope, who will canvass their respective sections with clear, convincing, statesman-like addresses, we feel assured that new interest in the peace problem would be awakened, and the people be educated, and that such a course would prove financially helpful to the Association.

Dr. Richard H. and Anna B. Thomas gave much time to public addresses on Peace; the latter doing effective service with stereopticon views in connection with her addresses. The Association owns a good stereopticon, and a set of peace slides, which have been used by speakers in the Yearly Meetings of Indiana, Wilmington, Iowa and elsewhere.

Professor Cyrus W. Hodgkin, Professor Elbert Russell, Dr. William G. Hubbard and others in our several Yearly Meetings have given addresses under the auspices of the Association.

We submit the following suggestions:

The Five Years Meeting having adopted the Peace Association as the channel through which to do its work in this line of the Church's activity, we respectfully request that the Meeting at this time appoint a representative Peace Committee of one Friend from each of the Yearly Meetings; and also that it appoint Friends to fill the following offices in the Peace Association:

President, Vice-President, Secretary, Treasurer, and an Executive Committee of five members.

And we further request that the suggestion be extended to each Yearly Meeting represented that the fullest moral and financial support will conduce to the success of our united work.

At least two thousand dollars annually is needed for the work of this Association, and each Yearly Meeting is earnestly desired to contribute its respective proportion.

On behalf of the Representative Committee of the Peace Association of Friends in America.

CYRUS W. HODGIN, *President*.

H. LAVINIA BAILY, *Secretary*.

The recommendations therein were referred to the committee appointed in Minute 41.

56. The meeting adjourned to meet at 8.00 p. m.

FIFTH-DAY, EVENING, TENTH MONTH 17TH.

57. The Meeting opened according to adjournment.

58. Edward Grubb read a paper on the subject "The Social Mission of the Society of Friends." Margaret T. Carey opened the discussion.

59. The subject of Inter-Yearly Meeting Correspondence was presented by Charles E. Tebbetts. Lindley D. Clark opened the discussion.

60. The appointment of Trustees for the Five Years Meeting was referred to the Business Committee.

61. The meeting adjourned to meet at 9.30 a. m. on the following morning.

SIXTH-DAY, MORNING, TENTH MONTH 18TH.

62. The meeting opened according to adjournment, and the devotional exercises were conducted by Luke Woodard.

63. The Minutes were read and approved.

64. It was moved and carried that the Business Committee bring forward names of three Friends to act as printing committee.

65. On nomination of the Business Committee, the following named Friends were appointed Trustees of

this Meeting: D. William Edwards, Indianapolis, Ind.; John H. Johnson, Richmond, Ind.; John B. Peelle, Sabina, Ohio; Edwin S. Jay, Richmond, Ind.; Robert W. Furnas, Indianapolis, Ind.

66. The Board of Foreign Missions presented its proposed constitution for the approval of this Meeting.* The Board was instructed to have copies printed for the use of the delegates.

67. Papers concerning "The Province and Duties of Superintendents of Evangelistic Work" were read by W. Jasper Hadley, J. Lindley Spicer, Lewis E. Stout, Thomas Wood, Eliza H. Carey. Samuel R. Neave gave a short and pithy address.

68. The Meeting adjourned to meet at 2.30 p. m.

SIXTH-DAY, AFTERNOON, TENTH MONTH 18TH.

69. The Meeting convened according to adjournment and the discussion concerning Evangelistic Superintendents was resumed.

70. Mary C. Woody read the concluding paper on Inter-Yearly Meeting Epistolary Correspondence. The following recommendation from the Business Committee was approved:

"On the matter of Inter-Yearly Meeting Correspondence, we are united in recommending that epistles be made brief, and covering matters of present vital interest within the Yearly Meeting sending them; and that the mode of presentation of the epistles be left entirely to the judgment of the Yearly Meeting receiving them."

71. The proposed Constitution of the Board of

* Sections 9 and 11 were referred to the committee appointed in Minute No. 41. (For Constitution see Appendix.)

Foreign Missions next claimed our attention. It was the sense of the Meeting that the approval of the articles submitted be given on condition of the necessary steps being taken for the surrender or modification of the incorporation of the American Friends Board of Foreign Missions at as early a date as may be found practicable. All action in reference to the surrender of said incorporation was deferred until proper legal advice be obtained. Articles I, II, III, IV, V and VI of the proposed Constitution were approved. Article VII was amended by placing the period after the words "entrusted to it," and striking out the rest of the Article. Articles VIII, IX and X were approved as recommended by the Board.

72. Consideration of the remaining articles was postponed until after the consideration of a communication which is cited below as amended and approved by the Meeting.

To the Five Years Meeting:

Your committee to whom was referred the suggestions made in the reports of the Treasurer and the chairman of the Finance Committee, make the following report, viz:

We construe the phrase "Costs of Administration" of the respective boards of the Five Years Meeting, to include expense of correspondence, including stationery and postage, necessary printing, and the traveling expenses of the members of the Executive Committees of said boards, incurred in the attendance of the meetings, deemed necessary and ordered by said respective boards.

That the cost of administration of the Board of Legislation may include the traveling expenses of its members, not exceeding two, in their attendance at Washington, D. C., and other places, when such visits are made necessary, in order to secure and promote good

and useful legislation by the Congress of the United States.

We *recommend* that the expenses incident to the "costs of administration" of the respective Boards of this Five Years Meeting be paid by the Treasurer upon the certification of the chairman and secretary of the boards, and the endorsed recommendation of the chairman of the Finance Committee of said Meetings.

We also recommend that the attention of the chairmen of the various boards of this Meeting be called to the method provided for raising voluntary contributions for the use of the boards, and they be requested to carry out the same.

Respectfully submitted,

THOMAS WOOD, *Chairman*.

LEVI MILLS, *Secretary*.

73. Article XI amended to read "The administrative expenses of the board not otherwise provided for shall be paid from general funds." Article XII was approved.

Article XIII was amended to read "by consent of the Five Years Meeting."

74. The constitution as a whole was approved, provided the necessary steps be taken towards the surrender of the charter of the American Friends Board of Foreign Missions. (For Constitution see Appendix.)

75. The Meeting adjourned to meet at 8.00 p. m.

SIXTH-DAY, EVENING, TENTH MONTH 18TH. .

76. The meeting convened according to appointment.

77. The names of Friends constituting the new Board of Foreign Missions were read and are printed in the Appendix.

78. The following named Friends were appointed as members of the Evangelistic and Church Extension Board:

Evangelistic and Christian Extension Board.—New England, Thomas Wood, Charles M. Woodman; New York, Elmer D. Gildersleeve, J. Lindley Spicer; Baltimore, Samuel R. Neave, A. Morris Carey; North Carolina, Mary E. Cartland, Eli Reece, Josiah Nicholson; Wilmington, Richard R. Newby, Emma S. Townsend, Jesse Hawkins; Indiana, Alfred T. Ware, Emma Hedges, Charles E. Hiatt, Daisy Barr; Western, Lewis E. Stout, Thomas C. Brown, Lewis W. McFarland, Charlotte E. Vickers; Iowa, William Jasper Hadley, Charles W. Sweet, N. Blanche Ford; Kansas, Edmund Stanley, L. Clarkson Hinshaw, Eliza H. Carey, all of Wichita; California, Levi Gregory, Lydia J. Jackson; Canada, Joseph P. Rogers, Joseph Allen Cody.

79. The following named Friends were appointed as our Education Committee:

Board on Education.—New England, Seth K. Gifford; New York, Robert E. Pretlow; North Carolina, Lewis Lyndon Hobbs; Baltimore, Margaret T. Carey; Wilmington, Albert J. Brown; Indiana, Robert L. Kelly; Western, Seth Mills; Iowa, Absalom Rosenberger; Kansas, William L. Pearson, Wichita; California, Charles E. Tebbetts; Oregon, W. Irving Kelsey; Canada, Joseph J. Mills.

80. Benjamin F. Trueblood and Joseph J. Mills presented the subject of "Friends in Public Affairs."

81. The meeting adjourned to meet at 9.30 a. m. on the following day.

SEVENTH-DAY, MORNING, TENTH MONTH 19TH.

82. The Meeting opened according to adjournment and the devotional exercises were led by Margaret T. Carey.

83. The subject referred to in Minute No. 71 in reference to the surrender or modification of the charter of American Friends Board of Foreign Missions was referred for future consideration to the Trustees of the Five Years Meeting with the power to act.

84. The following proposition from North Carolina Yearly Meeting was referred to the Business Committee:

To the Five Years Meeting:

We would suggest to this Meeting that it recommend to each Yearly Meeting comprising the Five Years Meeting that the Discipline be so changed at the next meeting as to admit of the appointment by the Five Years Meeting of a Permanent Board (to represent this Meeting during the interim) consisting of one member from each Yearly Meeting and an additional member for each eight thousand members and fractional part thereof above five thousand, to serve for five years.

NORTH CAROLINA DELEGATION.

85. The following recommendation from the Business Committee became the action of this meeting:

The Business Committee recommends that the articles of incorporation of the Five Years Meeting be printed in the Proceedings of the Meeting this year.

86. The following proposition from the Business Committee was approved:

The Business Committee does not see its way clear to suggest any modification in the regulations of the constitution and discipline regarding associate membership.

The committee would, however, suggest that the

attention of the Yearly Meetings be called to the fact that the regulations regarding membership place no time or age limit upon the admission of associate members into full membership.

The admission into full membership as well as the propriety of dropping the names of associate members from the list under certain circumstances, is left entirely to the judgment of the monthly meeting subject to such regulations as its Yearly Meeting may adopt.

87. Allen C. Thomas, Robert E. Pretlow and Rufus M. Jones were appointed as members of the printing committee with authority to edit and publish.

88. Papers dealing with the subject "The Pastoral Needs of our Congregations," were presented by James Wood, Mary M. Hobbs and Clarence M. Case.

89. The meeting adjourned to meet at 2.30 p. m.

SEVENTH-DAY, AFTERNOON, TENTH MONTH 19TH.

90. The meeting opened according to adjournment.

91. The following nominations became the appointment of this meeting:

Committee of Arrangements for Meeting in 1912.—New England, Rufus M. Jones; New York, James Wood; Baltimore, Samuel R. Neave; North Carolina, L. Lyndon Hobbs; Indiana, Elbert Russell; Western, Peter W. Raidabaugh; Iowa, A. Rosenberger; Wilmington, Josephus Hoskins; Kansas, Edgar H. Stranahan; California, John Chawner; Oregon, Mabel H. Douglas; Canada, Joseph J. Mills.

Board of Legislation;—New England, John H. Meader, Hannah J. Bailey; Baltimore, Lindley D. Clark, Sara H. Hoge; New York, James Wood, Albert K. Smiley; Indiana, Timothy Nicholson, Benjamin F.

March; Iowa, Albert F. N. Hambleton, William Mather; Kansas, Calvin C. Kesinger, Leavenworth, Kan., Albert L. Cox, Lawrence, Kan.; North Carolina, J. Elwood Cox, Della N. Blair. Raleigh; Wilmington, Levi Mills, Joseph I. Doan; Western, David Hadley, Murray S. Kenworthy; Oregon, Aaron M. Bray, Jesse Edwards; Canada, Abram B. Saylor; California, John Chawner, William V. Coffin.

On Negroes.—Baltimore, John C. Thomas; New York, John R. Taber; Indiana, Joseph O. Goddard; New England, Timothy B. Hussey; North Carolina, John W. Woody, William A. Hollowell; Kansas, Mary C. Wright; Iowa, Alfred J. Hanson, John Fry; Wilmington, Isaac T. Johnson; Western, Solomon B. Woodard; Oregon, H. Elmer Pemberton; Canada, —; California, William V. Coffin.

92. The following report of the committee to consider the founding of a Yearly Meeting in Nebraska, was approved, and the committee therein nominated, was appointed by the meeting. The Treasurer was likewise instructed to pay the traveling expenses of said committee.

To the Five Years Meeting:

The committee to consider the proposition from Iowa Yearly Meeting in regard to the establishment of a Yearly Meeting in Nebraska have considered the subject referred to us and we unite in recommending the establishment of the proposed Yearly Meeting.

We nominate the following named Friends to attend the opening of said Meeting and assist therein: Allen Jay, David Hadley, John F. Hanson, Eliza H. Carey, Eliza C. Armstrong,

Signed on behalf of the committee,

MARY M. HOBBS, *Secretary.*

93. The nominations for Finance Committee, as printed herewith, became the appointment of this meeting:

To the Five Years Meeting:

Your committee to whom was referred the nomination of Friends to constitute the Finance Committee, propose the following, viz., Amos K. Hollowell of Western Yearly Meeting, William P. Herley of Indiana Yearly Meeting, Albert F. N. Hambleton of Iowa Yearly Meeting, Thomas Wood of New England Yearly Meeting, Miles White, Jr., of Baltimore Yearly Meeting.

Respectfully submitted,

THOMAS WOOD, *Chairman*.

LEVI MILLS, *Secretary*,

94. The request of the Board of Foreign Missions that the President of the Board might be *ex-officio* member of the Five Years Meeting, was referred to the Business Committee.

95. The subject of The Federation of Churches was introduced by Robert L. Kelly, and it was decided that Friends should unite with that organization. The Business Committee were instructed to present six names to represent us in the Federation.

96. The subject, "Ministry for the Present Day," was presented by Elbert Russell and Ellison R. Purdy.

97. Robert E. Pretlow presented the subject of raising funds for the immediate use of the Foreign Mission and Evangelistic Board. A subscription was taken of \$4,443.50, of which \$363.00 was in cash. It was the sense of the Meeting that local Meetings be directed to appoint a First-Day near Thanksgiving time in which to continue similar subscriptions for the use of the two boards already specified in this minute.

98. The problem of "A Friends Meeting in a Large City," was discussed by Albert J. Brown and Charles W. Sweet.

99. A discussion in regard to the printing of all papers under the cover with the Minutes was participated in, and it was decided that no exception be made, it being understood that this does not carry the endorsement of this meeting of the contents of said papers.

100. The meeting adjourned to meet at 8 P. M.

SEVENTH-DAY, EVENING, TENTH MONTH 19TH.

101. The meeting opened according to adjournment.

102. A greeting was read from Salem Quarterly Meeting, New England.

103. The following report was read and approved, and the nominations therein contained became the appointment of the Meeting:

To the Five Years Meeting:

Your committee to whom was referred the recommendation of the American Peace Association, makes report:

We nominate and recommend the appointment of the following Friends who have been suggested by the delegates from the various Yearly Meetings, to constitute the Representative Committee, of said Peace Association, viz., Mary Amy Gifford of New England Yearly Meeting, Hannah Collins of New York Yearly Meeting, Anna B. Thomas of Baltimore Yearly Meeting, Franklin S. Blair of North Carolina Yearly Meeting, H. Lavinia Baily of Indiana Yearly Meeting, Horace L. Reeve of Western Yearly Meeting, E. Howard Brown of Iowa Yearly Meeting, William P. Trueblood of Kansas Yearly Meeting, Jonathan B. Wright of Wilmington Yearly Meeting, John F. Hanson of Oregon Yearly Meet-

ing, Robert C. Root of California Yearly Meeting, Elias Collins of Canada Yearly Meeting.

And that the following named Friends be appointed members of the Peace Association from this meeting at large, viz., Cyrus W. Hodgin, H. Lavinia Baily, Isaac Wilson, Allen Jay, Elbert Russell, May Morrison, George H. Moore, Laura S. Dunham and James B. Unthank.

We recommend that the committee thus constituted organize by the election of its own officers.,

And further that this Meeting endorse and carry out the proposition suggested by the report of said Peace Association as to its finances.

Respectfully submitted,

LEVI MILLS, *Secretary.*

104. A request from the Christian Endeavor Union of Friends, that their work be recognized as a department of the Five Years Meeting; also the selection of a place for the next meeting, were referred to the Business Committee.

105. The subject, "The Expansion of Quakerism," was presented by Isaac Sharpless, J. Elwood Paige and Alfred T. Ware.

106. The meeting adjourned to meet at 9.30 a. m. on the following Second day.

SECOND-DAY, MORNING, TENTH MONTH 21ST.

107. The meeting opened according to adjournment. Joseph Elkinton of Philadelphia led the devotional exercises.

108. The following proposition and nominations

from the Business Committee were approved by the Meeting:

The Business Committee recommends that no provision be made for the appointment of *ex-officio* members.

The committee has given careful consideration to the proposition made by the delegation of North Carolina Yearly Meeting in regard to a Permanent Board for the Five Years Meeting, and it is concluded that the Trustees of the Five Years Meeting, the Committee on Legislation, and the several other boards and committees provide the means for all the needs that may arise.

We nominate as members of the Board on the Condition and Welfare of the Negroes, Allen Jay, John W. Woody, J. Elwood Cox, Peter Raidabaugh, Carolina M. Wood.

The following proposition of the Christian Endeavor Union is approved by the Business Committee and the names suggested by that proposition nominated.

To the Five Years' Meeting:

At a convention of the International Christian Endeavor Union of Friends held at Wilmington, Ohio, Seventh Month, 1906, it was decided to ask the Five Years Meeting to accept and make this work of the young people of the Church a department of the Five Years Meeting; and that the present Executive Committee of the above Union be constituted the committee of the Five Years Meeting on Christian Endeavor Work.

On behalf of the committee,

ALFRED T. WARE, *President*.

Officers of the International Christian Endeavor Union of Friends appointed at Wilmington, Ohio, July, 1906:

President, Alfred T. Ware, Richmond, Indiana; Vice-President, Richard Newby; Secretary and Treasurer, Mary Lewis, Sabina, Ohio.

The Business Committee nominates Charles E. Tebbetts, James Wood, Robert L. Kelly, Charles W.

Sweet, Josiah W. Sparks, Sylvester Newlin, to represent the Five Years Meeting in the councils of the Federation of Churches.

The Business Committee recommends that the next Five Years Meeting take up the consideration of the appointment of a general secretary.

The Business Committee has given care to the action of the Five Years Meeting in regard to the expenses of its boards, and the committee recommends that the Meeting authorize the payment of the expenses of the missionary board in the attendance of its annual meetings as has heretofore been the practice.

109 A proposition from the Business Committee that our next meeting should be held at Richmond, Indiana, was negatived, and it was decided that our next meeting would take place in Indianapolis, Indiana.

110. The following report from our Trustees was approved, and the following decisions of the American Friends Board of Foreign Missions determined upon, in accordance with said report, were read at this time:

The Board of Trustees of the Five Years Meeting of the Society of Friends respectfully report:

That as directed by the Meeting we conferred with John L. Rupe, the attorney for the Indiana Yearly Meeting, under whose advice the American Friends Board of Foreign Missions and the Five Years Meeting were incorporated, and were advised that it would not be necessary to abandon the incorporation of the Board of Foreign Missions to accomplish the purpose the Meeting seemed to desire.

After consultation with the representatives of the Board of Missions and the attorney named, it was thought the best plan of reaching the end desired would be to prepare and submit to the Secretary of State of Indiana an amendment to the articles of incorporation of the American Friends Board of Foreign Missions, which should in terms declare that Board subordinate to the Five Years Meeting.

Such an amendment in form of a resolution was prepared after consultation, by the attorney, and which has been adopted by the Board of Managers of the American Friends Board of Foreign Missions, to be certified to the Secretary of State of Indiana, a copy of which resolution and amendment is herewith presented and made part of this our report.

If this amendment is accepted by the Secretary of State, as it is believed it will be, it will, in the judgment of your Trustees, meet and accomplish the purpose desired by this Meeting.

We trust the amendment will be found satisfactory to the Meeting.

On behalf of the Board of Trustees,

EDWIN S. JAY, *Secretary*.

Richmond Indiana, Tenth Month 21 1907.

RESOLUTIONS ADOPTED BY THE AMERICAN FRIENDS
BOARD OF FOREIGN MISSIONS AMENDING THE
ARTICLES OF INCORPORATION OF SAID BOARD.

Whereas, since the incorporation of the American Friends Board of Foreign Missions on the 16th day of Third month (March), 1901, and the organization of such Board under its articles of incorporation, the Five Years Meeting of the Society of Friends has been organized and duly incorporated under the laws of the State of Indiana, which said Five Years Meeting is a representative body of the Society of Friends of America, being composed of representatives of various Yearly Meetings of America in representative proportion, and which said Five Years Meeting has for its object advisory supervision of the denomination as represented in its organization; and

Whereas, the Uniform Discipline of the Society of Friends recognizes the organization and authority of such Five Years Meeting, and declares that the same has supervisory charge of the department and work of foreign missions as indicated and defined by such Uniform Discipline of the Society of Friends.

Now, therefore, for the purpose of conforming the articles of incorporation of the American Friends Board of Foreign Missions, with the later organizations of the Society of Friends, and particularly with the Five Years Meeting of the Society, and its jurisdiction and functions as declared in and by the said regularly adopted and promulgated Uniform Discipline of the Society, and all in conformity with the act of the General Assembly of the State of Indiana, authorizing the incorporation of said American Friends Board of Foreign Missions: be it

Resolved, by the Board of Managers representing under said act and controlling said corporation in all things, now in regular annual session and meeting thereof, that the articles of incorporation of the said Board be, and the same are, amended by adding thereto the following, to-wit:

The American Friends Board of Foreign Missions is subsidiary to the Five Years Meeting of the Society of Friends, and is in its work and authority exercised, declared to be subordinate to and subject to the jurisdiction, authority and supervision of said Five Years Meeting, as fully as the same is, or may be defined and specified in the regularly adopted and promulgated Uniform Discipline of the Society of Friends.

And the Chairman and Secretary of this Board of Managers of said American Friends Board of Foreign Missions are directed to duly certify this action to the Secretary of State of Indiana and any other officer or authority which may be requisite and necessary under the laws of Indiana, to effect the purpose of the lawful adoption of said amendment.

Wayne County, City of Richmond, }
State of Indiana. }

We, Morton C. Pearson, Chairman, and Edwin McGrew, Secretary, of the American Friends Board of Foreign Missions, incorporated under the act of the General Assembly of the State of Indiana, approved March 11th, 1901 (Acts 1901, page 482), do hereby certify, that at the

regular annual meeting of the Board of Managers of said Board, under said act, held at Richmond, Indiana, October 21, 1907, the foregoing resolution was regularly adopted as an addition and amendment to the articles of incorporation, and ordered to be certified under our hands and seals of the corporation.

In witness whereof, the said Morton C. Pearson, Chairman, and Edwin McGrew, Secretary, as aforesaid, have hereunto subscribed their names as such officers, and affixed the seal of said corporation, at Richmond, Indiana, this 21st day of 10th month (October), A. D. 1907.

MORTON C. PEARSON,
Chairman.

(Seal)

EDWIN MCGREW,
Secretary.

111. It was moved and carried, that the action of our Trustees together with that of the American Friends Board of Foreign Missions in regard to amendment of charter of said Board be approved and accepted by this Meeting.

112. The subject of the endowment of Nebraska Yearly Meeting was referred to the Business Committee.

113. Papers were read by Andrew F. Mitchell and Francis A. Wright, treating of the subject, "Non-Resident Members as Basis for Church Extension." Phoebe S. Aydelott kindly surrendered her time to the Meeting.

114. The discussion in regard to education was opened by Allen Jay, who made an earnest plea in behalf of Pacific and Pickering Colleges, on the ground that they were most in need of financial aid at the present time. John Morland and Edward Grubb followed with most interesting remarks.

115. The following report of the Auditing Committee was read:

To the Five Years Meeting:

We have audited the report of the Treasurer of the Evangelistic Board and found the same correct. A draft for balance in Treasurer's hands was enclosed with the papers.

The separate items of the receipts were not read in the meeting. We think in justice to Kansas Yearly Meeting the information should be given that more than half of the funds received came from that Yearly Meeting.

FRANCIS A. WRIGHT,
TIMOTHY NICHOLSON.

Richmond, Tenth month 19, 1907.

116. The Meeting adjourned to meet at 2 p. m.

SECOND-DAY, AFTERNOON, TENTH MONTH 21ST.

117. The Meeting opened according to adjournment. Since many Friends were leaving before the close of the session, it seemed appropriate that our formal farewells be taken early in the session.

118. The Committee on Arrangements was directed to communicate with our English and Irish Friends in reference to their attendance at our next meeting.

119. It was unanimously approved by rising vote, that the clerk be directed to inform Ohio Friends at their next Yearly Meeting that we earnestly hope they will see fit to unite with us at an early date.

120. The Committee on Arrangements was instructed to invite such Friends of Philadelphia Yearly Meeting as may desire to attend our next meeting.

121. The following report of the Business Committee was approved:

I.

The Business Committee considers, in reference to the request from Kansas Yearly Meeting, that no change in discipline is necessary. The Finance Committee appointed at any Yearly Meeting may hold over until the year following, and audit the accounts so as to present its report in the early stages of the Yearly Meeting.

II.

We recommend that each Yearly Meeting consider carefully its privilege and duty in furnishing financial means to facilitate the opening and development of Nebraska Yearly Meeting.

III.

The Five Years Meeting requests that the clerks of Yearly Meetings officially inform the clerk of this Meeting of their action on all matters referred to them.

IV.

The Evangelistic and Church Extension Board is requested to consider carefully the advisability of making a list of non-resident members belonging to the Five Years Meeting, and to consider, farther, whether groups of such members might not be organized in such ways as to develop into new Meetings.

V.

The Business Committee has considered the proposition of New England Yearly Meeting, and is united in proposing the changes in the Constitution and Discipline regarding the Meeting on Ministry and Oversight, as set forth in the accompanying paper, entitled, "Proposed Changes," etc.

The committee suggests that this document be printed in the Minutes and Proceedings, and that it be sent to the different Yearly Meetings for their consideration, and to be reported upon to the next Five Years Meeting, 1912.

PROPOSED CHANGES IN THE CONSTITUTION AND DISCIPLINE TO PROVIDE FOR ABSORPTION OF MEETINGS
ON MINISTRY AND OVERSIGHT.

SECTION I.

All meetings on ministry and oversight are discontinued and their functions absorbed, by the corresponding meetings at large, to be performed by those meetings themselves or through the following committees:

I.

I. *The Pastoral Committee of the Congregation.* (Chap. 5, sec. 9.)

The Pastoral Committee of the Congregation shall be composed of the ministers, elders and overseers and such other qualified members as the Monthly Meeting may appoint for this service. This committee shall have the care of the ministry and religious work of the congregation. It shall have a general oversight of the shepherding of the flock, the visitation of families both of members and attenders, and a watchful care over associate members and non-resident members.

The initiative in arranging for the location of ministers or others for special service in any congregation shall be in the hands of this committee. It shall submit its proposals to the Monthly Meeting for its action. Ministers, when located in a congregation, shall carry on their work in harmony with the Constitution and Discipline under the care and oversight of the Pastoral Committee.

It shall receive applications for membership, examine each case carefully and report those approved to the Monthly Meeting.

II. *Committee on Ministry and Pastoral Work of the Monthly Meeting.* (Chap. 12, sec. 1.)

The Committee on Ministry and Pastoral Work of the Monthly Meeting shall consist of the Pastoral Committee, or Committees, of the congregation, or congregations, composing the Monthly Meeting. This committee shall meet as often as its duties may require and at such place as may be most advantageous.

Its duties shall be as follows:

1. It shall take the initiative in the recording of ministers (see new section on Recording Ministers).

2. It shall exercise a watchful care over the efficiency of the ministry and the doctrinal teachings of the ministers and their manner of life, and where any give uneasiness on any of these grounds, it shall tenderly advise with them on this account. Where ministers continue in objectionable teaching or conduct, the matter shall be reported to the Monthly Meeting for its action. If the Monthly Meeting decides that action should be taken, it shall report the case to the Quarterly Meeting for its concurrence.

3. Once a year, or oftener, it shall make a report in writing to the Monthly Meeting of the spiritual condition of the membership, of attendance upon public worship, of family devotions, of the conduct of the members in their relation to one another and to the world, of Christian work in which members are engaged, and of such other matters as concern the spiritual life of the Monthly Meeting.

III. *Committee on Ministry and Evangelistic and Church Extension Work of the Quarterly Meeting.* (Chap. 12, Sec. 2.)

Each Quarterly Meeting shall annually appoint a Committee on Ministry and Evangelistic and Church Extension Work. The committee shall advise with the Committee on the Ministry and Pastoral Work of the

Monthly Meetings in such matters as the latter may lay before it, and it shall exercise a general care over the work of the church within its borders, with authority to open and enter upon new fields of labor. The chairman of this committee shall be a member of the Evangelistic and Church Extension Committee of the Yearly Meeting. This committee shall meet at some convenient time before each Quarterly Meeting and shall annually report to the Quarterly Meeting in writing.

SECTION II.

Recording of Ministers. (Chap. 6, sec. 1)

1. When a member, a man or woman, has engaged in public religious service (see Gifts in the Ministry) so that the meeting is edified and spiritually helped thereby, the Committee on Ministry and Pastoral Work is carefully to consider whether he has received from the Head of the Church a gift in the ministry which should be officially recognized. Persons may occasionally speak to edification, or engage in exhortation, or give testimony to their experience, or offer vocal prayer, with evidence of spiritual power, without having necessarily received a special gift in the ministry. When the committee is satisfied that a member has received a gift in the ministry, it shall report this fact to the Monthly Meeting with a statement as to the evidence that the person has received such gift, as to his manner of life, his doctrinal views, his mental capacity and his general qualifications for the ministry. The Monthly Meeting shall act in the case according to its judgment. If it concludes that the person's gift should be acknowledged it shall ask the concurrence of the Quarterly Meeting, and without such concurrence the name shall not be recorded. The Monthly Meeting shall take final action in the case as soon as may be practicable after the reception of official information in writing of the Quarterly Meeting's advice.

When a minister is duly recorded by a Monthly Meet-

ing, the clerk shall notify the secretary of the Evangelistic and Church Extension Committee of the Five Years Meeting, giving the full name and address of the minister. The same information shall be forwarded to the Yearly Meeting, through the reports of the Quarterly Meeting.

SECTION III.

Appointment of Elders. (Chap. 7.)

There shall be not less than three elders in each Monthly Meeting who shall each serve for the term of three years, and, as nearly as possible, one-third of their number shall be appointed each year. The appointment shall be made by the Monthly Meeting, the nominations being made by a committee of the said meeting, appointed for that purpose.

SECTION IV.

Each Yearly Meeting should devote ample time during its annual session for a full consideration of the condition and efficiency of the ministry, and of the Evangelistic and Church Extension Work of the Yearly Meeting.

122. A document from the Evangelistic Board was read and is printed below. The final proposition therein contained was approved.

The Evangelistic and Church Extension Board has organized with Charles W. Sweet, 1345 Capitol Avenue, Des Moines, Iowa, as Chairman; Thomas C. Brown, Mooresville, Indiana, Vice Chairman; Charlotte E. Vickers, 312 North Elmwood Avenue, Oak Park, Illinois, Treasurer; Emma Hedges, 337 North Main Street, New Castle, Indiana, Secretary.

Additional members to serve on the Executive Committee—J. Lindley Spicer, 29 Cherry Street, Poughkeepsie, New York; L. Clarkson Hinshaw 402 Vine

Street, Wichita, Kansas; Richard Newby, Wilmington, Ohio.

The Board fully appreciates the feeling that prompted the request coming from the Bible Institute of Indiana, Western and Wilmington Yearly Meetings, in reference to aggressive gospel work by the Friends Church in the centers of population and needy fields where there is prospect of development. After careful deliberation, the Board is prepared to say that it purposes, in so far as possible, to carry out that which the Uniform Discipline outlines and suggests for Evangelistic and Church Extension work.

Moved and carried by the Board, that we gather all the information concerning the opportunity for Friends in Knoxville, Tennessee; Detroit, Michigan; Pittsburg, Pennsylvania; Lincoln, Nebraska; Buffalo, New York; Dayton, Ohio; Topeka, Kansas; Winnipeg, Manitoba, Canada, and other places.

When the Executive Committee has obtained this information, it shall be presented to the Evangelistic Board; upon the expression given it, the Executive Committee shall proceed to choose the field or fields in accordance with the provisions of the Uniform Discipline.

We are in favor of a general superintendent as soon as the way opens for it. We also request that the traveling expenses of the Board for their annual meeting be paid by the Five Years Meeting.

CHARLES W. SWEET, *Chairman*.

EMMA HEDGES, *Secretary*.

123. The clerk was instructed to prepare returning minutes for our London and Dublin Friends.

124. It was decided that our delegates to the Federation of Churches be instructed to inform that body that we affiliate with them in such actions on the temperance questions of the country as they may see fit to take.

125. The following resolution was read and approved:

Resolved: That the Five Years Meeting of the Friends of the American Yearly Meetings in delegate convention assembled in the City of Richmond, Ind., commends the American Anti-Saloon League and the Women's Christian Temperance Union as wise and efficient agencies in the abolishment of the saloon and the prohibition of the manufacture and sale of all intoxicants as a beverage, and pledges them our sympathy in this most worthy effort.

126. The report of the Hymnal Committee was read and required no action.

REPORT OF COMMITTEE ON HYMNAL.

To the Five Years' Meeting of 1907:

The committee appointed in the matter of a Friends' Hymnal, reports that through meetings and through correspondence, much attention has been given to the subject entrusted to it. A special compilation, bringing together from all sources the hymns most adapted to our needs, seemed to all the committee the most desirable thing. The fact that the committee was without means, and without authority to guarantee the sale of any specified number of copies, rendered it unable to cope with the limitations of copyright, or to meet the reasonable requirements of publishers for the production of such a work.

After much examination, the collection known as "Gloria Deo," published by the Funk and Wagnalls Company, was chosen as the most nearly satisfactory of any obtainable, and with certain modifications and omissions agreed upon, an edition was arranged for under the title of "The Friends' Hymnal."

Owing to an oversight on the part of the publishers, the first named and most important item of the omissions, comprising all the hymns relating to the sacraments, was not made, and consequently the approval of the com-

mittee was withdrawn. There had been some advance orders, and between four and five hundred copies of this book went into circulation.

The publishers later submitted a list of satisfactory hymns to substitute for the objectionable numbers, and are now ready to issue the corrected edition. There is also in prospect, if demand arises for it, the issue of a cheaper, abridged edition, for use where the cost of the regular hymnal is prohibitive.

The general character of the collection has been highly commended in places where it has been used.

While not possessing all that the committee would desire, it is believed to be the best that can be procured without the preliminary expenditure of considerable money for a special compilation, or the guarantee of sale of a reasonably large edition.

On behalf of the committee,

H. R. KEATES, *Chairman*.

127. The following was read as matter of information:

The Legislative Committee met and organized with Timothy Nicholson as Chairman and Murray A. Kenworthy as Secretary.

The Committee on Legislation has appointed Timothy Nicholson of Richmond, Indiana; Lindley D. Clark of Washington, District of Columbia; Albert F. N. Hambleton of Iowa; J. Elwood Cox of North Carolina; and James Wood of New York, as its sub-committee of five as provided for in the Discipline.

MURRAY A. KENWORTHY, *Secretary*.

Finance Committee of Five Years Meeting met and organized by selection of Amos K. Hollowell of Indianapolis as Chairman and Albert F. N. Hambleton of Oskaloosa, Iowa, as Secretary.

ALBERT F. N. HAMBLETON, *Secretary*.

The American Friends Board of Foreign Missions has met and organized with Morton C. Pearson, as Chairman and acting General Secretary, Indianapolis, Indiana; E. Gurney Hill, as Vice-Chairman, Richmond, Indiana; Eliza C. Armstrong, First Acting Assistant Secretary, Plainfield, Indiana; Nathan C. Binford, Treasurer, Greenfield, Indiana.

The Board has adopted the constitution as amended by the Five Years Meeting.

The Board has appointed a Field Committee on the work in Spanish-speaking countries, and accepted the work of Kansas Yearly Meeting at Douglas Island, Alaska, which is the first work to be turned over to us by any Yearly Meeting.

MORTON C. PEARSON, *Chairman.*

Officers of the Board of Education of the Five Years Meeting:—President, Robert L. Kelly; Secretary-Treasurer, Albert J. Brown. Executive Committee—Robert L. Kelly, Albert J. Brown, Rufus M. Jones, Robert E. Pretlow, Margaret T. Carey.

REPORT OF THE BOARD ON THE CONDITION AND WELFARE OF THE NEGROES,

To the Five Years Meeting:

The Board has organized as follows:—President, Allen Jay; Secretary, Carolena M. Wood; Treasurer, Joseph A. Goddard, who, with the following, will constitute the Executive Committee: John C. Thomas, John W. Woody, Timothy B. Hussey and Peter W. Raida-baugh.

It is the judgment of the committee that those schools under the management of Friends viz., Southland College, Arkansas, and the two Normal and Industrial Schools, one at High Point, North Carolina, and the other at Christiansburg, Virginia, should have the encouragement of all the Yearly Meetings.

On behalf of the committee,

JOSEPH O. GODDARD.

The Committee on Bible School Literature met and organized with Thomas Wood of Boston, Mass., Chairman.

The committee as a whole have the matter under consideration.

On behalf of Committee,

J. L. SPICER.

127. It was decided that when any member of a board or committee, composed of representatives from each Yearly Meeting, transfers his membership from the limits of his Meeting, he thereby forfeits his place on the Board, and the place is to be filled by the Board if not otherwise provided.

128. A vote of thanks was tendered our clerks.

129. The following resolution of thanks to the Richmond Friends was passed unanimously :

Resolved, That the very kind and self-sacrificing work in the arrangements made by the Friends in Richmond is very much appreciated by the members of the Five Years Meeting, and we extend to them our hearty thanks for all they have done to facilitate the transactions of the business of the Meeting and to make pleasant our sojourn among them.

130. The following reports and announcements were read :

REPORT OF COMMITTEE ON DEVOTIONAL SERVICE.

Your committee having charge of devotional service report five very helpful services held. The messages given were very edifying and we believe will bear much fruit.

On behalf of the committee,

DAISY BARR, *Chairman*.

The Committee on Press Reports has attended to the object of its appointment, and has found the representatives of the various papers very courteous, and desirous of giving the proceedings of this body full and correct notice in their columns.

CLARENCE M. CASE, *Chairman.*

131. A vote of thanks was tendered the representatives of the press in this part of Indiana.

We have now completed the business that has come before us in much unity of spirit and in such a way as to strengthen our bond of peace. We return thanks to our Heavenly Father for His gracious presence and overshadowing love, and we adjourn with the prayer that the divine blessing may rest upon our labors so far as they are consistent with the Master's will, and that they may aid in His purpose in extending His Kingdom afar upon the earth.

JAMES WOOD, *Clerk.*

L. LYNDOM HOBBS,

First Assistant Clerk.

MABEL H. DOUGLAS,

Second Assistant Clerk.

APPENDIX.

ARTICLES OF INCORPORATION OF FIVE YEARS MEETING.

This Instrument Witnesseth, That Timothy Nicholson, Francis W. Thomas, Amos K. Hollowell, William Trueblood, Olney T. Meader, Hannah J. Bailey, James Wood, Albert K. Smiley, S. Edgar Nicholson, Lindley D. Clark, John W. Woody, J. J. Cox, A. F. N. Hambleton, Cyrus Beede, Calvin Kesinger, Albert A. Bailey, John B. Peelle, Paul Tasso Terrell, Aaron M. Bray, Jesse Edwards, Washington Hadley and William V. Coffin, do hereby and by these articles of association, by them respectively signed and acknowledged, associate themselves together for the purpose of forming a corporation under the laws of the State of Indiana, under, and as authorized, by the act of the General Assembly of the State of Indiana providing for the incorporation of voluntary associations, approved and in force March 9th, 1901, for purposes in said act authorized and expressed, upon the general plan, and for the purposes more particularly set forth and designated following, to-wit:

First.—The corporate name of such association shall be The Five Years Meeting of the Friends in America.

Second.—The objects of the association and its plan of managing and conducting its business shall be as follows: The primary object is to secure concerted action by all the Yearly Meetings of the Religious Society of Friends in America; and to this end to form a representative body to be composed of delegates from the several Yearly Meetings of the Society of Friends in the

United States of America, and of the Yearly Meetings of the Society of Friends of other countries, to meet once in five years, and by the appointment of committees, boards and agencies at such meetings, to unite the entire Society of Friends in carrying on the religious, evangelical, educational, missionary, charitable and benevolent work, in which the said Society through its several Yearly Meetings, is now, or may hereafter, become engaged.

The purpose of the proposed corporation will be by such united action, to carry on the work of the Society in missionary, evangelical and educational work, wherever it may be found practicable, anywhere in the world; and to this end, to purchase and hold real estate and property of any kind, essential or convenient for such objects anywhere in the world.

In all ways found practicable, or believed so to be, to carry forward the work of the Society of Friends, in promoting peace throughout the world, by publications, giving assistance therein, and in all lawful and proper ways, to disseminate, and give aid and assistance in the dissemination of information and the truth as held by the Society of Friends, upon the subject of peace and war.

To establish and give aid in the establishing of meetings of the Society of Friends throughout the United States of America, and the islands belonging thereto; to establish and give aid in the establishing and carrying on of missions and all educational, charitable and benevolent work of the Society of Friends within the territory of the United States of America, its islands and possessions; and, generally, to carry forward, and assist in the carrying forward, the religious and all other work of the Society of Friends in which it, as a religious society, is engaged, or may hereafter determine to engage.

In the carrying out of these specified objects and purposes, the corporation to be under and by these presents organized, will receive legacies, gifts and donations of money or property, will assume and execute

trusts for such purposes, will hold, purchase and sell property therein, and in its business affairs, in carrying out the purposes and objects herein expressed and indicated, will exercise all the appropriate and necessary powers of corporations generally.

The corporation will have a Board of Trustees, eleven or more, as fixed by the Five Years Meeting, which will be its governing body, and with such powers as may and will be specified, and delegated to it, by the Five Years Meeting composed of delegates as in this instrument provided; and such Board of Trustees will be chosen by the Five Years Meeting, at each session thereof, but hold their offices respectively until their successors are duly chosen. The election of such trustees will be by the delegates present at each meeting of said Five Years Meeting representing the several Yearly Meetings of the Friends in America.

The Board of Trustees so chosen will elect a president, vice-president, secretary and treasurer of the corporation, and such other officers as may from time to time be found necessary for the convenient transaction of the business and the carrying out of the objects of the corporation.

The Board of Trustees will also appoint such boards, committees or agencies of its members, and invest them with delegated power of the Board, as may or shall from time to time be found convenient or necessary in the proper transaction of the business, and the carrying out the objects of the corporation.

The Five Years Meeting, constituted of delegates from the Yearly Meetings aforesaid, will appoint, select and authorize such boards, committees and agencies as shall be found necessary and convenient in carrying out the objects and purposes of the corporation.

The first meeting of said Five Years Meeting, held after the incorporation under these presents shall be complete, will fix the basis of representation of each Yearly Meeting in the said Five Years Meeting, and such representation shall and will be at all times subject to change, at any meeting regularly held of the Five Years Meeting.

The Five Years Meeting will by its Board of Trustees or such other authority as it may designate and authorize, adopt by-laws, defining the duties and authority of its officers, boards, committees and agencies as shall be found necessary, expedient and proper, in the accomplishing its objects and carrying forward its work.

The name and address of each incorporator is as follows:

Timothy Nicholson, Richmond, Indiana.
Francis W. Thomas, Dunreith, Indiana.
Amos K. Hollowell, Indianapolis, Indiana.
William Trueblood, Kokomo, Indiana.
Olney T. Meader, 163 Hampden Street, Boston, Massachusetts.
Hannah J. Bailey, Winthrop Center, Maine.
James Wood, Mount Kisco, New York.
Albert K. Smiley, Mohonk Lake, New York.
S. Edgar Nicholson, Harrisburg, Pennsylvania.
Lindley D. Clark, Bureau of Labor, Washington, D. C.
John W. Woody, Guilford College, North Carolina.
J. J. Cox, High Point, North Carolina.
A. F. N. Hambleton, Oskaloosa, Iowa.
Cyrus Beede, Oskaloosa, Iowa.
Calvin Kesinger, Leavenworth, Kansas.
Albert A. Bailey, Saffordsville, Kansas.
John B. Peelle, Sabina, Ohio.
Paul Tasso Terrell, New Vienna, Ohio.
Aaron M. Bray, 347 Marguerite Avenue, Portland Oregon.
Jesse Edwards, Newberg, Oregon.
Washington Hadley, Whittier, California.
William V. Coffin, Whittier, California.

The principal office and place of business of such association will be the City of Richmond, County of Wayne, and State of Indiana.

The association will have no capital stock; it is not organized for pecuniary benefit or profit, and it will be a corporation in perpetuity.

The corporate seal of the association will be an ordinary round seal, with the name and residence of the corporation upon the impression thereof.

The names of the Trustees, who will manage the business and prudential concerns of the corporation, and carry out its objects and purposes herein expressed and indicated, until their successors are chosen by the next ensuing meeting of the said Five Years Meeting, are:

Olney T. Meader, 163 Hampden Street, Boston, Massachusetts.

James Wood, Mount Kisco, New York.

S. Edgar Nicholson, Harrisburg, Pennsylvania.

John W. Woody, Guilford College, North Carolina.

Timothy Nicholson, Richmond, Indiana.

Amos K. Hollowell, Indianapolis, Indiana.

A. F. N. Hambleton, Oskaloosa, Iowa.

Calvin Kesinger, Leavenworth, Kansas.

John B. Peelle, Sabina, Ohio.

Aaron M. Bray, Portland, Oregon.

Washington Hadley, Whittier, California.

In testimony whereof, the said corporation, above named, have hereunto severally subscribed their names, and affixed their seals, this twentieth day of Seventh-month, (July), A. D. 1904.

[The names of incorporators having been given above are not repeated here.]

CONSTITUTION AND BY-LAWS OF AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS.

Reorganization under Plan of Union.

At a meeting of the American Friends Board of Foreign Missions, held Tenth month 26, 1906, immediately following the Foreign Mission Conference, Richmond, Ind., in order to prepare for work contemplated by the Conference and to have

ready a working plan to present to the new Board next year, the following committee was appointed, with the power to call others to their assistance:

Almy Chase Grant, James Carey, Jr., Mahalah Jay, Lydia Taylor Painter, Charles S. White, Francis A. Wright, and Mary M. Brown.

One of the objects of the appointment of this committee was, as stated in the resolution, "for the purpose of making a careful study of the methods of home administration of Foreign Mission Work, including the question of sub-division of the home field."

After giving this subject most careful consideration and seeking the advice of those whom they were authorized to associate with them, the committee have prepared, and now present, the following draft of a Constitution and By-Laws for the American Friends Board of Foreign Missions.

The committee desire the criticism and suggestions of Friends generally, either by letter to the undersigned, or through the columns of "The American Friend," to which they will give full consideration in preparing their final report to the Board.

On behalf of the committee,

JAMES CAREY, JR., *Chairman.*

CONSTITUTION.

(As amended by the Five Years Meeting, 1907.)

INTRODUCTION.

The American Friends Board of Foreign Missions (hereinafter referred to as "The Board") was incorporated, in the year 1901, under the laws of the State of Indiana, the Articles of association being dated 16th of Third month (March), 1901, and signed by members representing the following Yearly Meetings, viz., Indiana, Western, Baltimore, North Carolina, Iowa, Kansas, Wilmington, New England, New York, Oregon, and California, and by members of Ohio and Philadelphia Yearly Meetings.

At its session, held Tenth month (October), 1906, the Board unanimously approved the following Constitution:

ARTICLE I.

The Board consists of two members from each Yearly Meeting and an additional member for each 8,000 members, and fractional part thereof, above 5,000, to be designated by the Yearly Meetings when their delegates to the Five Years Meeting

are appointed, and who may or may not be delegates to the Five Years Meeting, to serve for five years. Each Yearly Meeting shall fill vacancies in its own representation.

ARTICLE II.

If any of the American Yearly Meetings which have not adopted the Constitution and Discipline of the American Yearly Meetings of Friends, or any association within such a Yearly Meeting, shall desire to place its Foreign mission work under the direction and control of the Board, such Yearly Meeting or Association shall be entitled to the same representation on the Board as is provided for the Yearly Meetings which have adopted such Constitution and Discipline.

ARTICLE III.

The Board shall have the general advisory oversight of the Foreign Mission Work of the several Yearly Meetings represented therein. It may assume the control of such mission work as any Yearly Meeting or Foreign Mission Association of American Friends may see fit to transfer to it, and with the approval of two-thirds of the members it may enter upon mission fields not occupied by any Yearly Meeting.

ARTICLE IV.

The Board shall be the sole agency of the various Yearly Meetings for the administration and control of all Foreign Mission Work transferred by them to it.

ARTICLE V.

It shall serve as a bureau of information and an agency for maintaining and increasing mutual interest and sympathy between the home and foreign fields.

ARTICLE VI.

It shall examine, prepare, and appoint candidates for the various fields under its control, and shall dispose of the time and services of missionaries at home on leave of absence.

ARTICLE VII.

It shall receive, hold in trust, and disburse, through a bonded treasurer, all the mission funds entrusted to it.

ARTICLE VIII.

Subject to the approval of the Board, the Yearly Meeting Boards shall retain the privilege, if they so elect, of selecting their own foreign fields and nominating their own missionaries.

ARTICLE IX.

Each Yearly Meeting Board transferring its work to this Board shall collect and forward all foreign mission funds, through its treasurer, to the treasurer of the Board. Trust and reserve funds held for missionary purposes may remain under the care of the Yearly Meeting holding same.

ARTICLE X.

Each Yearly Meeting Board shall annually, or oftener, report its needs, progress and financial condition to the Board.

ARTICLE XI.

The administrative expenses of the Board not otherwise provided for shall be paid from its general funds.

ARTICLE XII.

The Board may elect such additional members at large, not exceeding five, as it may deem advisable, whose terms shall expire at the time of the next Five Years Meeting.

ARTICLE XIII.

This Constitution may be changed by consent of Five Years Meeting.

BY-LAWS.

ARTICLE I.

Meetings.

SECTION 1. The Board shall meet annually on the..... day of.....in each year. At the first meeting after their appointment, which shall occur during the time of the Five Years Meeting, the Board shall appoint from among its members a Chairman, a Vice-Chairman, a General Secretary, and a Treasurer, and at least two others, who, with these officers, shall constitute an Executive Committee.

SECTION 2. The Board may be called to meet in special session at any time by the request of the Executive Committee and it shall be called upon the written request of..... members representing.....Yearly Meetings.

SECTION 3. Not less than members of the Board shall constitute a quorum for the purpose of electing officers, making By-Laws, or for holding any special meeting; but for all other purposes and at stated meetings,.....shall constitute a quorum.

ARTICLE II.

Executive Committee.

SECTION 1. The Executive Committee of the Board shall have the general charge of its affairs in executing the directions of the Board. The members of the Executive Committee shall be paid their actual expenses incurred in the performance of their duties. It shall, if directed by the Board, assume the duties of one or more Field Committees, in accordance with the provisions of Article III, Section 1.

SECTION 2. The Executive Committee, in conjunction with the Finance Committee, shall annually, in the month of estimate the probable receipts of the ensuing fiscal year, and prepare a list of appropriations for the coming year, beginning the first day of, for all the foreign fields in which the Board is engaged, due regard being had to the statements and requests of the Field Committees of such mission fields, both as to their needs for current expenses, for new buildings and the enlargement of the work, which appropriations shall not be less than the amounts specifically contributed for the several mission fields, unless otherwise desired by the Field Committees in charge of same. These proposed appropriations shall be presented to the Board for its consideration, and when approved by it, the Executive Committee may draw on the Treasurer for the amounts so appropriated.

SECTION 3. The Executive Committee shall meet quarterly on the days of months in each year, or oftener if called by the Chairman.

ARTICLE III.

Administrative Committees.

SECTION 1. The Board shall carry on the detail management of its administrative work, through such Field Committees as it may deem advisable, such Committees to be appointed by the Board at the annual meeting. Should the Board decide to entrust the care of any one or more of its missions to the Executive Committee, such Committee shall be considered as a Field Committee, and shall assume its duties as prescribed by these By-Laws.

SECTION 2. A Field Committee shall consist of not less than nor more than members of the Board, living near to a suitable point of meeting and especially interested in the field under their charge. Additional members not to exceed may be appointed by the Board on nomination of a Yearly Meeting or its Foreign Mission Board, which additional members may or may not be members of the Board.

SECTION 3. The Field Committees shall keep in close touch with the fields under their care, by correspondence and other-

wise, and shall extend such advice and encouragement to the missionaries as shall seem to them necessary. They shall receive from the Superintendents, and otherwise, information as to the financial needs of the missions for current expenses for buildings and for the enlargement of the work, and shall annually, in the month of, make recommendations regarding the amounts to be appropriated by the Board for these purposes for the next current year, which appropriations shall not be less than the amounts specifically contributed for the mission fields under their care, unless otherwise desired by the several Field Committees.

SECTION 4. The Field Committees may, if they so desire, nominate to the Board for appointment to their fields, suitable persons for missionaries and other helpers, and due regard shall be given by the Board to such nominations, and all missionaries now engaged in any mission fields shall be continued in such positions during the term of their engagement, unless good cause shall arise for discontinuing the same.

SECTION. 5. The Field Committee shall organize by the election of a Chairman and a Secretary, and shall meet at least quarterly at such places as they may select, and they shall inform the Board of the names of such officers and places of meeting.

ARTICLE IV.

Home Department Committee.

There shall be a Committee in charge of the Home Department, to consist of members, to be appointed by the Board. This Committee shall endeavor to promote a missionary spirit at home by means of literature, addresses and study classes adapted to young and old, and shall prepare courses of study for same. They shall seek out, encourage and assist those preparing for service abroad, and make recommendations of suitable candidates to the Board or Executive Committee. They may arrange for a library and museum of missionary objects and in all possible ways help the Yearly Meetings in their efforts to raise funds for foreign missionary purposes.

ARTICLE V.

Chairman.

SECTION 1. It shall be the duty of the Chairman to preside at the meetings of the Board and of the Executive Committee. He shall sign all orders on the Treasurer for such payments as are to be made by the Treasurer for the obligations authorized by the Board or the Executive Committee.

SECTION 2. In the absence of the Chairman the Vice-Chairman shall act in his stead, and in the absence of the Vice-Chairman the Board shall elect a Chairman *pro tem*.

ARTICLE VI

Secretaries.

SECTION 1. There shall be a General Secretary who shall be the Executive Officer of the Board, who shall be elected by the Board as hereinbefore provided; also a First Assistant Secretary, to be elected by the Board at its first meeting, who may or may not be a member of the Board.

SECTION 2. It shall be the duty of the General Secretary to collect information respecting the condition and needs of the foreign mission fields, and to learn as far as possible the best means of supplying those needs; to obtain from the members of the Board and from other sources full information of the Foreign Mission Work of American Friends, whether carried on by this Board or by any of the American Yearly Meetings of Friends or by Foreign Mission Associations in any of the same, and to advise those in charge of such work in reference thereto; to ascertain the qualifications and preferences of those offering themselves as missionaries; to collect and publish full statistics concerning all the Foreign Mission Work of Friends in America, and in general to obtain and impart by correspondence, traveling and otherwise such information from within and without as may aid the Foreign Mission Work of American Friends. The General Secretary shall be paid such salary as the Board may determine.

SECTION 3. The General Secretary, or in his absence the First Assistant Secretary shall countersign all orders of the Chairman for the payment of funds by the Treasurer.

SECTION 4. The General Secretary shall annually make a report to the Board and to the Executive Committee when so required.

SECTION 5. The General Secretary shall, when possible, visit all the Yearly Meetings of America in course and aid the Boards in their work. He shall also visit the different mission fields when so directed by the Board.

SECTION 6. In case of absence or inability of the General Secretary, the First Assistant Secretary shall act as General Secretary *pro tem*.

SECTION 7. The First Assistant Secretary shall assist the General Secretary in his work and under him have charge of the office of the Board attending to all the details of same. He shall see that due notice is given of meetings of the Board and Executive Committee and shall correspond regularly at least as often as once a month with the Field Committee, procuring from them full and detailed information regarding the condition and needs of the mission fields under their charge, and he shall collect such

information and lay it before the Board or Executive Committee at their next meeting. He shall make full and accurate minutes of the proceedings of the Board and Executive Committee at their stated and other meetings, and shall record same in a book to be provided for that purpose. He shall be the Custodian of the Seal of the Board, and when authorized to do so by resolution of the Board or Executive Committee, shall affix the Seal to any document and prove the same. He shall be paid such salary as the Board may determine.

SECTION 8. The Board shall have the authority to elect such additional Secretaries as in its judgment may be necessary, define their duties and fix their salaries.

ARTICLE VII.

Treasurers.

SECTION. 1. It shall be the duty of the Treasurer to receive all funds for the use of the Board and to disburse them on the order of the Chairman, countersigned by the Secretary. He shall keep the said funds in bank accounts, separate from other funds, the bank or banks to be designated by the Board or the Finance Committee. The said moneys so deposited shall be withdrawn on the check of the Treasurer, but only upon a written order signed by the Chairman and General or First Assistant Secretary in accordance with the action of the Board. His accounts shall be examined annually or oftener by the Finance Committee, or by auditors to be appointed by the Board or Executive Committee. He shall make a full report once a year or oftener if required to the Board. He shall be bonded in a Bonding Company to be approved by the Finance Committee in such amount as it may think necessary, and the premium of such Bond shall be paid by the Board. He may be paid such salary as the Board may from time to time fix.

SECTION 2. The Treasurer shall be authorized to execute, acknowledge and deliver in the name of the Board any and all receipts for gifts, contributions, bequests and legacies to the Board. He shall have the temporary charge, custody and oversight of all gifts, bequests or securities other than money, which may be intended for the use of the Board in the ordinary work until other disposition shall be made of same by the direction of the Finance Committee. He shall also have the custody of the Charter, Deeds, Leases, Bonds and Contracts of the Board.

SECTION 3. The Treasurer shall be *ex-officio* a member of the Finance Committee.

SECTION 4. At the request of the Treasurer the Chairman shall call a meeting of the Finance Committee in case it is necessary to arrange for raising funds to meet the current needs of the Board.

SECTION 5. The Board may appoint an assistant or assistant treasurers when found desirable for the proper carrying on of its financial arrangements, and shall define their duties and fix their salaries. Such assistant treasurers shall be bonded in Bonding Companies in such amounts as the Board or Finance Committee may direct, and the premium charge for same shall be paid by the Board.

ARTICLE VIII.

Superintendents of Mission Fields.

Superintendents or Senior Missionaries shall be appointed for the various mission fields, by the Field Committees, subject to the approval of the Board. These Superintendents shall reside in the mission fields and shall have general direction of the work. The other missionaries shall report to them and from such reports and other sources they shall make full reports quarterly to the Field Committees. They should be informed of all plans of the Field Committees and be their executive officers. They should be consulted when missionaries are to be appointed and their opinions carefully considered.

ARTICLE IX.

Finance Committee.

SECTION 1. The Board shall appoint a Finance Committee to consist of members, a majority of whom shall reside within easy reach of the Treasurer, in order that he may at all times have the advantage of their advice and assistance in the financial matters of the Board entrusted to him, especially in providing ways and means for carrying on the work of the Board.

SECTION 2. The Finance Committee shall direct the Treasurer in respect to all investments, loans and other financial affairs of the Board, and shall report annually to the Board, and, when requested, to the Executive Committee, regarding the financial condition of the Board in relation to the Foreign Mission work carried on by it.

SECTION 3. They shall examine the accounts of the Treasurer annually and oftener if in their judgment a good reason exists for such examinations.

SECTION 4. They shall annually, in the month of, in conjunction with the Executive Committee, estimate the probable receipts of the ensuing fiscal year, and after a careful examination of the estimates received from the several Field Committees shall recommend to the Board for their action the appropriations for the year as provided by Article 2, Section 2

ARTICLE X.

Yearly Meeting Boards.

SECTION 1. The Foreign Mission Boards of all American Yearly Meetings which accept this Constitution and By-Laws and entrust the administrative care of their work to this Board shall be auxiliary to it, and as such shall co-operate with the Board in carrying on the Foreign Mission Work in which it is engaged.

SECTION 2. The Yearly Meeting Boards shall have, subject to the supervision of the Board, the care and responsibility of raising funds for Foreign Mission purposes from their members; shall have the right at all times to call to their assistance the General Secretary of the Board, and, whenever possible, he shall place himself at the disposal of the Yearly Meeting so calling on him. Yearly Meeting Boards shall arrange for the organization of Foreign Mission Committees or Societies in each Monthly Meeting, and shall take such steps as in their judgment seem desirable for increasing the interest of their members in the subject of Foreign Missions.

SECTION 3. The Yearly Meeting Boards shall consist of such members as the Meetings shall from time to time appoint. They shall organize by the election of a Chairman, a Recording Secretary, a Corresponding Secretary, a Treasurer and such Committees as they may find necessary or desirable. They shall meet at least times a year.

ARTICLE IX.

Amendments.

These By-Laws may be amended by the Board at any regular or called meeting, at which a quorum is present, as required by Article 1, Section 3, provided such amendment receives the affirmative vote of two-thirds of those present.

OFFICERS, BOARDS, STANDING COMMITTEES, ETC., OF
THE FIVE YEARS MEETING.

OFFICERS OF THE FIVE YEARS MEETING.

Clerk, James Wood of New York Yearly Meeting.
Address, Mount Kisco, New York.

First Assistant Clerk, Lewis Lyndon Hobbs of
North Carolina Yearly Meeting. Address, Guilford
College, North Carolina.

Second Assistant Clerk, Mabel H. Douglas of Oregon
Yearly Meeting. Address, Newberg, Oregon.

Treasurer, Miles White, Jr., of Baltimore Yearly
Meeting. Address, 15 North Street, Baltimore, Mary-
land.

Auditing Committee.

Chairman, Amos K. Hollowell, 2505 College Ave-
nue, Indianapolis, Indiana.

Secretary, William P. Henley, Carthage, Indiana.

Treasurer, Miles White Jr., 15 North Street Balti-
more, Maryland.

Albert F. N. Hambleton, Oskaloosa, Iowa; Thomas
Wood, Boston, Mass.

EVANGELISTIC AND CHURCH EXTENSION BOARD.

OFFICERS.

Chairman, Charles W. Sweet, 1345 Capitol Avenue,
Des Moines, Iowa.

Vice-Chairman, Thomas C. Brown, Mooresville,
Indiana.

Treasurer, Charlotte E. Vickers, 312 North Elm-
wood Avenue, Oak Park, Illinois.

Secretary, Emma Hedges, 337 North Main Street,
New Castle, Indiana.

Executive Committee, The officers and J. Lindley
Spicer, 29 Cherry Street, Poughkeepsie, New York;

L. Clarkson Hinshaw, 402 Vine Street, Wichita, Kansas;
Richard Newby, Wilmington. Ohio.

New England.—Thomas Wood, Charles M. Woodman.

New York.—Elmer D. Gildersleeve, J. Lindley Spicer.

Baltimore.—Samuel R. Neave, A. Morris Carey.

North Carolina.—Mary E. Cartland, Eli Reece, Josiah Nicholson.

Wilmington.—Richard Newby, Emma S. Townsend, Jesse Hawkins.

Indiana.—Alfred T. Ware, Emma Hedges, Charles E. Hiatt, Daisy Barr.

Western.—Lewis E. Stout, Thomas C. Brown, Lewis W. McFarland, Charlotte E. Vickers.

Iowa.—William Jasper Hadley, Charles W. Sweet, N. Blanche Ford.

Kansas.—Edmund Stanley, L. Clarkson Hinshaw, Eliza H. Carey.

California.—Levi Gregory, Lydia J. Jackson.

Oregon.—Marietta Lewis, Anson Cox.

Canada.—Joseph P. Rogers, Joseph Allen Cody.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS.

OFFICERS.

Chairman and Acting General Secretary.—Morton C. Pearson, 313 E. Thirteenth Street, Indianapolis, Ind.

Vice-Chairman.—E. Gurney Hill, Richmond, Indiana.

First Acting Assistant Secretary.—Eliza C. Armstrong, Plainfield, Indiana.

Treasurer.—Nathan C. Binford, Greenfield, Ind.

Executive Committee.—The officers and James Carey, Jr., 838 Park Ave., Baltimore, Maryland; Carolena M. Wood, Mt. Kisco, New York; Charles E. White, Earlham, Iowa; Charles E. Carey, Summitville, Ind.

New England.—Benjamin F. Trueblood, Almy C. Grant.

- New York*.—Carolena M. Wood, William C. Taber.
Baltimore.—James Carey Jr., H. Virgil Easterling.
North Carolina.—Anna E. Williams, Eli Reece,
 Clara J. Cox.
Wilmington.—Ellen C. Wright, Josiah C. Sparks.
Indiana.—E Gurney Hill, Lucy Hill Binford, Charles
 E. Carey, Winifred Milligan.
Western.—Morton C. Pearson, Sylvester Newlin,
 Eliza C. Armstrong, Ella Moore.
Iowa.—William Jasper Hadley, Charles S. White,
 Viola Spurgin.
Kansas.—Edgar H. Stranahan, Francis A. Wright,
 Martha M. Woodard.
California.—Rhoda M. Hare, George Taylor.
Oregon.—Effie R. Tamplin, Levi M. Gilbert.
Canada.—Emily W. Mills, Edith Harris.

BOARD OF EDUCATION.

OFFICERS.

- President*.—Robert L. Kelly, Earlham College,
 Richmond, Indiana.
Secretary-Treasurer.—Albert J. Brown, Wilming-
 ton, Ohio.
Executive Committee.—Robert L. Kelly, Albert J.
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 T. Carey.
New England.—Seth K. Gifford.
New York.—Robert E. Pretlow.
Baltimore.—Margaret T. Carey.
North Carolina.—Lewis Lyndon Hobbs.
Wilmington.—Albert J. Brown.
Indiana.—Robert L. Kelly.
Western.—Seth Mills.
Iowa.—Absalom Rosenberger.
Kansas.—William L. Pearson.
California.—Charles E. Tebbetts.
Oregon.—W. Irving Kelsey.
Canada.—Joseph John Mills.

COMMITTEE ON BIBLE SCHOOL LITERATURE.

Thomas Wood, Boston, Massachusetts.

J. Elwood Cox, Guilford College, North Carolina.

Richard Haworth, Wabash, Indiana.

J. Lindley Spicer, 29 Cherry Street, Poughkeepsie,
New York.

Albert J. Brown, Wilmington, Ohio.

BOARD OF LEGISLATION.

OFFICERS.

Chairman.—Timothy Nicholson, Richmond, Indiana.

Secretary.—Murray S. Kenworthy, Richmond, Indiana.

Executive Committee.—Timothy Nicholson, Richmond, Indiana; Lindley D. Clark, Department of Labor, Washington, D. C.; Albert F. N. Hambleton, Oskaloosa, Iowa; J. Elwood Cox, Guilford College, North Carolina; James Wood, Mount Kisco, New York.

New England.—John H. Meader, Hannah J. Bailey.

New York.—James Wood, Albert K. Smiley.

Baltimore.—Lindley D. Clark, Sara H. Hoge.

North Carolina.—J. Elwood Cox, Della N. Blair.

Wilmington.—Levi Mills, Joseph I. Doan.

Indiana.—Timothy Nicholson, Benjamin F. March.

Western.—David Hadley, Murray S. Kenworthy.

Iowa.—Albert F. N. Hambleton, William Mather.

Kansas.—Calvin C. Kesinger, Albert L. Cox.

California.—John Chawner, William V. Coffin.

Oregon.—Aaron M. Bray, Jesse Edwards.

Canada.—Abraham B. Saylor.

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OFFICERS.

President.—Allen Jay, Richmond, Indiana.

Secretary.—Carolena M. Wood, Mount Kisco, New York.

Treasurer.—Joseph A. Goddard, Muncie, Indiana.

Executive Committee.—The officers and John C. Thomas, 1063 Calvert Building, Baltimore, Maryland; John W. Woody, Guilford College, North Carolina; Timothy B. Hussey, North Berwick, Maine; Peter W. Raidabaugh, Plainfield, Indiana.

New England.—Timothy B. Hussey.

New York.—John R. Taber, Carolina M. Wood.

Baltimore.—John C. Thomas.

North Carolina.—John W. Woody, William H. Hollowell, J. Elwood Cox.

Wilmington.—Isaac T. Johnson.

Indiana.—Allen Jay, Joseph A. Goddard.

Western.—Solomon B. Woodard.

Oregon.—H. Elmer Pemberton.

California.—William H. Coffin.

Canada.—.....

COMMITTEE TO ATTEND THE OPENING OF NEBRASKA YEARLY MEETING, SIXTH MONTH 5TH, 1908.

Allen Jay, David Hadley, Eliza H. Carey, Eliza C. Armstrong, John F. Hanson.

REPRESENTATIVES OF THE FIVE YEARS MEETING IN THE COUNCIL OF THE FEDERATION OF CHURCHES.

Charles E. Tebbetts, James Wood, Robert L. Kelly, Charles W. Sweet, Josiah W. Sparks. Sylvester Newlin.

PEACE ASSOCIATION OF FRIENDS IN AMERICA.

OFFICERS.

President.—Cyrus W. Hodgins, Richmond, Indiana.

Secretary.—H. Lavinia Baily, Richmond, Indiana.

Treasurer.—Isaac Wilson, Richmond, Indiana.

Executive Committee.—The officers, and Allen Jay, Elbert Russell, George H. Moore, Laura S. Dunham, Mary Morrison.

New England.—Mary Amy Gifford.

New York.—Hannah Collins.
Baltimore.—Anna B. Thomas.
North Carolina.—Franklin S. Blair.
Wilmington.—Jonathan B. Wright.
Indiana.—H. Lavinia Bailey.
Western.—Horace L. Reeve.
Iowa.—E. Howard Brown.
Kansas.—William P. Trueblood.
California.—Robert C. Root.
Oregon.—John F. Hanson.
Canada.—Elias Collins.

ASSOCIATED EXECUTIVE COMMITTEE ON INDIAN AFFAIRS.

OFFICERS.

Chairman.—Edward M. Wistar, 704 Provident Building, Philadelphia, Pa.

Clerk.—Hetty B. Garrett, 5353 Greene St., Germantown, Philadelphia, Pa.

Treasurer.—Jonathan M. Steere, Girard Trust Building, Philadelphia, Pa.

Committee on Religious Interests.—*Chairman,* Walter Smedley, 904 Stephen Girard Building, Philadelphia, Pa.

New England Yearly Meeting.

William O. Newhall, Lynn, Mass.

Myra E. Frye, 142 Ocean Ave., Portland, Me.

A. Chalkley Collins, Great Barrington, Mass.

Mary E. Kimber, Newport, R. I.

New York Yearly Meeting.

Carolena M. Wood, Mt. Kisco, N. Y.

Mary T. Tatum, Park Avenue Hotel, New York City.

Geo. D. Hilyard, 144 E. 49th Street, New York City.

Mary S. Kimber, 225 W. 30th Street, New York City.

Philadelphia Yearly Meeting.

Edward M. Wistar, 704 Provident Bldg., Philadelphia.

Hetty B. Garrett, 5353 Greene Street, Germantown, Philadelphia.

Jonathan M. Steere, Girard Bldg., Philadelphia, Pa.

Walter Smedley, 904 Stephen Girard Bldg., Philadelphia.

Baltimore Yearly Meeting.

John Nicholson, 1305 McCulloh St., Baltimore, Md.

James Carey, Jr., 838 Park Ave., Baltimore, Md.

Miles White, Jr., 15 North St., Baltimore, Md.

Eugenia H. Parker, 1925 St. Paul St., Baltimore, Md.

North Carolina Yearly Meeting.

John W. Woody, Guilford College, N. C.

Ohio Yearly Meeting.

William J. Harrison, Mt. Pleasant, Ohio.

Sarah B. W. Maris, Damascus, Ohio.

Edna Reams, R. F. D., No. 4, W. Liberty, Ohio.

Wilmington Yearly Meeting.

Ruth Barrett Murray, Oregonia, Ohio.

Abigail J. Hadley, Hadley, Indian Ter.

James Jay, Martinsville, Ohio.

Benj. Hawkins, Waynesville, Ohio.

Indiana Yearly Meeting.

Robert W. Douglas, Versailles, Ohio.

Allen Jay, Richmond, Ind.

Mahalah Jay, Richmond, Ind.

Eliza E. Canaday, Spiceland, Ind.

Western Yearly Meeting.

John H. Furnas, 1001 E. 11th St., Indianapolis, Ind.

Morton C. Pearson, 313 E. 13th St., Indianapolis, Ind.

Iowa Yearly Meeting.

Chas. L. White, Earlham, Iowa.

Pliny Fry, Muscatine, Iowa.

Kansas Yearly Meeting.

Joseph H. Stanley, Lowell, Kansas.

Elwood Haworth, Galena, Kansas.

Rachel Kirk, McLond, Okla.

J. Henley Morgan, R. F. D., No. 2, Capron, Okla.

COMMITTEE ON THE PUBLICATION OF MINUTES AND PROCEEDINGS.

Chairman.—Allen C. Thomas, Haverford, Pa.
Robert E. Pretlow, 303 Greene Avenue, Brooklyn,
N. Y.
Rufus M. Jones, Haverford, Pa.

COMMITTEE OF ARRANGEMENTS FOR FIVE YEARS MEETING, 1908.

New England.—Rufus M. Jones, Haverford, Pa.
New York.—James Wood, Mount Kisco, N. Y.
Baltimore.—Samuel R. Neave, Hughesville, Md.
North Carolina.—Lewis Lyndon Hobbs, Guilford College, N. C.
Wilmington.—Josephus Hoskins, Wilmington, Ohio.
Indiana.—Elbert Russell, Richmond, Indiana.
Western.—Peter W. Raidabaugh, Plainfield, Indiana.
Iowa.—Absalom Rosenberger, Oskaloosa, Iowa.
Kansas.—Edgar H. Stranahan, Wichita, Kansas.
California.—John Chawner, Station A, Pasadena, California.
Oregon.—Mabel H. Douglas, Newberg, Oregon.
Canada.—Joseph John Mills, Toronto, Canada.

TRUSTEES OF THE FIVE YEARS MEETING.

D. William Edwards, Indianapolis, Ind.
John H. Johnson, Richmond, Ind.
John B. Peelle, Sabina, Ohio.
Edwin S. Jay, Richmond, Ind.
Robert W. Furas, Indianapolis, Ind.

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Minutes
of the
Five Years Meeting
1912

Indianapolis, Indiana



MINUTES
OF THE
FIVE YEARS MEETING
OF THE
FRIENDS IN AMERICA

HELD IN
INDIANAPOLIS, INDIANA
TENTH MONTH 15 TO TENTH MONTH 22
1912

PUBLISHED BY DIRECTION OF THE FIVE YEARS MEETING

NICHOLSON PRINTING & MFG. CO.
RICHMOND, INDIANA

22337
22337

MINUTES OF THE FIVE YEARS MEETING

TENTH MONTH 15 TO TENTH MONTH 22, 1912.

1. The Third Five Years Meeting of Friends assembled in Indianapolis, Indiana, Tenth month 15, 1912, at 7:30 p.m.

The meeting was called to order by James Wood, clerk. Joseph J. Mills read a passage of Scripture, which was followed by a period of devotion. Prayers were offered to our Heavenly Father for His guidance and for wisdom in the transaction of whatever business might claim our attention during the sessions of the week before us.

2. In the absence of the second assistant clerk, L. Lyndon Hobbs was appointed to serve until the Committee on Organization reported.

3. Judge Lawson M. Harvey was presented by the clerk and addressed the meeting, giving to the delegates and others in attendance at the Five Years Meeting a cordial welcome to the city.

4. The following-named delegates were present from their respective yearly meetings; also fraternal delegates from London and Dublin yearly meetings, as appear below:

CANADA YEARLY MEETING.

Elias Rogers, *Chairman*, Deer Park, Toronto, Ontario, Canada.

Wm. P. Firth, Newmarket, Ontario, Canada.

John R. Webb, Newmarket, Ontario, Canada.

Lavina H. Dorland, Wellington, Ontario, Canada.

Albert S. Rogers, 49 Nanton Avenue, Toronto, Ontario, Canada.

NEW ENGLAND YEARLY MEETING.

Walter S. Meader, *Chairman*, Gonic, N. H.

Rufus M. Jones, Haverford College, Haverford, Pa.

Mary S. Paige, 50 Chatham Street, Lynn, Mass.

Chas. M. Woodman, Portland, Maine.

Seth K. Gifford, Moses Brown School, Providence, R. I.

Clara W. Mumford, R. D. 21, Winthrop, Maine.

Wilbur K. Thomas, 12 Hazelwood St., Roxbury, Mass.

Elihu Grant, 23 Massasset Avenue, Northampton, Mass.

NEW YORK YEARLY MEETING.

James Wood, *Chairman*, Mount Kisco, N. Y.

Robert E. Pretlow, 108½ Madison Street, Brooklyn, New York.

William C. Taber, 173 Chambers Street, New York City.

Alfred Busselle, Chappaqua, N. Y.

Carolena M. Wood, Mount Kisco, N. Y.

Elmer D. Gildersleeve, 314 Main Street, Poughkeepsie, New York.

Martha H. Bell, Milton, N. Y.

Walter H. Wood, Union Springs, N. Y.

George L. Cary, Gansevoort, N. Y.

BALTIMORE YEARLY MEETING.

John R. Cary, *Chairman*, 240 North Howard Street, Baltimore, Md.

Allen C. Thomas, Haverford College, Haverford, Pa.

Anna B. Thomas, 1718 John Street, Baltimore, Md.

Samuel R. Neave, Hughesville, Md.

Francis A. White, 607 Keyser Building, Baltimore, Md.

Margaret T. Carey, 1004 Cathedral St., Baltimore, Md.

NORTH CAROLINA YEARLY MEETING.

Lewis Lyndon Hobbs, *Chairman*, Guilford College, N. C.
J. Elwood Cox, High Point, N. C.
J. Edwin Jay, Farmville, Virginia.
E. Edgar Farlow, High Point, N. C.
Herbert W. Reynolds, Kenly, N. C.
Josiah Nicholson, Belvidere, N. C.
Zeno H. Dixon, Knoxville, Tenn.
Mary M. Petty, 211 South Ashe St., Greensboro, N. C.
S. Louisa Bridgers, Warsaw, N. C.
Annie E. Williams, Lewisville, N. C.
Thomas F. Andrew, Staley, N. C.
Eli Reece, Greensboro, N. C.

INDIANA YEARLY MEETING.

Timothy Nicholson, *Chairman*, Richmond, Indiana.
Charles E. Tebbetts, 214 College Avenue, Richmond, Ind.
Robert L. Kelly, Earlham College, Richmond, Ind.
Allen D. Hole, Earlham College, Richmond, Indiana.
Truman C. Kenworthy, Richmond, Indiana.
William Allen Macy, 401 College Avenue, Richmond, Ind.
Luke Woodard, Fountain City, Indiana.
Joseph J. Mills, P. O. Box 338, Whittier, California.
Ira C. Johnson, Lynn, Indiana.
Joseph A. Goddard, Muncie, Indiana.
Richard Haworth, Fairmount, Indiana.
Charles E. Carey, Fairmount, Indiana.
Charles E. Hiatt, Marion, Indiana.
Nathan Gilbert, Wabash, Indiana.
Fred E. Carter, Jonesboro, Indiana.
Tennyson Lewis, Van Wert, Ohio.
Rebecca T. Davis, West Elkton, Ohio.
Mary L. Bruner, Greenfield, Indiana.

Fred Tormohlen, Portland, Indiana.

Parvin W. Bond, Van Wert, Ohio.

Esther Cook, Knightstown, Indiana.

Daisy Douglas Barr, Muncie, Indiana.

Ida S. Henley, Carthage, Indiana.

Albert S. Copeland, 736 Mt. Hope Avenue, Cincinnati,
Ohio.

D. Frank Douglas, West Milton, Ohio.

Charles Replogle, Everett, Wash.

WESTERN YEARLY MEETING.

Murray S. Barker, *Chairman*, Thorntown, Indiana.

Charlotte E. Vickers, 312 North Elmwood Avenue, Oak
Park, Ill.

Edward M. Woodard, Montezuma, Indiana.

William Trueblood, Kokomo, Indiana.

Morris E. Cox, Westfield, Indiana.

Dinah T. Henderson, Dana, Indiana.

Eliza Armstrong Cox, Columbus, Indiana.

Morton C. Pearson, 229 East Thirteenth Street, Indian-
apolis, Indiana.

William H. Matchett, 6940 Wentworth Avenue, Chicago,
Illinois.

Oliver P. Clark, Georgetown, Illinois.

George H. Moore, Westfield, Indiana.

David Hadley, Danville, Indiana.

Mary Emily Ellis, Kokomo, Indiana.

Gertrude Moon Reinier, Noblesville, Indiana.

Jonathan Johnson, Carmel, Indiana.

Amos K. Hollowell, 2505 College Avenue, Indianapolis,
Indiana.

Ruth W. Newsom, Elizabethtown, Indiana.

John E. Macy, Noblesville, Indiana.

Lydia Taylor Painter, Monrovia, Indiana.
Milton Kenworthy, New London, Indiana.

IOWA YEARLY MEETING.

W. Jasper Hadley, *Chairman*, 721 Parnell Avenue,
Des Moines, Iowa.
David M. Edwards, Penn College, Oskaloosa, Iowa.
Harry R. Keates, 1345 Capitol Avenue, Des Moines,
Iowa.
Stephen M. Hadley, Penn College, Oskaloosa, Iowa.
Anna K. Kitch, Earlham, Iowa.
Viola Smith, Grinnell, Iowa.
Edith Smith, Ackworth, Iowa.
Wm. S. Kitch, Earlham, Iowa.
Albert W. Greene, Spencer, Iowa.
Zeno H. Doan, Lynnville, Iowa.
Alvin Hoskins, Richland, Iowa.
Phillip Slack, Hillsboro, Iowa.
Wm. Mather, Springdale, Iowa.
Joseph Sopher, New Providence, Iowa.

KANSAS YEARLY MEETING.

L. Clarkson Hinshaw, *Chairman*, 1820 University Ave.,
Wichita, Kansas.
W. L. Pearson, 1620 University Ave., Wichita, Kansas.
Edmund Stanley, 1813 University Ave., Wichita, Kansas.
Wm. P. Haworth, R. R. No. 6, Shawnee, Okla.
Francis A. Wright, Jr., 520 American Bank Building,
Kansas City, Mo.
Alvin Coppock, Cherokee, Okla.
Nathan D. Perry, Friendswood, Texas.
Elisha A. Janeway, Haddam, Kansas.
Nathan Ridgeway, Barclay, Kansas.

Melissa S. Fellow, Gate, Okla.

Homer L. Cox, Portland, Oregon.

Achsa C. Kenyon, Baxter Springs, Kansas.

Martha M. Woodard, Haviland, Kansas.

Mary Sibbitt, 1545 South Waco Street, Wichita, Kansas.

Eunice A. Hunt, Burr Oak, Kansas.

Jacob Carter, Box 666, Garden City, Kansas.

Albert L. Cox, 1205 New York Street, Lawrence, Kansas.

WILMINGTON YEARLY MEETING.

Levi Mills, *Chairman*, Wilmington, Ohio.

Reuben B. Peelle, Wilmington, Ohio.

Frank Barrett, Rural Route, Leesburg, Ohio.

Anna Stinson, Harveysburg, Ohio.

Ellison R. Purdy, Wilmington, Ohio.

Jane M. Cary, Wilmington, Ohio.

Nancy A. C. Leonard, Wilmington, Ohio.

Amos Cook, No. 39 West Second Street, Xenia, Ohio.

Isaac Lindley Jones, No. 205 West Third Avenue, Knoxville, Tennessee.

Emma S. Townsend, Martinsville, Ohio.

Fremont B. Milner, Leesburg, Ohio.

OREGON YEARLY MEETING.

Levi T. Pennington, *Chairman*, Pacific College, Newberg, Oregon.

H. Elmer Pemberton, 1215 Highland Avenue, Salem, Oregon.

Ezra G. Pearson, Greenleaf, Idaho.

Blanche Ford Pickering, 2255 Elm Avenue, Salem, Oregon.

Ezra H. Woodward, Newberg, Oregon.

Phoebe Hammer, Lents, Oregon.

Lindley A. Wells, 574 Malden Avenue, Portland, Oregon.

CALIFORNIA YEARLY MEETING.

Thomas Newlin, *Chairman*, 201 South Washington Avenue, Whittier, Cal.

Albert F. N. Hambleton, 1030 Stratford Avenue, South Pasadena, Cal.

Abijah J. Weaver, 2130 Channing Way, Berkeley, Cal.

Charles S. White, Strathmore, Cal.

Laura P. Townsend, 416 North Raymond Avenue, Pasadena, Cal.

Levi Gregory, 831 Fifty-fourth Street, Oakland, Cal.

Sylvester Newlin, 514 North Raymond Avenue, Pasadena, Cal.

H. Edwin McGrew, 118 North Washington Avenue, Whittier, Cal.

Andrew F. Mitchell, 422 East Fourth Street, Long Beach, California.

NEBRASKA YEARLY MEETING.

George D. Weeks, *Chairman*, 4015 Umatilla Street, Denver, Colorado.

Frank W. Dell, Central City, Neb.

John Fry, 1723 Grove Avenue, Boulder, Colo.

Ellis A. Wells, North Loup, Neb.

Mina Workman, Central City, Neb.

Theodore Foxworthy, Central City, Neb.

Everett Myres, Central City, Neb.

LONDON YEARLY MEETING—FRATERNAL DELEGATES.

William Charles Braithwaite, 34 West Bar, Banbury, England.

Janet Braithwaite, 34 West Bar, Banbury, England.

Henry T. Hodgkin, Friends' Foreign Mission Association, 15 Devonshire Street, Bishopsgate, London E. C., England.

Ernest E. Taylor, Malton, Yorkshire, England.

Arthur Dann,* Kilronan, Reigate, Surrey, England.

Eliza Dann, Kilronan, Reigate, Surrey, England.

Isaac Sharp, Office of Society of Friends, Devonshire House, 136 Bishopsgate, London, E. C., England.

DUBLIN YEARLY MEETING—FRATERNAL DELEGATES.

Anna Hogg, 31 Brighton Road, Rathgan, Dublin, Ireland.

Charles S. Jacob, Enderly, Dalkey, County Dublin, Ireland.

Benjamin Haughton, 29 Wellington Street, Cork, Ireland.

Edwin Squire, Cliftonville, Belfast, Ireland.

Edith Webb, 6 Eustace Street, Dublin, Ireland.

5. The following minutes were read from the Executive Committee of Friends in Japan, in which Gurney Binford and his wife, Elizabeth J. S. Binford, are named to convey to us a greeting in behalf of Friends in that country :

The Executive Committee of Friends in Japan, which met June 20, 1912, wish to send a letter to the Five Years Meeting, which is to be held in Indianapolis, Ind., U. S. A. We have the great honor to delegate our dear friends, Gurney and Elizabeth J. S. Binford, as our representatives of the Friends in Japan to bear greetings to the Five Years Meeting with God's blessing and Christian love. May the Lord bless you every one and the meetings abundantly, and may you have profitable meetings to glorify His name. Amen.

Yours most sincerely,

On behalf of the Evangelistic Committee of Friends in Japan,

MARY KATO, *Chairman*,
CHIYOMATSU SUZUKI, *Secretary*.

* Not present on account of illness.

Endorsed at a meeting of the Friends Foreign Missionary Committee of Japan, held 6th month 22, 1912.

GILBERT BOWLES, *Chairman*.

6. By reports from the delegates, the Committee on Organization was constituted as follows from chairmen of delegations:

Canada—Elias Rogers.

New York—James Wood.

North Carolina—L. Lyndon Hobbs.

Western—Murray S. Barker.

Kansas—L. Clarkson Hinshaw.

Oregon—Levi T. Pennington.

Nebraska—George D. Weeks.

New England—Walter S. Meader.

Baltimore—John R. Cary.

Indiana—Timothy Nicholson.

Iowa—W. Jasper Hadley.

Wilmington—Levi Mills.

California—Thomas Newlin.

7. Reports from delegations designated the following as members of the Business Committee:

Canada—William P. Firth.

New York—Robert E. Pretlow.

North Carolina—J. Elwood Cox.

Western—Oliver Perry Clark.

Kansas—Wm. L. Pearson.

Oregon—Lindley A. Wells.

Nebraska—Ellis A. Wells.

New England—Rufus M. Jones.

Baltimore—Allen C. Thomas.

Indiana—Robert L. Kelly.

Iowa—Stephen M. Hadley.

Wilmington—Ellison R. Purdy.

California—H. Edwin McGrew.

8. It was directed that a full stenographic report of the proceedings be made, and that it be left for the meeting to decide later what disposition shall be made of it.

9. The clerk was requested to report to the meeting to-morrow the names of delegates to have care of devotional meetings during the Five Years Meeting.

10. Various propositions from yearly meetings were read and referred to the Business Committee.

11. The program prescribed by the Committee on Arrangements was adopted.

12. The following cable message received by Robert L. Kelly, of Richmond, Ind., was read at this time:

SULLY, OAK.

Kelly, Earlham College.

"Kindly give Five Years Meeting message of sympathy, good will from gathering of London Friends, hearing accounts of recent Young Friends' visit to America. 'Who shall separate us?'"

The meeting expressed appreciation of this kindly greeting of English Friends.

Then adjourned to 9:30 a.m., Fourth day.

FOURTH DAY MORNING,

TENTH MONTH 16, 1912.

The meeting assembled at 9:30, according to adjournment.

13. The clerk read the 19th Psalm. A season of worship followed, in which prayer was offered for Divine assistance in the work before us.

14. The clerk, in accordance with the instructions of the session held last night, announced the following committee to arrange for holding public worship as way may open therefor, with power to add other names if found desirable: Morton C. Pearson, Robert L. Kelly, George H. Moore, Daisy Douglas Barr, Lydia Taylor Painter.

15. The Committee on Organization made report as follows, which was approved, and the persons named were appointed to serve the meeting as recommended:

REPORT OF COMMITTEE.

The Committee on Organization reports that having met together, after due deliberation, it is united in proposing the following:

Clerk of Meeting—Joseph John Mills.

First Assistant Clerk—Emma Spencer Townsend.

Second Assistant Clerk—Charles H. Woodman.

Treasurer—Francis A. Wright, Jr.

We further recommend that the Clerk of the Meeting be made a member *ex-officio* of the Business Committee.

THOMAS NEWLIN, *Chairman*.

16. A proposition was approved that foreign missionaries at home from foreign fields and present be given a place on the floor and have the privilege of participation in the discussions.

17. Kansas Yearly Meeting presented a proposition relating to an arrangement to care for aged ministers, which was read and referred to the Business Committee.

18. The Board on Education submitted the following report, which, with some modification, was accepted. The subject was discussed by David W. Edwards, of Penn College; Robert L. Kelly, of Earlham College; Robt. E. Pretlow; Rufus M. Jones, of Haverford College; Isaac

Sharp, of London; Thomas Newlin, of Whittier College; Levi T. Pennington, of Pacific College; and Edmund Stanley, of Friends University.

REPORT OF THE EDUCATIONAL BOARD OF THE FIVE YEARS
MEETING.

ACTIVITIES OF THE BOARD.

The Executive Committee has met frequently during the five year period and has accomplished some results of value. Isaac Sharpless, President of Haverford College, was appointed to deliver a series of educational lectures at different educational centers throughout the country. This he did very acceptably, speaking upon subjects of vital interest to Friends. The subjects from which President Sharpless spoke were as follows: "Quakerism and Education," "Quakerism and Government," "Quakerism and Moral Reform," "Quakerism and Creed." One or more of these were given at Newberg, Portland and Salem, Oregon; Berkeley and Whittier, California; Wichita, Haviland and North Branch, Kansas; Oskaloosa, Earlham and New Providence, Iowa; Chicago, Illinois; Richmond and Spiceland, Indiana; Wilmington, Ohio.

In the year 1910 an educational conference was held at Haverford College, it being as a continuation of those held in prior five year periods for a quarter of a century past. The attendance was representative, though not large, and the discussions helpful.

The Board of Education has appointed seven Trustees to receive, hold and administer, in conjunction with the Board itself, such funds as may be entrusted to this Board for educational purposes in the Society of Friends. These Trustees are: Asa S. Wing, President; L. Hollingsworth Wood, Secretary; Richard J. White, Treasurer; Robert W. Furnas, John H. Johnson, A. F. N. Hambleton, and Addison Naylor.

The above action was taken under the authority of the Board of Trustees of the Five Years Meeting which,

at a meeting held in Richmond, Indiana, Tenth Month 3rd, 1908, adopted the following by-laws, to-wit:

I.

The Board of Education of the Five Years Meeting shall appoint seven Trustees to receive, hold and administer funds in conjunction with the Board for educational purposes of the Society of Friends. These Trustees shall be known and designated as *The Trustees of the Board of Education of the Five Years Meeting of Friends in America*.

II.

All funds, securities or property of any description so entrusted to the Board for educational purposes shall so far as practicable, be registered in the name of The Board of Education of the Five Years Meeting of Friends in America, and shall be in the custody and control of the said Trustees, and shall be transferred only upon signature of the proper officers of the said Trustees, as directed by minutes, rules or regulations of said Trustees duly adopted.

III.

The Trustees shall make all rules and regulations for their own organization and government. They shall keep a record of their proceedings, and make report annually through the Board of Education to the Board of Trustees of the Five Years Meeting of Friends in America.

IV.

The Board of Education shall at all times have power to fill vacancies caused by the death, resignation or other removal of any of the Trustees appointed by them, as herein provided.

V.

The Board of Trustees of the Five Years Meeting of Friends in America shall have the right to alter or amend the foregoing by-laws.

It is unfortunately true that much money has been poorly invested by Friends in the past. It is a fact that

the personnel and authority of these Trustees is such as to guarantee the safe holding of any funds which may be entrusted to them. Since funds left in their hands are subject to the orders of the Five Years Meeting, through its official channels, donors may rest assured that proper use will be made of the income of any sums so deposited.

REPORT OF THE SECRETARY OF THE TRUSTEES.

*Review of the Work of the Board From 1907
to 1912.*

Appointed February, 1908, to receive, hold and administer, in conjunction with the Board of Education of the Five Years Meeting, such funds as may be entrusted to this Board for educational purposes in the Society of Friends.

THE BOARD AS ORGANIZED.

President—Asa S. Wing, 409 Chestnut Street, Philadelphia.

Secretary—L. Hollingsworth Wood, 2 Wall Street, New York.

Treasurer—Richard J. White, 10 South Street, Baltimore, Md.

The Treasurer was instructed at a meeting in Philadelphia Ninth Month, 1909, to open an account as funds were received, with the Provident Life & Trust Company of Philadelphia. The Trustees have published their willingness to give attention to the receipt and investment of funds, but have received no money up to the present time.

L. HOLLINGSWORTH WOOD, *Secretary*.

Just at present there is urgent need of a fund for providing pensions for teachers of our educational institutions, as well as encouraging our struggling schools and colleges. Friends in general are encouraged to display a deep sense of loyalty in supporting our colleges, which are in great need because of legislative enactments which are raising the standard of college work. Friends in

charge of schools and colleges are urged to exercise their highest ability to bring these schools to the maximum of efficiency.

The following recommendations also are made:

(1) That in the organization or reorganization of College Boards a provision be inserted in the articles of incorporation to the effect that the assets, upon the abandonment of the institution shall revert to the Educational Board of the Five Years Meeting.

(2) That it is not advisable to organize stock companies for the management of colleges, and where such companies exist, it is expedient to change the form of organization as early as possible.

(3) That Friends should exercise great wisdom in naming their schools of all grades, so that the name may be in keeping with simplicity and sound learning.

(4) That in the future any school or college before engaging in a general canvass for funds outside the limits of its own Yearly Meeting should obtain the approval and advice of the Executive Committee of the Board of Education.

During the past year a representative of the committee made a visit to Nebraska Central College. With his co-operation and counsel the college was put on a more secure financial basis, the indebtedness being liquidated, and a small sum being raised toward the endowment fund.

COMPARISON WITH THE BOARDS OF OTHER DENOMINATIONS.

A study of the work of the educational boards of other denominations convinces one that there are many avenues which our Board has not yet been able to enter. That the operations to which we have been confined are rudimentary is very apparent when we see the complete service rendered by similar organizations in other religious bodies. It would not be possible to outline in this report the various lines of work in which other boards engage. It will perhaps suffice to mention a few of these.

In the first place, other boards of education have

seen the opportunities afforded them in the large institutions of learning, especially in the state universities. Knowing the vast number of students attending these state institutions of higher education, and also knowing that large numbers of these belong to the same denomination as the board, steps have been taken to afford these students the opportunities of religious education under the auspices of their own church.

The fact that our Society is small and that only a small number of the students in any one of these state institutions are members, prevents us from entering into this field of activity.

Another line of service which the boards of other denominations have rendered, is that of assisting their young people in securing higher education. Large sums of money have been accumulated and loaned to worthy young people, who otherwise would be unable to secure an education.

Especially have the boards of other denominations assisted young people who contemplate entering the service of the Church. Statistics in this line, if they could be given here, would reveal the reasons why large numbers proportionately, are entering the ministry and other lines of Christian service in other denominations.

The following statement from the board of education of the Presbyterian Church indicates the attitude of the board toward their duty in this matter. In answer to the question, "What Does the Church Owe?" the following answers are made: "The Church owes to the ministry a full educational equipment. To herself the safe-guarding of her pulpits. To the immigrant, the preaching of the gospel in the vernacular. To the world, adequate missionary leadership. To her young people, religious influences in secular educational centers. To lay-workers, well equipped training schools. To the board of education, sympathetic hearing, earnest prayer for its success, and generous contributions to its treasury."

The boards of other denominations have also carried on campaigns in the interests of higher education. Every

attempt possible has been made to increase the number of those who go on to a higher education. The small percentage of the young people who proceed through the college has alarmed the Christian churches, and they have strenuously and intelligently endeavored to change this condition. Literature has been spread broadcast; lecture tours have been made. The real condition of the young people has been thoroughly investigated, and whatever obstacle has stood in the way has been removed. It has been an attempt to so enforce this matter upon the minds of the young people that none only those whose ambition is inadequate will fail of a complete preparation for life's work.

In the financial field, the boards of education of other denominations have accomplished wonders. By the cultivation of a co-operative spirit within the denomination, they have been able to augment the funds available for education to such an extent that their colleges have been well equipped and well endowed. Because of this fact, men and organizations philanthropically inclined have given large sums of money to these institutions. The sources from which endowment funds for educational institutions come, are seeking institutions which evidence a large vitality upon which to bestow their gifts.

No matter how much good work a school has done, if it is unable to make a showing which will convince these men and organizations that it will be able to proceed through the years, they will pass it by. It is only when the immediate friends of a school have done their part that funds may be expected from outside sources.

Other activities of the boards of education of other denominations might be brought forward as illustrations of the fact that this actual field has been barely touched by our Board.

GENERAL REVIEW OF THE FRIENDS' SCHOOLS IN AMERICA.

A general review of the Friends' Schools in America discloses some very interesting facts. The number of schools supported entirely by the Society of Friends is about forty. Eleven of these are colleges, and the rest

are of secondary grade. In grade the colleges rank all the way from just beyond the high school to the first-class standard college. The secondary schools are equally diversified in their ranking. Several influences have brought about this wide range of grading. The chief influence, however, is that of the finances. The failure of a school to be on a par with other schools of its vicinity, is usually occasioned by shortage of funds. The educational ideals among Friends are usually high, and if sufficient funds were available, our schools would speedily be standardized. Many of the schools are simply survivals of the necessity of an earlier day. The need for them has passed away, but the loyalty of their immediate Friends enables them to persist. In a number of instances the educational work would be better done by the public schools. Again, a few of our schools are the product of peculiar religious ideas, being founded and maintained not primarily for educational purposes, but to conserve and propagate some peculiar religious conception. That an honest unprejudiced facing of the situation would result in the elimination of some of our schools, is perhaps true.

COLLEGE STATISTICS.

The following statistics, while in no wise complete, will perhaps be suggestive:

Value of Plants, seven Colleges reporting..	\$4,502,000 00
Increase in five years	\$1,307,733 00
Endowment, seven Colleges reporting.....	\$3,446,424 00
Increase in five years	\$1,108,190 39

SOURCES OF ENDOWMENT.

From the reports received, it would seem that the endowment funds come mainly from three sources; namely, members of the Society of Friends, patrons of the schools, and the alumni of the various institutions. Very little, comparatively, has been received from outside philanthropic sources.

At the present, endowment funds are well handled. There is perhaps no departure from this. Three of our

colleges report that they cannot be maintained on an accredited basis with the present funds. Without exception the colleges expect an increase in the plant within the next five year period.

TUITION RECEIPTS PER ANNUM.

Six colleges have reported an increase per annum of \$114,297, making an average per college of \$19,049.30.

NUMBER OF STUDENTS PER ANNUM.

Seven Colleges reporting 2,004.

Number of Friends, 696.

AVERAGE SALARY.

The average salary paid teachers in our colleges ranges from \$680 to \$2,450. This makes a lower average than is reported for college professors in the educational field at large. Professors in Friends' Colleges are more poorly paid than the average professor in the colleges at large in America.

CHRISTIAN TRAINING AND BIBLE STUDY.

Without exception each institution affords work in Bible Study, and most of them special training in Christian service. Five institutions giving statistics on this line report three hundred students at work. The courses range all the way from a study of social conditions to actual Bible Study.

Five colleges report the number entering distinctly Christian work during the period from 1907 to 1912. The number reported is 85. If the proportion holds with the other six not reporting, it would make some two hundred who have entered distinctly Christian service.

CONCLUSIONS.

From the above statistics certain conclusions can be drawn.

First—The best facilities in the way of college plants are not always where the largest number of our young people are to be found.

Second—The increase in endowment during the past five years has been large, but has not been sufficient to lift all of our educational institutions out of danger. If the income could be more equalized, this desirable result would be accomplished.

Third—More attention must be given in the immediate future to securing funds from philanthropic sources. Our colleges have made a place for themselves in the past. They have done and are doing a work worthy of consideration. The immediate sources have increased in liberality. It would seem that our cause is of sufficient merit to claim the attention of outside sources. While this is true in this particular, there are still colleges that have not manifested sufficient local patronage to expect much from the outside.

The next step for these institutions that have not yet reached the accredited basis is to accomplish this thing. It should be the first aim of the management of these schools to put themselves on a par with the schools of their vicinity, either by increasing the funds so that they would rank higher, or reducing the scope of work so they would level up with the schools of lower grade. It is a wrong principle to claim to maintain a school of high educational rank, while at the same time the work offered is of an inferior quality. Carefulness in this particular is strongly recommended.

Fourth—Seven colleges report a total attendance of 2,004, 696 of whom are Friends. Two conclusions may be drawn from this; first, that there is a magnificent opportunity for our schools in that they have such a large place in the education of the youth of the land; and, second, that there are too few of our own young people who are going forward to a higher education. There should be a propaganda carried on during the next five years for the purpose of increasing the number of our own young people who aspire to a higher education.

Fifth—The fact that the average salary paid teachers in Friends' Schools is less than the average salary paid the professors in colleges at large, discloses a deplorable condition. It is not necessary to say that salaries should

be raised. As has been recommended elsewhere in this report, steps should be taken immediately to create a fund, the income to be used in pensioning college professors when they retire from active service.

Sixth—More attention should be given to the training of Christian Workers. That the Christian Church is entering a period of practical service is acknowledged by all students of the times. A wider field of Christian activity is opening up before the servants of the Church today than ever before. In order that this field may be entered and widely occupied, scientific training must be given those who are to do the work. Not only must the number be increased, but the efficiency, the practicability, of every worker must also be increased.

SECONDARY SCHOOLS.

The situation with reference to secondary schools is an important one. The conditions which demanded their establishment and maintenance through their early history have changed. The reasons for maintaining our secondary schools are not as strong as they formerly were. In many places the high schools are superior to our own schools. Doubtless there is a process in motion which will finally render unnecessary the maintenance of most all of our secondary schools. At the present, however, there are localities where these are doing most excellent work, and seem to be demanded. To sum the matter up, it might be said that wherever we are able to maintain secondary schools on a par with the public schools, we are justified in doing so, but where we are not able to thus maintain them, it is useless to continue them.

EDUCATIONAL SECRETARY.

It has been the thought of the Board for some time that as soon as it was practicable an educational secretary should be employed. The duties of this secretary would be the conducting of what might be termed an educational propaganda. There needs to be cultivated among Friends in America a corporate educational spirit

or ideal. It is also much to be desired that a larger number of our young people be encouraged to go forward into higher education. This can be done only by lifting the educational ideals among our people. Again, it is necessary, if our schools maintain their standing, that a larger financial support be secured. Still further, religion and education need to be more permanently and intelligently combined.

These lines of activity are worthy of the attention of the Church at large, and would give ample scope for the activities of the best man obtainable to put in the place of the Educational Secretary. The time has arrived when the work needs to be done. Whether we are at the place where it can be done is for the Five Years Meeting to judge. We wish to especially recommend that funds be placed in the hands of the Trustees of the Educational Board as speedily as possible, so that the acute demands in our educational work may be met.

ROBERT L. KELLY, *Chairman.*

Then adjourned to 3:00 p.m.

FOURTH DAY—AFTERNOON.

The Meeting opened according to adjournment.

19. The Business Committee submitted a report relative to the letter of George Fox to the Governor of Barbados and the Richmond Declaration of Faith, as noted in propositions from three of the Yearly Meetings. After long discussion the matter was referred back to the Committee with instructions to report the next afternoon.

20. The following report of the Finance Committee was read, approved, and inquiries embodied therein referred to the Business Committee for report at a future session.

REPORT OF FINANCE COMMITTEE.

To the Five Years Meeting:

The Finance Committee appointed in 1907 makes the following report:

On adjournment of the meeting the Committee met and organized, Amos K. Hollowell, of Indianapolis, Indiana, being appointed Chairman, and A. F. N. Hambleton, Secretary. The Committee has had no other meeting in person; the business has been transacted by correspondence.

The Committee has annually ascertained the probable financial needs of each of the several boards for the year ending September 30, as set forth on page 100 of the Minutes and Proceedings of the Five Years Meeting of 1907. When the amounts for such purposes have been ascertained by the Chairman, the correspondence relating to the work of each of the boards has been forwarded by a circulating letter to each member of the Finance Committee for their consideration and suggestions. By this means the Committee has decided the amount to be assessed each year. The total amount to be raised each year has been prorated among the Yearly Meetings according to their membership.

The Treasurer of each Yearly Meeting has been notified annually what amount his Yearly Meeting should pay, with a request that he remit the amount to the Treasurer, Miles White, Jr., Baltimore, Md. The total assessments for the five years amount to \$6,435.45, which amount should have been paid to the Treasurer.

The average assessment for each one hundred members for the five years has been \$1.45. The average membership has been 89,116. The Treasurer has given a satisfactory bond each year.

The tabulated statement herewith shows in detail the membership of each Yearly Meeting, the rate per one hundred members assessed, and the amount such assessment would net.

TABULATED STATEMENT

YEARLY MEETINGS	1908		1909		1910		1911		1912	
	Rate, \$1.75	Amount	Members	Rate, \$1.75	Amount	Members	Rate, \$1.25	Amount	Members	Rate, 75 cents
Baltimore.....	1,182	\$ 20 68	1,179	\$ 20 63	\$ 20 75	1,186	\$ 15 06	\$ 15 06	1,211	\$ 9 08
California.....	3,714	65 00	3,893	68 10	68 60	3,920	50 57	50 57	3,686	27 65
Canada.....	1,096	19 18	1,047	18 30	19 07	1,090	13 01	13 01	1,060	7 95
Iowa.....	12,056	210 98	9,260	162 05	176 13	10,065	127 96	127 96	9,903	74 27
Indiana.....	20,208	353 64	20,346	356 06	361 64	20,631	258 97	258 97	20,585	154 39
Kansas.....	11,249	196 85	11,730	205 27	205 70	11,759	151 52	151 52	11,697	87 73
New York.....	3,504	61 32	3,433	60 07	60 70	3,469	43 71	43 71	3,521	26 40
New England.....	4,354	76 19	4,351	76 13	76 19	4,354	53 70	53 70	4,109	30 81
North Carolina....	6,698	117 21	6,763	118 36	121 64	6,951	88 16	88 16	7,053	52 89
Oregon.....	1,890	33 07	2,051	35 89	36 41	2,081	27 40	27 40	2,338	17 54
Western.....	15,709	274 90	15,628	273 49	277 32	15,846	193 17	193 17	15,538	116 53
Wilmington.....	6,359	111 28	6,243	109 25	108 61	6,203	79 62	79 62	6,358	47 68
Nebraska.....			1,791	31 33	31 66	1,815	23 97	23 97	2,133	16 00
Total.....	88,019	\$1540 30	87,715	\$1534 93	\$1564 42	90,506	\$1126 82	\$1126 82	89,192	\$668 92

SUGGESTIONS.

It would be well for the Five Years Meeting to give more definite instructions on the following subjects:

(1) Should Yearly Meetings be assessed for members residing outside the United States and Canada? This is important, not only to determine the assessment, but the number of delegates to appoint. The custom has been to include non-resident members in making out the assessment, but one Yearly Meeting has objected to being assessed for their non-resident members.

(2) On page 100 of the Minutes and Proceedings of the Five Years Meeting of 1907 is a construction of minute 94, page 42 of the Minutes of the Five Years Meeting of 1902. It seems desirable that the Meeting define more exactly what administration expenses shall and shall not include; that is, should expense of correspondence include clerical fees, or salaries, or the cost of stenography and typewriting.

(3) What does necessary printing include? And does it include printing the annual reports of departments? It seems to us that contributors of voluntary funds should pay the expense of these reports.

(4) On page 110 of the Minutes of 1907 occurs the following: "And the Committee recommends that the Meeting authorize the payment of the expenses of the Missionary Board in the attendance of its annual meetings, as has heretofore been the practice." Should the similar expenses of all the other boards be paid?

(5) In 1907 five persons were appointed to attend the opening of Nebraska Yearly Meeting; also six persons to represent Friends in Church Federation Meeting, which occurs each year. Does the appointment carry with it the authority to pay the expenses of those appointed?

Respectfully submitted on behalf of the Committee.

AMOS K. HOLLOWELL, *Chairman.*

21. The following report of the Committee on Legislation was presented, endorsed, and followed with remarks by the Chairman, relative to the present situation :

REPORT OF THE COMMITTEE ON LEGISLATION TO THE FIVE
YEARS MEETING.

Many members of our Committee have given attention to legislation in their respective States, chiefly in efforts to secure favorable action upon bills to abolish capital punishment, to establish County Local Option relative to sale of intoxicants, to obtain amendments to State constitutions forbidding the manufacture and sale of intoxicating liquors, to lessen the evils of improper marriages and divorces, providing for woman suffrage, etc.

Some of these members, however, overlooked their privilege as members of the Committee of the Five Years Meeting and acted merely as individuals; and others, either never knew, or had forgotten, they were appointed by this body.

The members of our Committee from Indiana and Western Yearly Meetings, in conjunction with Committees of the Permanent Boards, met in Indianapolis during the Legislature of 1909, and united upon a carefully prepared petition and remonstrance asking for important amendments to our marriage and divorce laws, and opposing the desecration of the Lord's Day, and the repeal of the County Local Option liquor law. This document was signed by all the members of the joint committees, neatly printed, presented to the Legislature, read in both houses, referred to the appropriate committees, and a copy laid upon the desk of every member in the State Legislature.

The County Local Option Law was not repealed at that session, but two years later the Democrats elected the Governor and a majority in both branches of the Legislature, and the County Local Option Law was repealed and township and city wards made the unit instead of the county. As a result, forty-six of the seventy counties, which had by vote abolished all saloons, were again thrown into "wet" territory.

In the present Indiana State political campaign both the Republican and Progressive parties have, in their platforms, declared for the re-enactment of the County Local Option Law.

The Discipline directs that the members of this committee, "in conjunction with the Permanent Boards of the Yearly Meetings, shall give attention to legislation in their respective States." We suggest the Five Years Meeting request the Yearly Meetings to direct their Permanent Boards to appoint committees to thus coöperate with the members of the Legislative Committee of the Five Years Meeting.

We desire again to encourage more Friends to prepare themselves and seek opportunities for public service, as we have fallen far short of our privilege and duty to exercise that influence for good in our respective communities, which as Christian citizens we should have done.

The sub-committee of five members, of whom James Wood is Chairman—"to give attention to subjects before the National Congress" reports as below:

Early in 1911 the committee sent to each member of the United States Senate and House of Representatives a strong protest against the fortification of the Panama Canal and urging its neutralization by international agreement. This was debated in the House of Representatives and was published in the Congressional Record.

Subsequently the committee protested against building Dreadnaughts for the Navy. The committee also strongly recommended to the members of the Senate the ratification of the arbitration treaties as negotiated by President Taft with Great Britain and France.

Respectively submitted,
TIMOTHY NICHOLSON, *Chairman*,
MURRAY S. KENWORTHY, *Secretary*.

22. The report of the Committee on Indian Affairs and of the Board on Welfare of the Negroes, on account of the lateness of the hour, were referred to the Business Committee to suggest suitable time for their consideration.

23. By motion, the time for closing the morning session was fixed at 12:30 p.m., and that of the afternoon at 5:00 p.m.

Then adjourned to 7:30 p.m.

FOURTH DAY—EVENING.

The meeting assembled according to adjournment. Prayer was offered for Divine guidance.

24. Following the order of the program, an address on the "Contribution of Friends to the Life and Work of the Church" was given by Henry T. Hodgkin, of England. Under a deep appreciation of the very great value of the address as a contribution to the literature of Friends, the Meeting instructed the Printing Committee to be appointed to confer with Henry T. Hodgkin with a view to its publication.

Then adjourned to 9:30 a.m., Fifth day.

FIFTH DAY—MORNING,

TENTH MONTH 17, 1912.

The Meeting convened at 9:30 a.m., as per adjournment.

25. "Giving diligence to keep the unity of the Spirit, in the bond of peace" was the keynote of the spiritual exercise of the devotional period.

26. A cablegram, "Fear not," from Friends in Honolulu, was read with sincere appreciation.

27. The Minutes were read, corrected, and adopted.

28. The recommendation of the Committee on Legislation, that in harmony with the express direction of the Discipline, the Five Years Meeting request the Yearly Meetings to direct their Permanent Boards to appoint committees to thus coöperate with the members of the Legislation Committee of the Five Years Meeting, was approved, and the Yearly Meetings so directed.

29. By motion, the appointment of three pages to assist in the work of the meeting was referred to the local committee for action.

30. Propositions from Iowa Yearly Meeting were read and referred to the Business Committee.

31. The following missionaries from the field were introduced and most cordially welcomed: Arthur Chilson and wife Edna, from Africa; Gurney Binford and wife Elizabeth, from Japan; Alice Kennedy and Alma Swift, from Jamaica; A. Edward Kelsey, Ramallah, Palestine; and Charles Vincent, a native East Indian, from Jamaica.

32. The Business Committee, reporting on the order of business, fixed the afternoon session for the consideration of the following subjects:

The proposition relating to the letter of George Fox and the Richmond Declaration of Faith.

Report of the Committee on Indian Affairs and of the Board on Welfare of Negroes.

33. The following report of the Business Committee on propositions from Western and California Yearly Meetings was approved by the Meeting:

REPORT OF BUSINESS COMMITTEE.

I.

From Western Yearly Meeting:

Interdenominational Temperance Activities.

In regard to the resolution from Western Yearly Meeting concerning the National Inter-Church Temperance Federation, we recommend the matter involved in this resolution be referred to the Committee on Legislation with power to appoint a person to represent the Five Years Meeting in Interdenominational Temperance activities.

II.

From California Yearly Meeting:

Establishing a Bureau on Men's Work.

In regard to the proposition from California Yearly Meeting that the Five Years Meeting establish a Bureau on Men's Work along the line of the Men and Religion Forward Movement, we do not approve of the establishment of a special Bureau, but recommend this work to the attention of the Board on Social Service, to be appointed by the Five Years Meeting.

34. The report of the American Friends Board of Foreign Missions was presented by the Chairman, after which the General Secretary, Charles E. Tebbetts, led the discussion.

The meeting was also addressed in the interest of the mission field by the following Friends: Henry T. Hodgkin, of England; Sylvester Jones, from Cuba; Gurney Binford, Japan; Arthur Chilson, Africa; Alma Swift and Charles Vincent, Jamaica. After the discussion, motions were carried adopting the report as a whole, setting the seal of approval of the Five Years Meeting on the eight specific conclusions with which the report closed and directing the attention of the Yearly Meetings to the same.

REPORT OF AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS.

The Awakening World.

There is practical unanimity of judgment among those closely in touch with the religious work of the world that the present is the great opportunity of all the centuries. It is stated in the July number of the *International Review of Missions* as follows:

"The facts pertaining to the success of the work, and the favorable condition of the world during the past ten years, should be understood by the people as a special providential era in the history of the Church. The progress of Christianity during the past decade cannot be duplicated except in apostolic times. Geographical, political, industrial, and religious conditions in the Levant and the Far East, and the actual response of the people to the missionary approach, indicate a situation of amazing significance. They constitute a new fulness of time, a coming of Christianity to its own. If the hour of Christ ever is to strike, it must be under conditions like these. With a nation like Japan engaged in the sublime task of seeking for a religion, and the Government calling a special parliament to help to stimulate religious influence for the uplift of the empire; with China taking on republican forms of government, coming out for religious toleration and building her institutions upon Bible principles, and the masses ridiculing the old superstitions and deserting the temples of their gods; with India vibrant with Christian thought and aspiration, while unmistakable evidences of disintegration are discovered in the heart of Brahmanism; with the Turks in the citadel of Mohammedanism declaring for religious liberty, and sending their children to Christian schools; with the great areas of Africa opening up under the advance of commerce and the missionaries finding the people gathered in vast numbers in the commercial centres to hear the gospel message—we have a situation so extraordinary, so compelling, as to challenge the attention of Christendom."

The Primary Task of the Church.

In the face of such a situation the Church is called back to the last expressed will of our Lord, repeatedly given: "This gospel of the kingdom shall be preached in the *whole world* for a testimony *unto all the nations*."—Matt. 24:14. "Thus it is written, that the Christ should suffer, and rise again from the dead the third day, and that repentance and remission of sins should be preached in His name *unto all the nations*".—Luke 24:46-47. "Go ye therefore into *all the world*, and make disciples of *all the nations*".—Matt. 28:19. "Ye shall receive power, when the Holy Spirit is come upon you, and ye shall be my witnesses * * * unto the *uttermost parts of the earth*".—Acts 1:8.

There is no mistaking this primary purpose in the heart of our Master, in the institution of His Church. Too long has this purpose been given a subordinate place in our thought.

A Fresh Call.

Since our last Five Years Meeting the greatest Church Council ever held has met at Edinburgh, and has sent out a message to members of the Church in Christian lands: (See "Message to the Members of the Church in Christian Lands," Edinburgh, 1910.)

Organizing the Home Base.

The Edinburgh Conference provided for the continuance of its work by the organization of the "Continuation Committee," composed of ten representatives from North America, ten from Great Britain, ten from the continent of Europe, and five from other lands. They also represent as nearly as possible all branches of the Protestant Church, and the leading races. Friends are represented by Dr. Henry T. Hodgkin, the General Secretary of the F. F. M. A., of Great Britain. This Committee has before it the problem of leading the Christian forces of the world to the actual fulfillment of the Great Commission.

Cooperation Organization in North America.

The Foreign Missions Conference of North America held last January its nineteenth annual session. They have discovered that the problems are largely the same in all fields, and that the best results can be obtained through the combined experience of all our Boards, and by the closest possible cooperation in work, both at the Home Base and on the Foreign field. During the last few years, they have undertaken to work out the problem of the most effective methods of bringing the entire membership of our churches to the fulfillment of their responsibility. In this work they have cooperated with the Home Missions Council of North America, and have issued jointly a little manual for the guidance of each local congregation under the title, "The Church Missionary Committee." This serves alike the interests of both the Home and Foreign work. Through this the endeavor is made to develop the three important factors in accomplishing the task: (1) the Spiritual—in Prayer and Service; (2) the Educational—in an intelligent understanding of the task to be accomplished; (3) the Financial—in the effective support of the work.

In the work of arousing and organizing the home churches, the Laymen's Movement has done most effective service. Since our meeting in 1907, they have made their two great campaigns in Canada and the United States. They are now cooperating with the Foreign Mission Conference and Home Missions Council in the effort to perfect the organization in the local congregations.

Two years ago the Woman's Board of Foreign Missions of the United States and Canada conducted a great inspirational Campaign in their Jubilee celebration, arousing great interest in Missionary work. This organization is one of the most effective agencies. It issues each year text-books for their mission study, with corresponding helps.

The Missionary Education Movement is under the immediate supervision of the Foreign Missions Conference and Home Missions Council. Its special purpose is

to provide suitable literature and other agencies for bringing the church to an intelligent understanding of the problems before it. The standard books for study classes and libraries and other helps are issued by this movement. It has also had charge of the great world exhibits given in Boston and Cincinnati, and soon to be repeated in Baltimore and Chicago.

[NOTE.] Samples of these supplies can be seen at the Missionary Exhibit. They can be procured at any time at our central office.

Growth of Missionary Work.

The first missionaries were sent out from the United States in February, 1812. So that the first century for the church in this country is just completed. The era of modern missionary work may be said to have begun with William Carey a couple of decades earlier. Most of the denominations have been organized for missionary work for a much shorter period; Friends only a little over forty years. We look back and it seems to have been a century of small beginnings, but of most marvelous results—results out of all proportion to the human forces put into the field. They can only be accounted for by the fulfillment of Christ's promise of the "All power" with Him in His personal presence with His church as they undertake to fulfill His great commission. The great transformations from savagery to Christianity in many island groups of the Pacific during the earlier periods of the century, and the more recent marvelous spiritual quickening in Korea and China and India, and in parts of Africa are God's answer to the obedience of his servants. The great national upheavals and movements toward higher civilization in Japan, China, Turkey, Persia and elsewhere, have had their roots in the missionary propaganda. All lands are now open to the gospel. The Bible in whole or part has been printed in over five hundred dialects.

During the decade from 1900 to 1910, the percentage of increase in the world field was as follows: Income

from Home, 74 per cent; from Field, 186 per cent; number of Missionaries, 33 per cent; Native Helpers, 47 per cent; Church Members, 62 per cent; Stations and Out-Stations, 81 per cent; Schools, 49 per cent; Students, 51 per cent.

For the work of American Friends for the same period: Income from Home, 96 per cent; from Field, 449 per cent; number of Missionaries, 57 per cent; Native Helpers, 35 per cent; Church Members, 114 per cent; Stations and Out-Stations, 47 per cent; Schools, 10 per cent; Students, 45 per cent.

Average contribution per member in 1911: From New England, \$1.23; New York, \$1.79; Philadelphia, \$4.16; Baltimore, \$2.86; Canada, \$1.80; Ohio, \$2.02; North Carolina, 28 cents; Wilmington, 32 cents; Indiana, 47 cents; Western, 49 cents; Iowa, 80 cents; Kansas, 49 cents; Oregon, 81 cents; California, \$1.97; Nebraska, 67 cents.

Division of the Field.

Careful estimates have been made of the extent of the world field to be covered and of the forces required to cover it. The leading denominations have taken inventory of their own work and made estimates of their proportionate responsibility in the whole task. The field is so large there must be no waste of effort in overlapping of fields, or denominational rivalry in the same territory. In many cases re-adjustment of fields is taking place in order to remove overlapping, and secure greater economy and efficiency. Stations are being transferred from one Board to another, various forms of federation up to complete union of the denominations are being formed. All workers are drawing closer together in fellowship and effective service. On this line, our own Board has arranged for the transfer of two isolated mission stations in southeastern Alaska, formerly under the care of Kansas and Oregon Yearly Meetings, to the Presbyterian Board, which has a number of missions in the surrounding and adjacent territory, in order that we might be able to concentrate and enlarge our efforts

on other needy fields under our care. There is a growing feeling that our western divisions into various sects should not be carried into mission territory; and while up to the present such lines of division could not well be avoided, they should be kept as much as possible out of sight, and finally eliminated altogether.

It is estimated that there are thirty persons, in that part of the world field for which America should be responsible, for every member of the Protestant church at home. That would assign to American Friends about 3,000,000. As that is about the estimate of the population of the fields where we are now working, it would seem to be our present task to confine our efforts largely to the fields now under our care. We should avoid entering new fields, especially those where other missions have already entered.

Character of Work.

The goal of missionary effort is to produce in every field a Native Church, that shall be *self-supporting*, *self-governing* and *self-propagating*. Boards are realizing that success has often been hindered through failure to lay responsibility upon the native church. They have been taught to lean too heavily on foreign help. But to successfully bear responsibility, the native must be carefully trained. From the nature of the case, trained native workers must be far more effective than foreigners, and missionary experience proves it to be true. The failure to provide schools for thorough training of children and youth has been a serious defect in many of our fields; and as a result we have few native workers who are thoroughly efficient. Other Boards wiser in that regard, are now sending trained workers into our fields and reaping the results of our pioneer labor. It is of first importance that we establish good schools for boys in each of our fields, where they can be well trained to become leaders among their own people.

Our Board a year ago took action looking toward the establishing of such schools in each of the fields

under our care. Booklets setting forth this feature of the work can be obtained at the book table. A considerable sum has already been pledged for this purpose. Funds invested in this work not only secure greater efficiency, but also greater economy for the future. It will be a very short-sighted policy not to meet this need.

This work of training leaders and organizing churches, requires trained workers of a high order of executive ability. The missionaries in our fields are calling for workers to be sent who are more thoroughly prepared for their work, and more care must be given to the preparation of those who go to the field.

Urgent Need of Better Support.

The equipment and force of workers in many of our fields are wholly inadequate, because of the inadequate support given. Missionaries are overworked and underpaid. That means lowered physical and mental vigor, and decreased efficiency. Because of this we get the work up to a point that promises large results, and fail to secure them, because of the lack of a certain additional force that might have been secured by a moderate increase of expenditure. Perhaps our greatest need today is a large force of workers who feel distinctly the divine call to foreign mission work at the home base,—men and women who will throw their life energy into inspiring the home church and making it far more efficient in its support of the work on the field. We need an awakened conscience on the question of stewardship. We need a church aflame with a passion of prayer, and so intelligent concerning the problems on the field, that they can intelligently pray for the work and workers.

Need of Perfecting Our Central Organization.

The time has now come in missionary work when, to use a military figure, the final great campaign is nearly on; the final plans are being perfected, and the different regiments must come together until they form one great army for taking the world for our Lord and King.

RELATION OF YEARLY MEETINGS TO VARIOUS FIELDS

1911

Yearly Meetings	Syria	Japan	China	India	Africa	A. F. B. F. M.	Jamaica	Artic Alaska	Other Fields	General Purposes	Total
New England	4127 24	.....	.....	646 69	657 94	635 00	200 00	.....	.....	107 79	6374 66
New York	310 00	230 00	1297 22	119 00	406 97	1711 50	.....	.....	a 1 00	50 26	4125 95
Philadelphia	611 00	15777 24	.....	128 00	f1312 65	.....	.....	.....	.....	298 00	18126 89
Canada	.....	1471 70	.....	.....	243 75	.....	.....	.....	.....	77 96	1793 41
Baltimore	150 00	250 00	349 50	26 00	100 50	2392 92	.....	.....	m 101 00	70 05	3449 97
N. Carolina	5 00	.....	.....	.....	79 30	1319 00	.....	.....	.....	36 90	1440 20
Ohio	.....	.....	8989 67	3453 31	1294 52	.....	.....	.....	.....	245 63	13983 13
Wilmington	.....	.....	.....	.....	63 55	3546 77	.....	.....	.....	38 93	3649 25
Indiana	25 00	.....	.....	.....	413 91	11063 25	.....	.....	.....	152 48	11654 64
Western	.....	.....	31 75	40 00	643 52	6865 02	25 22	.....	.....	80 35	7685 86
Iowa	.....	.....	27 10	.....	297 50	.....	6625 16	.....	.....	141 67	7091 43
Kansas	.....	250 00	89 55	.....	465 79	3793 71	1 00	.....	h 163 28	16 71	4780 04
California	77 50	19 00	29 00	.....	55 00	.....	150 00	832 03	s5067 88	14 00	6246 41
Oregon	.....	88 00	1000 00	.....	32 80	960 00	.....	.....	.....	.....	2080 80
Nebraska	.....	.....	5 00	.....	90 41	1333 64	.....	.....	.....	7 60	1436 65
Missions	.....	467 00	d 4959 00	8 00	.....	7177 00	4389 62	400 00	.....	.....	17400 62
Other Sources	490 95	.....	.....	.....	54 00	.....	.....	.....	.....	.....	545 45
Total	5796 69	18552 94	16777 79	4421 00	6212 61	40797 81	11391 00	1232 03	5335 16	1338 33	111855 36

a Korea. f \$1,000 to Soudan Mission. m McAll Mission. h Hotchkiss. s \$767.80, Spanish; \$1,461.58, Japanese; \$2,840.50, Guatemala; d \$4,027, Medical Fees.

The different companies cannot serve most effectively out of touch with each other. If Friends are to take their place in the united ranks, they must get together among themselves. Heretofore, each Yearly Meeting has seen only its own small section of the field. Some have had fields too small to develop their best resources. Others are overloaded, and are looking for some way of relief. As a whole we have no more than our share of the whole field. If we shirk any of it, it will discredit us in the eyes of the Christian Church. The work of some of our Boards is largely home mission in character, and they need the inspiration that comes from the wider field. The whole church needs the clear vision of the whole field. It needs the large vision. We need to be able to pray intelligently for the whole work, and the whole work needs our prayers. This does not mean that meetings should not have a special interest in a special field, as they now have. But it does mean a united church standing back of the whole enterprise.

Our mission interests are very closely interlocked in the matter of support, as is shown in the opposite table.

They are also interlocked in the personal interest in their missionaries, as shown in table on following page. This shows the number of missionaries which the different Yearly Meetings furnished to the various fields as they stood last year, 1911.

The Importance of Our Fields.

The field of Palestine is likely to grow in importance on account of great changes taking place in Western Asia. Japan, China and India are also centres of the greatest strategic importance. In equatorial Africa it is a race between the Christian and the Moslem as to which gains the first control, and there must be no delay in our work there. In our section of Africa the land is rapidly becoming valuable for colonization, and if we do not soon secure our permanent hold, it will become increasingly difficult and expensive. Mexico and Cuba are not only needy fields spiritually, but are also of the utmost importance in their national relation to our

RELATIONS OF YEARLY MEETINGS TO MISSIONARIES IN
THE VARIOUS FIELDS.

In this table missionaries are assigned to the Yearly Meeting, of which they were members when first set apart for missionary work.

	Japan.	E. China.	W. China.	India.	Ramallah.	Africa.	Jamaica.	Cuba.	Mexico.	Guatemala.	Alaska.	Under other Boards than Friends	Total.
New England	1	..	..	..	3	..	1	..	..	..	..	1	6
New York ..	..	2	2	..	..	..	..	..	..	..	..	..	4
Canada	1	..	..	..	..	..	..	..	..	..	..	1	1
Philadelphia	1	..	..	..	..	..	2	..	..	..	..	3	6
N. Carolina .	..	..	..	..	..	..	..	3	1	..	..	1	5
Ohio	..	6	..	2	..	4	1	..	..	..	..	2	15
Indiana	1	..	..	..	..	..	1	4	4	..	4	1	15
Western	3	..	..	..	..	2	1	..	3	..	..	2	11
Iowa	1	..	..	1	3	3	3	5	..	..	..	1	17
Kansas	3	..	..	..	..	1	1	2	1	..	2	1	11
Nebraska	1	..	..	..	..	..	..	3	3	..	..	..	7
Oregon	..	..	..	2	..	..	..	..	..	..	2	..	4
California ..	..	1	..	..	..	..	..	..	..	6	6	10	23
Elsewhere ..	..	1	..	..	..	..	2	..	..	..	..	..	3
Total	11	10	2	5	6	10	12	17	12	6	14	23	128

own country. Unless the younger generation is trained to self-government, these countries will be a perpetual menace to the peace of our own land. The work should be greatly strengthened in all these fields. Jamaica is a field of large opportunity among the East Indians, as well as with the predominant negro population. Africa and Cuba have never been the special charge of any Yearly Meeting, and for their support we must look to the entire church.

Present Situation.

All the mission work of Baltimore, North Carolina, Wilmington, Indiana, Western, Kansas, Nebraska and Oregon Yearly Meetings and of the Friends' Africa Industrial Mission is now administered through our American Friends' Board. Iowa is now transferring its work. The work of New York Friends in Mexico has been

transferred for a two-year period until matters can be permanently adjusted. One other Yearly Meeting has made a proposition for a transfer of work. It may have been an advantage that the work was not all transferred to our Board at one time, but we think the time has now come when this could be done advantageously, especially as when a Yearly Meeting transfers work, the immediate care is still retained in that Yearly Meeting by means of a Field Committee, selected from those most familiar with the work, and the direct interest is still retained in the matter of support.

General interest in mission work is reported as on the increase. Some sections are fairly wide awake. Still, in most of the meetings that report large contributions, it is mainly due to the gifts of one or two persons or families. The majority of our members give nothing systematically. Many meetings appear to feel no sense of responsibility, and the same is true of many ministers. Some oppose foreign mission work. There is need of an awakening to the fundamental character of the Christian life; that to be a Christian means more than attending meetings, singing hymns and giving occasional testimonies, but it requires also, close fellowship with the Master in service for the redemption of the whole world.

The Purpose of the Central Office.

Some of the important services the central office can perform are as follows:

1. As a means of connection with the general organization of the missionary forces of the world. The several Yearly Meetings Boards cannot well be represented at the Annual Conferences of Mission Boards. Representation by the denomination as a whole is expected.

2. Proper representation in such general conferences as that at Edinburgh. Under the provision requiring an annual contribution of at least \$10,000.00 for three consecutive years, Philadelphia is the only Friends' Board that could have been represented there, without our

union in the American Friends' Board. Because of our union we were entitled to three delegates, and under other conditions might have had twice that number.

3. As a clearing office for all matters of general importance. There are many such matters now being investigated by the various commissions in the interest of the world's work. Questionnaires covering a wide range of subjects frequently come to our office. To have to admit that we have no central organization where such information is collected, and refer them to a dozen or more separate Boards, causes wonder at our strangely unorganized condition.

4. For harmonizing our work on the field with that of other Boards, and the proper consideration of matters of common interest to all the Boards.

5. For making effective the co-operative plans for strengthening the Home Base, referred to in a preceding section.

6. For adjusting all matters of general interest among Friends' Missions.

7. For perfecting the organization on the mission field. The Manual for the organization and government of the Missions is practically the same for all the older Boards, and is the outcome of their long experience. Our Board has adopted such a Manual.

8. For combined power in the larger interests of our work. There are times when special emergencies arise on some fields or peculiar difficulties at the home end render the proper care of the work difficult, and when mutual helpfulness of all our Boards would be very valuable.

9. For bringing all Friends into closer touch with all our fields. The problem of bringing fresh information from the field to the home churches is a vital one. There are now a dozen or more publications that attempt to fill this need. The patronage of most of them is limited. Much of the information would be valuable for our Bible School pupils, and older members if there were some way of reaching them. As it is, Friends know little of the real interests of the various fields.

10. For discovering candidates and helping them in proper preparation. We have prepared and adopted suitable forms for application, with questions designed not only to fully inform the Board, but to suggest to the candidates themselves self examination as to their call to, and fitness for, the work—and power to overcome obstacles. We are endeavoring to have a number of accepted candidates, ready to fill vacancies, or occupy new posts, as way opens for the enlargement of the work.

11. For regulating the development of new work. Placing available resources where our work will be most benefitted, and checking undertakings that scatter resources where they do not build up permanent work.

12. For proper accounting for all expenditures, and for securing such reports as will be accurate and will fill the requirements of the united commissions of the churches.

These and other matters are of great importance. They are as yet very imperfectly done, partly because our union is not complete, and partly because the work is utterly beyond the power of our limited equipment and office force. The very best helps for all phases of organization, and awakening of interest are now provided under the combined supervision of the Foreign Mission Conference and Home Missions Council. The great difficulty is to get them before our meetings and in general use. If more money were invested in the development of interest at home, it would mean a great advance in the support of the work abroad.

Work of Board During Five Year Period.

A part of the work of the Board during the Five Year period has been as follows:

1. A better organization of the Board. A permanent office established. A General Secretary secured to devote his whole time to the work.

2. Receiving the work in Mexico, Southern Alaska and Africa. Appointing a Field Committee for each and organizing the work on the field.

3. Providing a Manual for government of work in field.

4. Determining scale of missionary support, and providing for regular and prompt payment of such support.

5. Payment of debt of over \$1,200.00 from previous period. All bills of period have been promptly paid and there has been no outstanding debt during any year of period.

6. The receipts each year have been as follows:

1907-08—\$ 6,128.43, expended for work in Cuba, and general work.

1908-09—\$17,788.37, expended for work in Cuba, Mexico and Alaska.

1909-10—\$26,488.74, expended for work in Cuba, Mexico and Alaska.

1910-11—\$35,298.64, expended for work in Cuba, Mexico and Alaska.

A small part of above receipts were special contributions to other missionary work.

Bequests have been received during this period of more than \$30,000.00.

7. Several leaflets published and sketches of mission work of American Friends in course of preparation.

8. Regular Annual Reports issued.

9. Preparation of suitable application blanks for candidates and references therefor.

10. Discovering candidates for field, and advising them in suitable preparation for their work. Fourteen new missionaries have been sent to the field through our Board. These go out not for a term of years, but for life, if God so will. A number of others are now preparing for the field.

11. Visits have been made to the field. Four members of Board have visited the West Indies. The General Secretary with his wife, has visited the work in Cuba, Jamaica and Mexico. Eucario M. Sein visited the stations in Cuba, and Sylvester Jones in Jamaica.

12. Arranged for visitation of home churches by missionaries on furlough.

13. Provided for representation at the Annual Con-

ference of Mission Boards of North America, and at the Conference at Edinburgh.

14. Better organization of work at Home Base. A large number of Missionary Conferences have been held. The General Secretary has visited all the Yearly Meetings in the work of organization, and a large proportion of the Quarterly Meetings. The effort has been made to organize our work in all our meetings along the lines worked out experimentally through the combined agencies of all the mission forces of America. Many public addresses have been given with the purpose of showing the fundamental place of Missions in the thought of God, and the vision of present opportunity in this transition period of the world's history.

15. We have co-operated as fully as possible with the Laymen's Movement. The General Secretary and others from within the Board and outside co-operated in the campaign of 1909-10. The General Secretary also spent two months in the follow-up campaign in the early part of 1911.

16. In accordance with the movement for increased economy and efficiency, the two stations in Southern Alaska have been transferred to the Presbyterians, as noted previously. The Presbyterians have also transferred to Friends an important station for work among the East Indians in Jamaica.

17. Land has been procured at Victoria, Mexico, for the enlargement of our work there along the line of industrial training, and training boys for better work among their own people. The plans for training a native leadership are taking first attention in the purpose of the Board.

Conclusions.

We believe the Five Years Meeting should give a most emphatic expression upon the following points:

1. Our determination to undertake our share of the task implied in the great commission.
2. That we will do this work in the closest possible co-operation with the Boards of other churches.
3. That we endorse the various movements for co-

operation and increased efficiency, such as the Continuation Committee of the Edinburgh Conference, the Foreign Missions Conference of North America, the Laymen's Movement, the Women's Foreign Mission Union, the Student Volunteer Movement, the Missionary Education Movement, and movements for union of work on the field as way opens for same.

4. That we regard the Great Commission to be the expression of the primary purpose for which our Lord instituted His Church, and that therefore, it is the duty of our entire membership to be linked up with the missionary enterprise.

5. That all departments of our work, educational, Bible Schools, Young People's Societies, and other auxiliaries, should give large place to the furtherance of this work.

6. That we urge that more positive instruction be given in all the above agencies and in the public ministry as to the place of prayer, intelligent study, and Christian stewardship in their relation to world evangelization.

7. That we recommend the plan of an annual educational campaign followed by the every-member canvass, and the weekly offering as the Scriptural and effective method of missionary finances.

8. That we urge the closest possible union of our missionary agencies, in order to attain the highest possible efficiency in our own work, and the early co-operation with the Boards of other churches.

E. GURNEY HILL, *Chairman*.

CHARLES E. TEBBETTS, *Secretary*.

Then adjourned to 3:00 o'clock p.m.

FIFTH DAY—AFTERNOON.

The Meeting was opened at 3:00 p.m., according to adjournment.

35. The business session was preceded by a season of reverent waiting upon the Lord.

36. The Local Committee reported the names of the following Friends to serve the meeting as pages: Elizabeth W. Sahm, Inez F. Reeve, and L. Hollingsworth Wood.

37. According to the prescribed order, the Business Committee submitted their report on the matter of the letter of George Fox and the Richmond Declaration of Faith, which was approved by the meeting, as follows:

REPORT OF BUSINESS COMMITTEE ON LETTER OF GEORGE FOX
AND RICHMOND DECLARATION OF FAITH.

The Five Years Meeting, having been requested in Minutes from Western, Kansas, and California Yearly Meetings to take some action that will interpret the clause in the Uniform Discipline referring to the Richmond Declaration of Faith, decides that these documents are historic statements of belief, approved by the Five Years Meeting in 1902, as expressed in the clause of Discipline referred to and approved again at this time, 1912, but they are not to be regarded as constituting a creed. _____

The report on this was followed by a very full, frank, and kindly discussion.

The following, submitted by Edmund Stanley, of Kansas Yearly Meeting, was offered as a substitute for the proposition offered by the Business Committee:

The Five Years Meeting being cognisant of the fact that a very large majority of the Yearly Meetings that adopted the Constitution and Discipline prior to the organization of this Meeting, did so with the expressed understanding that the Richmond Declaration of Faith and George Fox's letter to the Governor of the Barbados, as referred to in the Statement on Belief, as found in our Constitution and Discipline, were a part of said Constitution and Discipline, and further, that all of the Yearly Meetings, prior to the organization of this meeting, had adopted or approved the said Declaration of Faith and

Fox's letter; therefore, it is the decision of this meeting that the Declaration of Faith and Fox's letter above referred to are and ought to be component parts of our Constitution and Discipline with the same force and significance as the Statement on Belief inserted into the said Constitution and Discipline and published by the authority of this Meeting in 1902.

The substitution failing to carry, a motion was made to amend the resolution of the Business Committee by striking out the clause, "but they are not to be regarded as constituting a creed," which on a division was lost, the delegates voting sixty-five for and sixty-nine against the amendment. On the original question the resolution was sustained by a vote of ninety-two to nineteen.

38. The proposition relative to the absorption of the meeting on Ministry and Oversight by the Monthly, Quarterly, and Yearly Meetings, as given in Minute 121 of the Minutes of the Five Years Meeting of 1907, was negatived by the action of the Yearly Meetings; two only, New England and New York, reporting in favor of the measure, and ten, Baltimore, North Carolina, Indiana, Western, Iowa, Kansas, Wilmington, Oregon, California, and Nebraska, against such changes.

39. On the proposition as to the method of amending the Uniform Discipline, eight meetings, New England, New York, Baltimore, North Carolina, Indiana, Western, Iowa, and California, reported favorable to such method. Other Yearly Meetings not having reported, the measure failed.

40. The following report, submitted by the Chairman of the Committee on Indian Affairs, was cordially approved and the Meeting listened with very great interest to a discussion participated in by Edward M. Wistar, William P. Haworth, Charles S. Hunt, James Wood,

Jonathan M. Steere, Isaac Sharp, of London, and Edwin Squire, of Dublin Yearly Meeting.

REPORT OF COMMITTEE ON INDIAN AFFAIRS.

1869-1912.

To The Five Years Meeting:

Responding to the call for a report, the following is submitted in condensed outline on behalf of our Associated Indian Mission work in Oklahoma.

This organized effort of Friends, first effective now forty-three years ago, we think has in no wise diminished during the past five years; neither has the need.

Though we have not thus far had the cooperation of the three Yearly Meetings most recently organized, and must regret the withdrawal of Wilmington Yearly Meeting two years ago, delegates are still named by all of the ten older meetings which, thereby, together with financial contributions, show their sympathy and interest in this difficult, but most interesting and appealing missionary service, with its continuous and responsible action both in our several mission stations in Oklahoma, and also at the hands of the officers of the Committee.

Five annual meetings of the delegates have been regularly held in Fifth Month. That of 1910 being convened in Baltimore, and the four others in Philadelphia.

The printed proceedings of these meetings, which include complete reports, have been forwarded through our several delegates, and put at the disposal of the Yearly Meetings which are represented in the Committee. Each month a report has come from each mission station, forwarded through our superintendent at Shawnee, together with their general monthly epistle to the Associated Executive Committee.

Under the care of the Chairman of our Sub-Committee on Religious Interests, the said monthly reports have been mimeographed and mailed to each member of the general committee, to each of our mission stations themselves, and to a few other specially interested Friends.

Endeavoring to carry cheer and encouragement and

to renew a personal knowledge of the work and workers, and their conditions in the field, a visit of several weeks' duration was made by the writer in the spring of 1908, and again the early part of 1912. He also attended Kansas Yearly Meeting in 1909, thus enjoying another and very satisfactory opportunity to meet and confer with all but three of the twenty-one missionaries then under appointment, including our superintendents, and a number of other Friends having an interest in the work. Walter Smedley, Chairman of Religious Interests, also visited most of the missions in 12 Month, 1909, much to their encouragement and to his satisfaction.

Of the twelve missions occupied amongst remnants of certain scattered tribes, one has been discontinued and four are under reduced financial support. It has been difficult, however, to consistently carry out our policy of withdrawal from some of the older stations, where the original Indian condition and needs have been changed and reduced, but our policy to do so, has been reaffirmed this year, and the keenly felt responsibility for pioneer mission work must be advanced so far as Mission Friends with a call, and funds will admit. One of the twelve stations noted is that at Hominy, which after careful investigation of the new field was established four years ago for some five hundred Osage Indians, who were not being reached by any Christian mission, and whose condition seemed to call strongly for our care.

As the means and the way present, we earnestly desire to open our next pioneer mission, feeling much unity with a purpose of the Home Missions Council, with which we have membership, viz: that the Gospel Mission of some evangelical body may reach all Indians in our country, with as little delay as practicable.

Condensed Statistics.

Total meetings held under our care 6,225, of which those on First Days equal 4,727, with a recorded average attendance at each of fifty-four. Ten Bible Schools have been held, with an average attendance at these of fifty, and on average there have been nine Indian teachers

amongst those who have conducted classes. Some 37,000 odd papers classed as religious literature, and a considerable number of Bibles and portions of Scripture have been distributed.

Nearly 40,000 texts have been recited.

Family visits by our missionaries have been consistently encouraged, and much relied upon for the advancement of Christian civilization; of these nearly 30,000 have been reported. On an average, through fair weather and foul, through limitless mud and as much excess of dust, through weariness and moral discouragement, yet with much faithfulness and some results to cheer, these visits numbering nearly 6,000 per year have been made, and are being made by our Friends today.

Shifting conditions make membership figures likely to err and in any case liable either on one hand or the other to give a misleading impression. However, reports show 304 Indians and 428 whites to have been converted, and for the Five Years we have perhaps had a running membership of seven or eight hundred at our Missionary meetings, with total attendance greatly in excess of these figures, while the Mission influence has directly reached nearly two thousand, and amongst these there are a large number of earnest Christian Indians, men and women whose lives show forth the influence of the Gospel message, while there have been in the past a great number, who, we may reverently believe, died in the faith of our loving Redeemer, and who having received the Message through the instrumentality of our Friends' Missions, themselves became influential helpers in the cause of Christ.

We continue to have cordial and helpful relations with the Indian Department of the Federal Government, and also with a number of organizations directly associated with Indian Missions or allied interests. Papers have been presented at the Mohonk Conference and at the Home Missions Council.

Our Missions at Wyandotte, Shawnee and Otoe have continued their intimate connections with the three Government Boarding Schools at these places, and have had

a direct religious influence upon three to five hundred Indian children who, together with their care-takers, have responded increasingly to our efforts on their behalf. We have had much encouragement thereby. In connection with this, it should be noted that many children at Shawnee have, before leaving the school, joined in membership with the Friends, and from amongst such there have been the past year some thirty-five young people advanced to the large Chilocco Government School, and to whom our interested Superintendents have been able to continue a limited fostering care.

The head officers in all these schools, and many of the teachers, as well as those at Carlisle, Pa., and at Haskell, Kansas, are strongly interested in the Christian welfare of the hundreds of young people under their authority. A passing word should here be given to the Indian branch of the Young Women's Christian Association and the Young Men's Christian Association, which are being established in the large Indian Government Schools under strong leadership. If funds can be put at our disposal for the purpose, we have here an open door for most helpful and interesting cooperation.

Financial.

The total resources of the five years have been \$23,833.56, contributed as follows, viz:

New England Yearly Meeting	\$ 2,900 00
New England Committee on Western Indians	1,301 63
Board of Missions of New York Y. M.	710 00
A Friend of New York Y. M.	25 00
Phila. Indian Aid Association	3,450 00
A Philadelphia Friend	2,500 00
Baltimore Yearly Meeting	800 00
Baltimore Monthly Meeting	154 35
North Carolina Yearly Meeting	50 00
Ohio Yearly Meeting	750 00
Indiana Yearly Meeting	3,400 00
Western Yearly Meeting	1,400 00
Wilmington Yearly Meeting	90 00
<i>Carried forward</i>	<u>\$17,530 98</u>

<i>Brought forward</i>	\$17,530	98
Iowa Yearly Meeting	275	00
Kansas Yearly Meeting	380	00
Shawnee Fund	1,667	89
Society for propagating the Gospel among North American Indians	350	00
In memory of Thomas Kinder	10	00
Skiatook School furniture sold	405	83
On account Tecumseh property sold	572	50
Rents from old School Houses	185	00
Maine Women's Indian Aid	10	00
Book publication fund	85	00
Supports returned to treasurer	54	16
Interest on deposit fund	172	01

Total receipts	\$21,698	37
Plus the balance in hand at beginning.....	2,135	19

Making above sum	\$23,833	56
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Payments Have Been:

Supports to Missionaries	\$18,914	54
Travel and moving expenses of Missionaries	907	18
Repairs and betterments at Missions	793	93
Fire insurance	402	00
Lot and Mission House at Osage	1,280	00
Title in fee of Ottawa Mission	200	00
Distributing Religious Literature	32	49
Printing and mailing Annual Reports and mimeographing and mailing monthly re- ports, as above indicated	665	90
Counsel fee, survey, etc.	18	10
On account publication of book, "Friends' Work for Indians"	25	00

	\$23,239	14
Plus balance with Treasurer, as shown in re- port to Annual Meeting 5 Month, 15, 1912	594	42

Total	\$23,833	56
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It seems right to note that whereas, four Yearly Meetings have promptly adhered to the quotas as arranged, and agreed to a number of years ago in support of our funds, the others, perhaps for varying reasons, have not done so, and only a very conservative care in our financial engagements, and the special financial aid of one or two individual Friends have enabled all missionaries to receive their supports when due, and other needs to be promptly met.

In our last annual meeting our treasurer, Jonathan M. Steere, called attention to our reduced balance as compared with previous years at the same date, and a minute was made calling the attention of the Yearly Meetings to this matter.

Three other subjects may be quoted from our Minutes of 1912.

First: "The question having been freshly introduced of our withdrawal of care and support from certain of the older mission stations, we feel that to properly perform our mission as workers among the unevangelized Indians, it will be necessary for us to form a *policy* of withdrawal, after timely notice, from stations where real Indian work is no longer required, trusting that our Heavenly Father as He has led us to enter, will also care for the work He has enabled us to accomplish, and raise up other means for the sustenance of a permanent work for civilized Indians and white people attached to these stations, and that He will direct our steps to fields of new work directly Indian, where workers and means devoted to this end may be properly used under His guidance and blessing. We commend such established meetings to the Christian care of Kansas Yearly Meeting."

Second: "It is the sense of this meeting that a Central Bureau of Information and Reference, which would receive and disseminate information relative to the Indian and other Mission Interests of Friends, including a registration of names and addresses of those who feel themselves drawn to active Home Mission service, would be helpful. Such a Bureau might also greatly assist in

stimulating a wider interest in our work by the membership of the various Yearly Meetings, and could supply to interested inquirers, *not* Friends, accurate information concerning the scope and usefulness of the various branches of work in which Friends are engaged. After careful deliberation, we have concluded that, although the establishment by the Five Years' Meeting of a general Home Mission Board might possibly produce greater efficiency in some particulars, yet in consideration of the present representation of interests in this Committee, we think it would be inadvisable at this time to change the method of administration of our Indian Mission work."

Third: "E. M. Wistar reported a number of interviews and cooperative measures with our Friend, Rayner W. Kelsey, who has been actively at work from time to time in preparing and editing material with view of ultimately writing the book on "Friends' Work for Indians." Progress is being made, and it may possibly be in prepared manuscript or proof by the time of our next annual meeting."

In conclusion, let us once more call as urgently and strongly as we may, for a continuing aid on behalf of our weaker Indian Brothers. Friends began early; they have to this time been active; they should stay late.

The active responsibilities of the delegate body, whose homes are so widely separated, seem of necessity, to centre in a few. To keep the daily contact in its freshness, both among our general constituency in order that prayerful sympathy and interest may be maintained, on the one hand, and upon the other to see that real life and guidance of the Unseen Hand shall not desert any of our posts, is in a word, the joint continuing task. With all the increasing calls upon Friends who have an ear to hear, and aid to dispense, the former seems not less, but rather the more difficult of the two. With the evolutions brought into resourceful pressure by the crowding, and worse than indifferent white neighbor, the effective delivery of the simple Gospel Message seems at times to be sadly hindered. As ever, the field

lies ready to our hand with no costly machinery intervening. That it is difficult, we know, but may not this only incite to the stronger effort and larger support?

All the annual sessions of our Committee have given earnest satisfaction, and have been helpful in sustaining the necessary courage and interest to continue our work, according to our best judgment and opportunity. On behalf of our Superintendents and other Mission Friends, and also for the Committee delegated to the service, for each and every one, we would humbly but earnestly ask of Friends, their prayerful and sympathetic aid, feeling that our history shows much blessed result, and should not now be clouded with any faltering step.

E. M. WISTAR, *Chairman*.

Philadelphia, 7 Month, 1912.

41. The time of adjournment having come, the consideration of the report of the Board on the Welfare of the Negroes was postponed to a future session.

Then adjourned to 7:30 p.m.

FIFTH DAY—EVENING.

The Meeting convened at the appointed time.

42. The report of the Commission on a Central Publishing House and Denominational Literature, together with a printed summary placed by the Chairman in the hands of each delegate, was received with the deepest interest. The discussion that followed so emphasized the importance of the proposed measures that a motion prevailed for the appointment of a special committee, composed of one member from each delegation, to consider the proposals submitted by the Commission and report to a future session.

The report, exclusive of these proposals, was adopted, as follows:

REPORT OF COMMISSION ON CENTRAL PUBLISHING HOUSE.

To the Five Years Meeting:

Commission—S. Edgar Nicholson, Chairman, David M. Edwards, Levi T. Pennington, Albert Rogers, James B. Unthank, Amos K. Hollowell, Francis A. Wright.

The Committee appointed to consider the problem of a central Friends' Publishing House together with the publication of Denominational Literature, submits its report as follows:

The subject-matter with which the Commission has had to deal is perhaps the most perplexing that is engaging the attention of Friends throughout America at the present time. For many years the thought of the church has been centered in various departmental activities, but, except in the most fragmentary way, little attention has been given a denominational literature which would go out under the approval and by the authority of the church as a whole. While as a denomination, Friends have busied themselves with the ministry, Bible schools, education, missions and other matters which are vital to the life and development of a church organization, for the most part they have been content to allow interested individuals, associations or corporations to assume responsibility for the publication of their literature.

Importance of Problem.

Yet this is a day when the printed page occupies a field more extensive than can possibly be covered by the voice of pulpit or platform. In all probability there will be no disagreement over the importance which attaches to the right kind of literature and the emphasis which should be laid upon it. We are, therefore, face to face with the problem, whether our church can afford to leave its publications solely to the loving service of such individuals or associations as may voluntarily be willing to assume responsibility therefor, or whether, in the light of a broader vision of opportunity, it shall apply itself seriously to the task of publishing, on its

own account, its own periodicals and other literature. Ordinarily it would go without saying that any religious denomination ought to be able to voice its policy, doctrinal beliefs and methods of operation in the most effective manner possible. This would include not only its preaching and its teaching, but its literary fruition as well. All should go hand in hand, each supplementing the effectiveness of the other.

Difficulties in the Way.

The care, however, with which Friends have avoided a system of formal doctrinal pronouncements, which savor of anything resembling a creed, has in all probability made it unconsciously more difficult for them to agree, with anything like unanimity, to assume responsibility for their publications. When in addition the question of expense has at most times seemed an insurmountable difficulty, it is not at all surprising that the problem has not been solved long ago. Another cause has probably operated to prevent serious consideration of a department of denominational literature. Until the establishment of the Five Years Meeting, the autonomy of the Yearly Meetings was so complete that they were virtually so many independent bodies. The tie that bound them together as a denomination was too indistinct to produce either a common method of operation or a common message to be uttered by its ministry or the printed page.

Friends One Body.

It is only since the creation of the Five Years Meeting that the solidarity of the Friends as a denomination has begun to be manifested and emphasized. With its establishment have come new duties, new responsibilities and new opportunities. If the Five Years Meeting of 1912 is to apply itself seriously to the task of organizing its various departments with a view to a larger field of service more effectively covered, it seems clear that it can no longer ignore the obligations of developing a literature, which will be commensurate with the needs of the new epoch upon which we are entering.

Having endeavored to study the question from every angle, we are constrained as a Commission to recommend that without further delay, the Five Years Meeting, speaking for the great body of Friends in America, shall undertake to devise ways and means by which it can control its own periodicals, and gradually prepare for circulation a line of literature that will help to build up the church in every department of its activities.

The Problem is Twofold.

Consideration of the question naturally subdivides under two separate headings. First of all, we are confronted with the question, whether or not the church is now ready to assume responsibility for the publication of a weekly paper, which in a general sense will be the official organ of the church. Associated with this, but not necessarily a part of it, is the question of the publication of Bible school literature and helps, young people's papers, missionary periodicals, etc.

The second consideration of the problem is the question of a denominational publishing house, which will be a printing plant, owned and operated by the church, in order to occupy the field of denominational and departmental literature more effectively and more extensively. We consider the first question as a separate and distinct proposition.

A Denominational Periodical.

While recognizing that grave difficulties intervene, financial and otherwise, it seems to your Commission that the question of a weekly church paper and other literature which will adequately voice the life, mechanism and operations of Friends in America, should henceforth be regarded as a policy of administration, to be met and acted upon with the same serious consideration that is accorded every other department of church activity. Responsibility for all other policies of administration centers in the church itself.

If through the Five Years Meeting the unity of Friends in America shall be established in fact, until as a denomination we possess an organism which by virtue

of its virility and equipment will enable us to occupy a larger field of usefulness in the up-building of the Master's Kingdom, it would seem to us important and well-nigh imperative that the church become responsible for the creation of its literature, to the same extent that it has been responsible all through the years for the recording of its ministry and the oversight of its educational and missionary endeavors.

Reasons for Official Sanction.

Probably no one would contend that the church could be satisfied with a collegiate system of education that was left wholly to the voluntary service of individuals or irresponsible corporations. Much more is this true relative to its missionary activities, while in a more marked degree no Yearly Meeting would be satisfied with an irresponsible ministry that was not principally voiced by those upon whom the hand of recognition had been laid by the church itself.

In the same sense and largely for the same reasons, the church can hardly afford longer to withhold official sanction from its periodicals and literature which are expected to give utterance to a truly Quaker message, intended not only to strengthen our own membership but to affect all others within the sphere of our influence.

Historical Statement.

Hitherto we have had to rely wholly upon such individuals and corporations as have been ready to make sacrifices in producing a literature which, while unofficial, has been accepted in part as the literature of the church. For many years the *Friends Review* was regarded as the mouthpiece of Quakerism in this country. Later, in order to meet what was generally recognized as a peculiar need of Quakerism in the middle West, the *Christian Worker* was founded. For a number of years these two publications, representing on the one hand a conservative, historical denominationalism, and on the other hand the more modern activities of the church, following the period of revival forty years ago

and more, covered the field of our denominational periodicals. In course of time these gave way to the publication of the *American Friend* by a voluntary association of stockholders who, up to the present time, have continued its publication under the supervision of a Board of Directors.

Meanwhile, partly because of the unofficial character which has characterized our periodicals, and partly because of certain divergent tendencies in the church, as well as partly to meet local needs more effectively, which, it was claimed, existed in certain quarters, a variety of publications have sprung up, some competitors of publications already in the field, and others confining their circulation to the Yearly Meetings wherein published.

The American Friend.

That is the situation that confronts us today. The *American Friend* more nearly than any other publication has had general circulation throughout all of our Yearly Meetings. The stockholders and directors have announced freely that their sole purpose has been to serve the church in every possible way. For the most part the paper has been run at a financial loss, largely, as we believe, because it lacked official standing and recognition, and because it has had no business manager. We are now informed by the directors that when the church, through the agency of the Five Years Meeting, is ready to assume responsibility for the publication of a denominational journal that will give a reasonable guarantee of permanency and of high standing sufficient to meet the demands of our organization, the *American Friend* will be turned over with all its good will and interest to the church without any compensation whatever, either for the large amount of money put into the stock, or for the contributions that have been made by those who are not stockholders, but who have been interested in the paper.

It would seem to your Commission a thoroughly practicable proposition to accept this generous offer of

the directors of the American Friend Publishing Company; and the Commission recommends that this be done.

Quite naturally three questions will arise at once.

Method of Publication.

First, what will be the method of publication in a way that will both serve the interests of the church and insure the success of the undertaking?

We recommend that a Board of Publication consisting of seven persons be created, with the power to devise ways and means for the continued publication of the *American Friend*, and such other denominational literature as may be authorized by the church itself, and that such property as may be accumulated from time to time shall have title vested in such Board of Publication.

We would suggest also that, in addition, an Advisory Committee on Publication be provided for, with one member appointed by each Yearly Meeting, which Committee, by correspondence or otherwise, shall be consulted by the Board of Publication with reference to important issues which may arise relative to publication interests.

While the details of publication will naturally have to be left in the main to the Board itself, we would suggest that a managing editor be selected at such a salary as may be agreed upon by the Board, who, rather than through the medium of an editorial committee, will be held responsible directly to the Board for the editorial policy and management of the paper. We would suggest also that a business manager be selected, at a salary agreed upon by the Board, who will have general charge of the circulation and advertising departments, keeping the books and being directly responsible to the Board for the mechanical part of the publication.

We would suggest also that the Board of Publication consider the advisability of adding four pages to the paper, one of which might be devoted to advertisements,

if such can be secured, and the other three to departmental activities and matters pertaining to the up-building of the church. The Commission has considered a suggestion that the price of the periodical be raised to \$2.00 per year, but we are not clear as to its wisdom. The purpose should be to increase as far as possible the circulation of the paper, both for the sake of its influence upon our membership and for the sake of increased advertising patronage. This is an argument in favor of maintaining the present price of \$1.50. We would suggest, however, that authority be given the Board of Publication to determine this question after full consideration and after conference with the business manager when selected.

We would recommend further that the Board arrange to take charge of the publication not later than First month 1, 1913.

Editorial Policy.

Second, what will be the editorial policy of the publication?

Your Commission can recommend little in this direction. Quite naturally the Five Years Meeting can give such directions as it chooses, while at all times the Board of Publication, to whom the managing editor is responsible, will in turn be answerable directly to the Five Years Meeting, which has created it. We would recommend, however, that in a general way a broad policy be followed that will not only lead the way for the entire church in denominational activities, but will give a broad vision to our membership of the great moral and religious activities of the world outside, and of which we are a proper part.

We would suggest also that controversies over doctrine and methods of operation be avoided as far as possible. No religious organization can grow in an atmosphere of rancor and bitterness. While holding steadfastly to the sound doctrine of the Scriptures, the paper should aim to promote that degree of sympathetic fellowship and loving companionship that ought ever to

characterize those of the same household of faith. It is Quakerism in America that is to be built up rather than individualism or sectional Quakerism. Constructive organism and workmanship should be the ideals ever to be kept before the church. It is by such a policy that the paper may help the entire church to realize a little more fully the truth of the description found in the letter to the Ephesians: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—(Ephesians 4, 15-16.)

The Financial Side.

Third, can the paper be published without financial loss to the church?

This is a serious problem that will need the closest attention. The *American Friend* under its present system has been running all the way from a small financial profit up to a loss in some years as high as \$1,500, which has had to be made good by contributions of interested Friends, an experience common to other Friends' publications that have sought a general circulation. The paper, however, has at all times lacked a business manager, and the absence of a business department has kept its circulation and its advertising patronage as well down to the lowest minimum, except in spasmodic instances. We believe that with the official recognition of the church, under which the membership generally will feel under greater obligations to patronize the paper, we will be able in a short while, through the supervision of a business manager, to insure a circulation double that which exists at present.

An increased circulation means a larger advertising patronage with better advertising rates, and we are constrained to believe that if the church at large will put itself back of this periodical in a business-like way and

produce a paper that in all respects will be worthy of our denominational name, it can be made self-sustaining within a comparatively short period of time. Even though this hope be not realized immediately, it is a question whether or not the interests of the church will not be more effectively served and the sphere of our activities and influence widened, if the Yearly Meetings will consent to make such contributions as are necessary to continue the publication. Even though these contributions should have to cover the next four or five years, we believe the church as a whole can well afford to make the investment.

For the coming year, and before the Yearly Meetings will have a chance to assume this responsibility, we would suggest that individual pledges, aggregating \$2,000, be solicited before the close of the Five Years Meeting to cover any deficiencies that may arise, and that the Board of Publication be authorized if necessary to seek further pledges for this purpose.

Other Publications.

In the absence of a publishing house, which will include a printing plant owned and operated by the church through the Board of Publication, we do not see our way clear at this time to recommend other publications. We would suggest, however, that the Board of Publication be given considerable leeway in authorizing circulars, leaflets, tracts, and even books, that may receive the official sanction of the Board, and which can be produced upon practically a self-sustaining basis.

Relative to Sabbath school literature, it may be well to call attention to the fact that a syndicate of four of the larger denominations publishes a series of graded Bible School lessons, including a beginner's course, complete in two years, lessons for the primary grade complete in three years, the junior grade complete in four years, an intermediate grade complete in four years. The publishers announce that editions will be furnished denominational houses with the imprint of the denom-

inational Publication Board, in lots of not less than 5,000 each of the pupil's parts and 500 each of the teacher's parts at the uniform discount of 40 per cent., delivered at the printing establishment in New York City. For the present, and as a substitute for lesson helps issued under the supervision of our own Publication Board, we would suggest that as far as possible these graded lessons be used extensively, after the Publication Board upon examination is satisfied as to their adaptation to the needs of Friends' Schools, and that these be supplemented by the use of other helps issued by the Friends' Publishing Association at Plainfield, Indiana, and other houses.

A Publishing House.

The question of a publishing house, which would include a printing plant, owned and operated by the church through its Board of Publication, presents a far more serious and intricate problem. Friends apparently are divided in opinion upon the feasibility of such a project. The majority of those who have expressed their views to members of the Commission are seemingly in favor of the proposition, while there are others who are quite pronounced in opposition to it. In the face of this divided opinion, the report of any Commission, no matter how exhaustive it might be, will hardly be accepted as conclusive. It seems necessary, therefore, to present only a brief outline of the subject, together with some suggestions which seem feasible to the Commission, leaving the Five Years Meeting in its wisdom to reach its own conclusions after a thorough discussion has been had relative to the matter.

No doubt there will be practical unanimity among Friends that a publishing house is desirable and would be an invaluable aid to the church in every particular, if only it could be established without too great liability to the church, and could then be operated upon a self-sustaining basis. Therein lies whatever element of doubt enters into the problem.

Other Denominations.

We find that almost every other denomination, including several with a membership smaller than ours, owns a publishing house, and most of them operate a printing establishment. Among the smaller bodies, so far as the publication of denominational periodicals is concerned, we find almost a universal testimony that the largest profit comes from such publications as Sabbath School and young people's literature. In nearly every instance, however, especially among the smaller bodies, we find the publishing house secures a line of outside commercial printing which adds materially to the profits of the establishment.

The Business Side.

It seems clear from the investigation which we have been able to give the subject, that a Friends' Publishing House would not be a feasible financial proposition for the church, unless through the medium of a business department a good side line of commercial printing could be secured. If such a house could be centrally located, so that Friends generally who are in business and professional life would turn a substantial part of their printing over to it, and if Friends could be educated to be on the lookout for other printing which might be secured, such as catalogue work, etc., we see no reason why in the immediate future such an establishment would not be a financial success. It would largely depend upon the ability to establish such an institution in the first place without too great liability to the church, and in the second place, upon the ability of the Publication Board to secure the right sort of a business manager, who, by virtue of his own business talent, would be able to place and hold the plant upon a paying basis.

Your Commission has endeavored to ascertain how much printing might be counted upon from the various Yearly Meetings, colleges and academies. It is not probable that this amount will total in the aggregate more than \$5,000 a year at the beginning. In the near

future a well-equipped plant ought to be able to secure the printing of all the Yearly Meetings' Minutes, and most of the college and academy catalogues, together with the reports of Yearly Meeting Committees and blanks for the use of same, as well as the printing of all Boards of the Five Years Meeting. If, in addition, after the first year or two, commercial printing to the extent of \$10,000 and upwards could be secured, it would practically insure the operation of the plant upon a paying basis, if meanwhile proper care is taken to safe-guard the interests of the plant in the publication of the denominational literature.

Benefits of Publishing House.

It will be readily seen that such a project, properly financed and properly managed, would be of incalculable benefit to the church at large, in substituting for the paucity of our literature a vast number of periodicals, including Bible School helps, young people's papers, tracts, leaflets and books, which would soon have a wide circulation throughout the denomination. In the second place, as soon as the plant could be run at a profit, the Yearly Meetings would be relieved in part or in whole of the expenses of the Five Years Meeting. With this possibility in view, and especially for the sake of securing the widest possible circulation of our own church literature among the membership, it is well that the Yearly Meetings seriously consider whether or not for a few years, it will not be profitable for them to make a substantial investment in the establishment of a publishing house.

Kind of Equipment.

The Commission is agreed that when the church is ready to take action upon this question, it should consider a printing plant with an up-to-date equipment that would be able to turn out high-grade job work, and produce a class of periodicals with mechanical work of a high order that will be both attractive and inviting. While the first cost of such an equipment as well as the

cost of maintenance would be a little higher, yet it is only with such an equipment that a business sufficiently large to insure profits could be commanded.

Recommendations of Commission.

We suggest, therefore, for the consideration of the Five Years Meeting and the various Yearly Meetings, the following propositions:

(1) That the Yearly Meetings accept an assessment equal to an average of \$500 for each Yearly Meeting per annum for three years, upon such equitable apportionment as may be devised by the Five Years Meeting. Not including Canada, this would provide a fund in three years of \$16,500 for the Yearly Meetings which are now members of the Five Years Meeting.

(2) That, at the end of three years, stock be issued to the amount of \$8,500, which, within two years after the plant has been in operation, will be interest-bearing, and at the end of six years will be redeemable at par at the option of the stockholders. This in effect is a system for borrowing \$8,500 for a term of three years. If the Yearly Meetings prefer to raise \$750 each per annum for three years, the same results will be secured.

(3) With the \$25,000 in hand, which this assessment and the sale of stock would provide, the Board of Publication shall be authorized to proceed with the establishment of a publishing house, including the erection of a suitable building and the placing of a printing plant, either at Richmond, Indiana, or Indianapolis, Indiana, as may be agreed upon by the Five Years Meeting.

(4) That subsequent to the establishment of a publishing house, the Yearly Meetings consent for a limited period of time to a proportionate-assessment to meet any deficiencies which may arise from the operation of the plant.

(5) That in connection with the house a book store be provided, not only for the sale of such publications as are the product of the printing plant, but for the sale

of such Friends' writings and other literature of special interest to Friends as may be added to the stock from time to time.

Plan Explained in Detail.

At first thought, this may seem too formidable a financial burden to the different Yearly Meetings. A closer inspection may lead to a different viewpoint. In the first place, the publishing house itself, including grounds, a modest building and a first-class equipment sufficient to meet all immediate demands, would cost little in excess of \$15,000, which will leave practically \$10,000 as a fund in hand to meet deficiencies for the following two or three years while the plant is being put upon a paying basis. This, we believe, will be altogether sufficient to relieve the Yearly Meetings of any further obligations for at least three years following the period of three years during which they have been assessed an average of \$500 per annum. If, after the plant has been operated for three years, there is still a deficiency, it would undoubtedly be a small one if the business management of the plant meanwhile has been such as we ought to expect, and for a further period of three, or even five years if necessary, we believe the Yearly Meetings could still afford to make good any deficiencies.

A Wise Investment.

It ought to be taken into account that, if the Five Years Meeting meanwhile shall develop a well-organized system for the operation of the various departments of the church, with the increased circulation of a Friends' literature that is a direct product of the church itself, within a period of from five to ten years hence, the church as a whole ought to be not only in a growing condition with an increased membership, but by that time the membership would have been educated to the point of insuring the success of the publication venture by its patronage of the institution.

Therefore, your Commission believes that, if Friends generally will be willing to make this investment, within

a brief period of time a publishing house can be so operated, that without improper liability to the church, it will soon be paying substantial dividends that will abundantly repay all the sacrifices which are necessary to put it into successful operation.

The Editor and Secretaryship.

As there has been considerable discussion among Friends, in advocacy of selecting a General Secretary for the church, we would suggest that if such a position be created, the Five Years Meeting consider the feasibility of making the Secretary and Managing Editor one and the same person for the first year or two, principally in the interests of financial economy.

Supplemental Report.

Your Commission asks the privilege of making a supplemental report at the time of the Five Years Meeting, which will be available for all the delegates, furnishing estimates of the cost of such a publishing house together with its equipment, and also furnishing the result of competitive bids for the publication of the *American Friend* in case a publishing house is not established.

Respectfully submitted,

For the Commission,

S. E. NICHOLSON, *Chairman.*

SUPPLEMENTAL REPORT ON FRIENDS' PUBLISHING HOUSE
AND DENOMINATIONAL PERIODICALS.

To the Five Years Meeting:

In accordance with the request made in the regular report of this Commission, previously printed, I submit a supplemental report as follows:

The American Friend.

Tentative bids have been secured upon printing the *American Friend* upon the basis of sixteen pages, which is the present size of the periodical, and also upon the basis of a twenty-page publication. These bids are not

binding upon the Five Years Meeting, or Board of Publication, if one shall be created, for they were secured upon the condition that the basis of the bids might have to be altered. They were sought for the purposes of such consideration as may be given the question by the Five Years Meeting.

We find as the result of competitive bids, secured from reputable printing houses at Richmond, Indiana, that the printing of each edition of 6,000 copies of the paper, size as at present, will cost approximately \$93.50, and that an extra number of copies can be printed at the same time for \$8.25 approximately per each additional 1,000 copies.

An edition of 6,000 copies, twenty pages, will cost approximately \$124.00, while extra copies, printed at the same time, will cost approximately \$11.50 per 1,000 copies.

Upon this basis, it will be seen that fifty-two editions of 6,000 copies of a sixteen-page paper will cost approximately \$4,846.40. At the price of \$1.50 per each subscriber, 6,000 copies would yield an income of \$9,000.00. In addition, it is presumed that with proper attention, a circulation of 6,000 copies would command not less than \$1,500.00 worth of advertising, which would be an estimated income of \$10,500.00.

Fifty-two editions of 6,000 copies of a twenty-page paper will cost approximately, \$6,448.00, or \$1,601.60 more than a sixteen-page paper. When it is considered, however, that a larger paper will probably attract a larger patronage, as well as better serve the interests of the church, and when it is remembered that advertising rates and patronage depend upon the circulation, we are led to recommend consideration of a twenty-page periodical. After discussion, however, it may seem wisest to leave a detail like this to the judgment of the Board of Publication.

It will be readily seen that these totals are estimates only. A decreased circulation would mean a decreased income, both from subscriptions and advertising, while an increased circulation would mean an increased income

in both directions. It would seem to us, however, a reasonable estimate that 6,000 subscribers would be the minimum of possibilities, with all the Yearly Meetings in the Five Years Meeting back of the enterprise and interested in its success.

The membership of these Yearly Meetings, exclusive of foreign residents, approximates a total of 88,000, with a probable 15,000 families or parts of families, furnishing the constituency from which to secure a circulation.

The Publishing House.

Efforts have been made to secure some definite estimates as to the probable cost of a lot, building and printing plant equipment, in case a Publishing House, as proposed in the report of the Commission, shall be agreed upon by the Five Years Meeting. We regret to have to report practical failure in this direction, although estimates were sought from building contractors and others interested.

What little data has been secured, however, confirms the estimate made in our regular report, that a lot, building and printing plant equipment will cost little in excess of \$15,000.00. Upon that estimate the whole subject can be discussed, and we recommend the proposal both as it relates to the *American Friend* and ultimately to a Publishing House, to the favorable and prayerful consideration of the Five Years Meeting.

Other Publications.

Since the preparation of the regular report of the Commission, questions have been asked concerning the disposition of other Friends' papers. It has been our thought that these were matters to be determined by the Board of Publication, which should assume full responsibility to treat upon all questions relating to the absorption, purchase or acquirement of any other Friends' publications.

The adoption of the *American Friend* has been recommended for the reasons:

First. That the paper can be secured by the church without cost to itself.

Second. That it appears to be the rightful legatee of the *Friends' Review* and *Christian Worker*, formerly in general circulation among Friends, and

Third. That it circulates among Friends generally in all the Yearly Meetings, and to that extent has a status already to a certain extent as the organ of the church.

Respectfully submitted for the Commission.

S. E. NICHOLSON, *Chairman*.

Washington, D. C.

October 10, 1912.

Then adjourned to 9:30 a.m., Sixth day.

SIXTH DAY—MORNING,

TENTH MONTH 18, 1912.

The Meeting opened at 9:30, according to adjournment.

43. The devotional period was a season of earnest prayer for Divine direction.

44. The Minutes were read and adopted.

45. The Business Committee made the following report:

REPORT OF BUSINESS COMMITTEE.

I.

The recommendations from Yearly Meetings for the establishment of a Central Publishing House for Friends, under the control and direction of the Five Years Meeting, were referred to the Committee on Periodicals and a Publishing House.

II.

The question of the proper disciplinary process of receiving ministers from other denominations having been

referred to us in the communication from Oregon Yearly Meeting, it is our judgment that the purpose of the Discipline is obvious, as follows: That the applicant must first be received as a member before he can obtain standing as a minister. The usual process for recording ministers must then be followed.

III.

The request from Wilmington Yearly Meeting for an interpretation of the clause relative to the appointment of elders was considered and referred to a future session for final answer.

46. The Business Committee was instructed to nominate an Auditing Committee.

47. Thomas K. Brown, Principal of Westtown Boarding School, leaving the meeting at this time, was introduced and gave a parting word of love and sympathy. The following message of greeting and affection was sent through him to the children of Westtown School:

At the Five Years Meeting of the Religious Society of Friends, held in Indianapolis, Tenth Month, 1912.

Thomas K. Brown has attended the Meeting, and, being about to leave, states that he will inform the students at Westtown of this Meeting and its work and purpose. The Meeting asks Thomas K. Brown to convey to you a message of love and of hope—of the love we have for you in Jesus Christ our Lord, and of the hope that you may be trained for the efficient service of the Master.

JOSEPH JOHN MILLS, *Clerk*,

EMMA SPENCER TOWNSEND, *Asst. Clerk*.

48. The following-named Friends were appointed a committee to consider the propositions submitted in the report of the Commission on a Central Publishing House and Denominational Literature:

John R. Webb, Walter H. Wood, Mary M. Petty, Allen D. Hole, Wm. P. Haworth, Levi Gregory, Harry

R. Hole, Zeno H. Doan, John R. Cary, Isaac Lindley Jones, Morris E. Cox, Frank W. Dell, Levi T. Pennington.

49. The report of the Commission on the meeting and its pastoral care was submitted by the Chairman, by whom the meeting was addressed, forcefully presenting the situation and the urgent demands of the work. The recommendations of the report were individually considered, the first, second, sixth, seventh, and eighth adopted without change. The third was amended to read as follows:

That each Yearly Meeting appoint one or more Superintendents or Secretaries who shall work under the Yearly Meeting's Committee on evangelistic and Church extension work. The individual thus appointed should possess a commanding personality and should be trained for efficient service. He should be conversant with all phases of church activity and development, spiritual, social, educational, financial. It is not essential that he possess a gift in the public ministry, but that he be deeply consecrated to his task and possess at the same time both tenderness in dealing with persons and marked administrative capacity. In all of his work he should endeavor to develop and utilize the gift of his fellow members. He should be able to give his entire time to the work of the Church, for he should be an all-round "efficiency-man."

The fourth recommendation was amended by the introduction of the word *liberal*, thus reading, "that every member may make some regular and liberal contribution."

The fifth was referred back to the committee. On account of the lateness of the hour further consideration was postponed to a future time.

REPORT OF THE COMMISSION ON THE MEETING AND ITS
PASTORAL CARE.

The Commission has carried on four main lines of investigation.

1. Through a questionnaire sent out to some 1,400 ministers.

2. Through a questionnaire sent out to some 400 representative Friends not ministers.

3. Through a questionnaire sent to the Superintendents of Evangelistic and Church Extension work in the different Yearly Meetings.

4. Through a questionnaire sent to representative Friends on the problems of the Country Church.

We present condensed summaries of the answers received, we interpret these summaries briefly, and we make a few recommendations.

I.

Of the 553 ministers who responded, 249 are pastors and 304 are not; 146 have been pastors at some previous time, and 270 have worked to greater or less extent as evangelists. The ministers reporting are distributed by Yearly Meetings as follows: Indiana 122, Kansas 93, Iowa 50, Western 49, New England 44, California 40, Ohio 37, North Carolina 35, Wilmington 23, Nebraska 18, Oregon 14, Baltimore 12, New York 11, Canada 5.

From the 500 who give the date upon which they were recorded, we obtain the following: Since 1900, 181; 1890-1900, 138; 1880-1890, 84; before 1880, 97. Of the ministers recorded during the last twenty years 185 were in meetings having pastors and 70 in meetings where there were no pastors. Of the ministers recorded before 1892, 24 were in meetings having pastors and 179 in meetings having no pastors. Twenty-five were at the time pastors of the meetings that recorded them. We find that ministers have been recorded in all classes of meetings—large, small, country, city—about in proportion to their relative number.

Influences that Impel Toward the Ministry. As was to have been expected, practically all of the ministers

report a sense of the call from God, although a number report that their gift was recognized by the meeting previous to any such sense of responsibility on their part. Twenty-six report a conviction from childhood that they were called to be ministers, 81 were influenced by the need of the work, 28 by the direct encouragement of the Church, while a considerably smaller number in each case, mention the influence of ministers, parents, colleges and the Y. M. C. A. One received the call in a silent meeting.

Special Preparation for the Ministry. In the technical sense the large majority of our ministers have received no special preparation for the ministry, although most of them report systematic and helpful private study. One hundred and twelve of the 553 have had a college course in part or whole; 77 have attended Bible Institutes, Training Schools of Friends and others, and Bible Departments in Academies; 40 have followed the courses in home study prepared by different institutions. There are 5 Theological Seminary graduates, and 5 have taken a partial course in the Theological Seminary.

Activity in the Ministry. Of the 249 pastors reporting 231 say they are expected to preach regularly by the Church, and 38 who are not recognized as pastors report that the Church expects them to preach regularly. Of the 304 ministers not pastors 168 report plenty of opportunity to preach and 9 report limited opportunity to preach or none. Fifty-five of these engage in public ministry twice a month or oftener; many say "occasionally" or "frequently." A number are not physically able for service. Seventy pastors report that they have other vocations. A number of these are teachers and a number are housewives. Quite a number of students are engaged in the ministry.

The Activities of the Meeting. Two-thirds of the pastors reporting and almost two-thirds of the other ministers believe that the sense of responsibility among the members during the past ten years has increased. Upon the question of the activity and efficiency of the elders the opposite verdict is given, 137 saying that

the elders are less active, to 82 more active. Of the 137, 33 say the work has been shifted to the pastor. Some ascribe the decreased activity of the elders to the infirmities of age, others to business pressure, and some say they are less active because the pastors have assumed disproportionate responsibility, while a few say they are more active on account of the work of the pastor. There is a marked difference of opinion between the pastors and other ministers upon the point of the activity of the elders. Fifty per cent. of the pastors and less than 25 per cent. of the other ministers believe that the activity of the elders has increased. A considerable number of the pastors report a definite campaign for members; very few of the other ministers so report.

The Development of Ministers. The question "What provision should be made by the Church for the development of ministers?" brought out many interesting and suggestive replies. Different methods of affording opportunity for service and cultivating a sense of responsibility were proposed as follows: Pastors and pastoral committees should seek out and encourage; children should learn greater respect for the ministry from their parents; meetings should be patient with novices; publicity should be given to the need of workers and information concerning the claims of the ministry should be given. For those giving evidence of gifts opportunity should be afforded; liberty in home meetings, invitations to preach, opportunities at outposts and mission stations and service as assistant pastors. 61 wrote of the importance of a better support for the ministers we now have, as an encouragement to prospective ministers. 234 of those answering give conspicuous place to education, 152 favor college courses when possible, and 35 of these mention Biblical departments in Colleges. 38 approve of some kind of Bible Institute, Summer School or Training School, 18 are committed to Theological Seminary training either under Friends or others, and 37 recommend courses of Home Study. In reply to this question the following recom-

mendations are given: An educational qualification or a required course of study for our ministers. Students should be given opportunities to preach while attending schools. Good books should be afforded, classes for young Friends formed, and our best men—successful workers, safe and orthodox men, spirit-filled—should be in charge of our schools. 37 advocate some form of financial provision for preparing for the ministry.

Finances. The questions concerning the per capita payments to church work brought forth no trustworthy results, except that of the 126 who answered, 61 say that Friends in their meetings are paying less or far less than the members of other denominations in their communities; 48 answer “about the same” and 17 “more.”

The Power of the Meeting. Numerous and vital suggestions are made for the development of the power of the church. Some rely on individual, and what is ordinarily known as spiritual, means, such as Holy Ghost baptism, prayer, consecration, Bible study, evangelism, family devotion, individual responsibility; others recognizing these as fundamental are impressed that there is need of vitalizing modern methods along financial, social and civic lines. They would have Friends participate actively in the problems of the community, even interpreting the entire world as our field of interest and work. They would assist in seeing that every member of the church has a task, not forgetting the young people and the children, and they call attention to the fact that we know the doctrine as we do the Master’s will. Some feel a burden for the struggling masses, including working children and women; one reports a free employment bureau. Perhaps the thought of most may be summed up in the phrase, “consecrated, co-ordinated, constructive work.” In fairness to a small minority, it should be added that a warning is sounded against the letter which killeth, against the substitution of machinery for grace, against all forms of human planning. One Friend suggests that “methods will not work.”

Remarks.—Attention is called here to the relatively large number of ministers recorded since 1900, to the

Friends who were pastors of the meetings at the time they were recorded, as throwing a sidelight on the proposed secretarial system, to the chaotic condition regarding the educational qualifications of our ministers, to the *demand* of the congregations that pastors and other ministers preach regularly, to the infrequency with which ministers not pastors preach, to the alleged inactivity of elders, to the lack of definite means for the development of new ministers, to the deplorable condition of pastoral support and the general insufficiency of our financial system and to the failure of many to grasp the necessity of aggressive social and civic work.

II.

Of the 163 Friends, not ministers, answering our questions, 30 are members of Western Yearly Meeting, 27 of Kansas, 24 of Iowa, 23 of Indiana, 11 of California, 10 of New England, 9 of Wilmington, 8 of North Carolina, 8 of New York, 7 of Oregon, 4 of Canada, and 2 of Ohio. Of the 163 Friends, 132 gave the membership of their meetings ten years ago and at the present time. Of these meetings 77 showed a loss and 55 a gain, the total gain in membership, however, being about the same as the total losses. Of those gaining in membership 47 have had pastors during the ten years and 8 have not; of those losing in membership 33 have had pastors for ten years and 34 have not. Of the 21 reported as not organized ten years ago, all have pastors.

Friends a Migrating People. The results under this head are appalling. It is impossible to build up stable meetings, not to speak of a powerful church with a constantly fluctuating membership. While our statistics are not reliable on this point, they show sufficiently the serious drain upon the church occasioned by frequent removals. In some of our meetings the entire membership changes every four or five years, while in numerous meetings there are no Friends or but few who are acquainted in any sympathetic way with our traditions and ideals. This is brought out in our large non-resident membership which comprises 32 per cent. of the

total membership of 157 meetings. Of the ministers answering our questions, only a very few indeed are now living in the meeting which recorded them. Our work must be adjusted to these conditions of fluctuating membership.

The Pastoral System. Of the 128 answering the question, 86 say the pastoral system among Friends has had a fair trial, 35 say it has not, and seven are uncertain. One hundred and three say the system is successful, although many recognize shortcomings and urge changes ranging all the way from putting more power in the hands of pastors, which suggestion is rare, to making the pastor a secretary with little if any of the preaching function. Twelve answer that the pastoral system has not been successful as far as their experience and observation go, while 30 consider the question still unsettled.

The Prayer Meeting. The reports on the prayer meeting are not very reassuring. Of the total number reporting (101), 37 say the attendance has increased during the past ten years, 38 say it has decreased, and 26 report no change in attendance. Of those reporting an increase in attendance, 36 are in meetings having pastors and one in a meeting without a pastor. Of those reporting a decrease, 28 are in meetings with pastors and 9 in meetings without.

Sense of Responsibility on the Part of Members. One hundred and twenty-four Friends report upon this question, 58 saying that the sense of responsibility and initiative on the part of the membership in the meeting for worship, during the past ten years, has increased, 42 report a decrease, and 24 report no change. Of those reporting an increase 52 are in meetings with pastors and 10 in other meetings. Of those reporting a decrease, 31 are in meetings with pastors and 11 not.

Proportion of Active Membership. According to the testimony of 148 of our correspondents, the proportion of the membership who are active in the work of the church varies from "all" reported by 6, to less than one-fourth reported by 32. Five report "nearly all," 8 re-

port three-fourths, 9 report two-thirds, 40 report one-half, 19 report one-third, and 29 report one-fourth. The average per cent. of the membership which is active in the work of the church, in 103 meetings having pastors, is 47; the average per cent. in 31 meetings without pastors is 48.

Attendance of Morning Meetings. One hundred and forty-one report upon the proportion of the members attending the morning meeting. Of this number, 49 assert that one-half the membership attend, 19 report two-thirds, and 35 report more than two-thirds, 9 saying nearly all, and 9 saying all; 30 give fractions less than one-half. One hundred and eleven meetings with pastors have an average attendance of 54 per cent. of their membership; 22 meetings without pastors have an average attendance of 41 per cent.

Attendance of Non-Members. One hundred and four meetings report a total of 2,007 non-members attending. Two of these have as high as 100 each. A few report the evening attendance as larger than the morning attendance. Eighty-eight of the meetings attended by non-members have pastors.

The Attendance of Men. Out of the 127 reporting, 64 assert that half the morning congregation is made up of men, 10 report more than half men, and 53 less than half. Only five report an attendance of men less than one-third.

Order of Worship. Ninety-one meetings report an order of service in their meetings for worship. In some cases there is volunteer testimony after the sermon, but this apparently is infrequent; in some cases members vocalize prayer; one Friend speaks of the service being informal; one, as there being liberty in the meeting.

Silence. Out of the 163 Friends reporting, 139 speak of periods of silence as a feature of the meetings for worship. Seventeen of this number say they are occasional, and 10 seldom. Sixty-five speak in unqualified terms of the effect on the meeting as being good, and 22 say the effect is good if the periods are short. Of the 65 above referred to, 5 say the silence makes a deep im-

pression. Six say the silence is not enjoyed by some members, four of these saying the young people do not enjoy it. Three say the silence is not understood and one says it is a "relic." One longs for silence which they seldom have, and one says they have no silence when the pastor is present.

The Head of the Meeting. The custom of having a Head of the Meeting has largely been abandoned, particularly where there are pastors. In nine cases the Head of the Meeting is spoken of as serving somewhat as an assistant pastor.

Music. Almost without exception there is vocal music with organ or piano accompaniment in our meetings for worship. Congregational singing predominates, sometimes without instrument, a few have choirs, a few number choruses, some report volunteer music, two a violin, one a cornet, one a men's choir, one mentions a director. One meeting has no music in the morning, although the members do not object to music.

Additions to the Church. One hundred and thirty report that people are converted and brought into the church; 23 say that they are not, and seven say "occasionally." Thirteen meetings without pastors report additions last year of a total of 101 members; i. e. an average of about 8; 89 meetings with pastors report additions last year of 1,570 members, an average of about 17. A careful Friend of Indiana Yearly Meeting has made a study of gains and losses, at our request, and finds that in 18 representative meetings with pastors (eliminating large meetings and meetings with phenomenal success in this particular) the gain has been 746 against a total of 361 for the Yearly Meeting in ten years.

The Spiritual Upbuilding of the Membership. To the question, Are believers strengthened and built up in their religious life? 151 report in the affirmative, and 3 in the negative. As evidence the vast majority mention the life and testimony of the membership. Concrete evidences are given in the following terms: increased membership and activity, the giving of more time and

means, the development of ministers, the call to missionary work and other lines of services.

Civic Upbuilding. Many correspondents, apparently, did not understand the significance of the question, "Is your meeting a power for righteousness and civic upbuilding?" Ninety-two say that it is, and seven say that it is not. Among the lines of work spoken of, temperance leads, and this work is followed in frequency of mention by the enforcement of law and Sabbath observance, the choosing of good public officials, the purification of the franchise and other civic interests. Various forms of Church extension are mentioned and warfare has been waged against numerous kinds of objectionable amusements. A few mention active participation in charities.

Elders. One hundred and sixteen report that elders are appointed for efficiency, although several regret the lack of more capable material; 25 think the element of honor is considered in connection with the appointment, and three assert that elders are appointed as a mark of distinction. Many speak of the extreme age of many elders, others say it is considered as a life office in which case, of course, the growing efficiency of the appointees or of other members of the meeting is not taken into consideration.

Pastoral Visiting. Fifty-five report that no pastoral visiting is done, aside from that done by the pastor, while 108 report visiting by the pastoral committee, special committees appointed for the purpose, members and resident ministers, and by committees from the various auxiliary organizations of the church. Of the 108 reports on pastoral visiting, 88 are from meetings having pastors, in 75 of which pastoral visiting is done aside from that done by the pastor; in the 33 meetings not having pastors which reported on pastoral visiting 15 report that they have pastoral visiting and 18 that they do not have. In other words, pastoral visiting is done by members of the congregation in 85 per cent. of the meetings having pastors, while in the meetings not having pastors 45 per cent. have pastoral visiting.

Social Life. As to the means taken to develop the social life of the church, 34 make no reply and 22 say that nothing is done. In the 107 meetings in which an effort is made to develop the social life no less than eighteen different means are suggested. It is noticeable, however, that for the most part this work is in the hands of the young people's and women's auxiliary organizations. In only a few instances does the Church itself give attention to this phase of its members' development. This subject is referred to again under the head of the "Rural Church."

The Monthly Meeting. Only 61 Friends speak in any significant way concerning the interest of the membership in the Monthly Meeting. Of this number 39 report that the meeting is held in the morning, 10 in the afternoon and 12 in the evening; about 70 per cent. of the answers, both from the meetings having pastors and those not having pastors, report the meeting as interesting. Of the meetings reported as lifeless and uninteresting, most fall in the afternoon group, though the per cent. of attendance in the afternoon group is largest. The largest number of meetings classed as interesting and alive fall in the morning group, though the per cent. is not nearly so large as the evening group, and only 4 evening meetings are spoken of as uninteresting. The comments on the interesting meetings besides the usual devotional period, are: Programs, round tables, letters from missionaries, problems of American Quakerism discussed, symposia on meeting interests, parliamentary rules, business pushed, Friends' method—no voting, roll call, all take part, all interested in details, young clerks, young people used on committees. The comments made by those reporting the Monthly Meeting as uninteresting, are: Young people do not attend, "made" Friends do not understand our ways, small attendance, Pastoral Committee makes up meeting, not interesting to young people, not interesting on account of little business. Reports from 108 meetings indicate that about 12 per cent of the membership attend Monthly Meeting, there being no special

difference between those meetings having pastors and those without pastors.

Developing Spiritual Gifts. To the question, "Is there a deliberate effort to develop Spiritual Gifts?" 80 out of 119 answer definitely in the affirmative. Of the 80, 68 have pastors. Of the 33 who answer definitely in the negative 25 have pastors, and of the 38 who do not report 23 have pastors. The prevailing means reported for developing spiritual gifts are the Bible School and Christian Endeavor, followed by placing young people on committees, encouraging them to lead meetings of various kinds, giving opportunity for testimony, not neglecting prayer and personal work.

The Gauge of the Church's Life. Fifty-nine Friends consider the prayer meeting the gauge of the Church's spiritual life and 29 do not. Seventy-one do not report.

Church Upbuilding. As to the methods of building up the church numerically and potentially, the trend of opinion is in the direction of the pastoral activities, 81 mentioning it as fruitful and 10 of these consider it the most fruitful means. 71 include special evangelistic services as a fruitful means of whom 5 consider them essential while 4 are opposed to such services. The number mentioning "other means" is 45, while 21 lay practically equal emphasis on all three types of work. It is significant and to be regretted that not one person mentioned the home as a fruitful means of church upbuilding. Friends generally are coming to recognize the fact, now well established in the church at large, that the greatest means for the training of prospective church members is to be found in the Bible school. It is hoped the possibilities of the Bible school will be fully appreciated by our own people.

Explanatory Statement.

Most of the summaries tell their own story and are given without comment. Too much reliance must not be placed in the figures, for church statistics are not as yet in the realm of the exact sciences. No up-to-date business concern would undertake to do its work with

such unreliable data concerning its own operations. This phase of efficiency must be introduced into the work of the Church. In some cases the figures given do not tally. This is due to ambiguous answers which cannot be classified. In connection with the showing which the pastoral system makes under the various heads, it should be remembered that for the most part it is the stronger meetings that have pastors. The answers to our questions speak eloquently of the need of skilled workmen; many of the questions were answered in such a way as to be of little or no positive value. It is believed, however, that, broadly speaking, the summaries indicate certain tendencies in the work of the church and throw light upon some of the church's unrealized possibilities.

III.

The following questions were sent to the Yearly Meeting Superintendents. Their replies are given in tabulated form.

1. What is your Yearly Meeting?

Answer. North Carolina, Baltimore, New York, New England, Canada, Indiana, Wilmington, Western, Iowa, Kansas, Nebraska, California, Oregon.

2. What was the membership of your Yearly Meeting ten years ago?

Answer. North Carolina, 5,194; Baltimore, 1,217; New York, 3,545; New England, 4,462; Indiana, 20,224; Wilmington, 6,273; Western, 15,915; Iowa, 11,073; Kansas, 11,002; Nebraska, 1,791 in 1908, when established; California, 1,710; Oregon, about 1,000.

3. What is your present membership?

Answer. North Carolina, 7,000, increase nearly 12 per cent.; Baltimore, 1,211, decrease one-half per cent.; New York, 3,582, increase 1 per cent.; New England, 4,109, decrease 8 per cent.; Canada, Says there are no records available for the purpose of comparison; Indiana, 20,585, increase 1.8 per cent.; Wilmington, 6,355, increase 1.3 per cent.; Western, 15,388, decrease 3 1-3 per cent.; Iowa, 8,578, (Nebraska set off with 1,791), decrease 6.5 per cent., allowing for this; Kansas, 11,697, increase 6

per cent.; Nebraska, 2,099, increase in 4 years about 17 per cent., California, 3,281, members in Alaska included, increase 92 per cent.; Oregon, 2,338, increase 134 per cent.

4. How many Pastors giving their whole time to the work were there in your Yearly Meeting ten years ago? Men? Women? College Graduates?

Answer. North Carolina, 2 men, one a college graduate; Baltimore, none; New York, 16, 13 men, 3 women, no college graduates; New England, 5, 4 men, 1 woman, 3 college graduates; Indiana, 44; Wilmington, 2 men, one of them a college graduate; Western, 31; Iowa, 65, 43 men, 22 women, 8 college graduates; Kansas, Pastoral system in introductory stage, no records; Nebraska, No answer; California, 10, 8 women, 2 men, 2 college graduates; Oregon, 4 men, one college graduate.

7. What was their average compensation?

Answer. North Carolina, No answer; Baltimore, No pastors; New York, All self-supporting; New England, Nothing; Canada, No answers sent; Indiana, \$40; Wilmington, Very small indeed, mostly received nothing; Iowa, No statistics; Kansas, No answer; Nebraska, No answer; California, Not known; Oregon, \$50.

8. How many ministers ten years ago who were not Pastors?

Answer. North Carolina, 52; Baltimore, 25; New York, 39, no missionaries; New England, 63; Canada, No answers sent; Indiana, 111; Wilmington, 39; Western, 125; Iowa, 112; Kansas, No answer; Nebraska, No answer; California, 27; Oregon, No answer.

9. How many Pastors at the present time, in your Yearly Meeting are giving their whole time to the work?

Answer. North Carolina, 4, 3 men, 1 woman; Baltimore, 1 worker was giving whole time to work, but not as a pastor; has withdrawn since last Yearly Meeting. We also have a Field Secretary giving whole time; New York, 21, 16 men, 5 women, 4 college graduates; New England, 15, 14 men, 1 woman, 6 college graduates; Canada, No answers sent; Indiana, 48; Wilmington, 15;

Western, 56; Iowa, 48, 34 men, 14 women, 7 college graduates; Kansas, 18 or 20, 14 men, 6 women, 1 college graduate; Nebraska, 9 men, 1 college graduate; California, 17, 15 men, 2 women, 4 college graduates; Oregon, 15.

10. What is their average compensation?

Answer. North Carolina, \$700; Baltimore, Worker was receiving \$40 monthly and house; New York, \$500 and house; New England, About \$800; Canada, No answers sent; Indiana, \$500; Wilmington, \$378; Western, \$406; Iowa, \$460, not all paid however; Kansas, 6 receive \$800 and parsonage, 2 receive \$500 and parsonage, 12 receive \$300 and parsonage; Nebraska, \$640; California, \$686; Oregon, About \$400.

11. How many Pastors at present time giving part of their time to the work?

Answer. North Carolina, None, strictly so-called; Baltimore, None; New York, 12, 10 men, 2 women, 2 college graduates; New England, None; Canada, No answers sent; Indiana, 59; Wilmington, 39; Iowa, 12, 10 men, 2 women, 3 college graduates; Kansas, 34; Nebraska, 9, giving part of time; California, 2; Oregon, 8.

12. What is their average compensation?

Answer. North Carolina, No answer; Baltimore, Nothing; New York, 4 average \$100, 8 receive none; New England, Nothing; Canada, No answers sent; Indiana, \$75; Wilmington, \$80; Iowa, No reliable statistics; Kansas, From \$100 to \$200; Nebraska, \$276; California, Not known; Oregon, No answer.

12b. How many ministers at present time not pastors?

Answer. North Carolina, No answer; Baltimore, 31 in November, 1911, but 1 has since deceased and 2 removed; New York, 42, 3 of whom are missionaries; New England, 53; Canada, No answers sent; Indiana, 70; Wilmington, 25, 12 of whom are superannuated by reason of age and physical debility; Western, 72; Iowa, 65; Kansas, 140, based on Minutes 1911; Nebraska, 16; California, 29; Oregon, 20.

13. What is your system of locating Pastors? Give details.

Baltimore. Should occasion arise we should follow strictly the rules of the Uniform Discipline in such cases: See Discipline Chap. XII, Sect. I, P. 4, with Special Balto. note, pp. 37, 38.

Iowa. The initiative is with the meetings. The larger ones generally make their own arrangements. The smaller ones are assisted in this by the Evangelistic Board, through the General Superintendent.

California. The Monthly Meeting, after prayerful consideration and conference with Yearly Meeting Superintendent, sends invitation to some minister to serve as pastor. There is no system. The office of Yearly Meeting Superintendent is advisory only. Each congregation calls a pastor, under the leading of the Holy Spirit.

Wilmington. We are governed by the wish of the congregations and the feeling of the pastor as to the place of service. We group meetings when the congregations agree to such an arrangement.

New England. Have none.

Western. Congregational, through the Yearly Meeting Pastoral Committee.

North Carolina. The Monthly Meetings that have Pastors select their own Pastors.

Indiana. The Meetings desiring a Pastor should consult with the Yearly Meeting's Committee, largely through the Superintendent, and their judgment shall be considered in engaging any one. No meeting should act against the advice of the Committee. Older Meetings largely follow rules of discipline in getting a pastor, but newer Meetings depend on Yearly Meeting Committee.

New York. Arrangements are usually made between Meeting and person in engaging a Pastor. Yearly Meeting's Evangelistic and Church Extension Committee with General Superintendent are the medium often. Local Pastoral Committee usually takes initiative and arranges terms, and the Meeting in a business session endorses them.

Kansas. The Pastoral Committee takes the initiative,

assisted by the Quarterly Meeting and Yearly Meeting Superintendents.

Nebraska. Each Meeting extends its own call, the Church Extension and Evangelistic Board acting only in an advisory capacity in this matter.

Canada. Says that "Each Meeting is entitled to look after its own affairs, and our Yearly Meeting does not interfere with Pastoral support."

Oregon. The Pastoral Committee takes the initiative.

14. What is the average length of the Pastorate?

Answer. North Carolina, 1 year at a time generally; Baltimore, No Pastors; New York, 2 1-2 years; New England, Could not estimate; Canada, No answer; Indiana, About 2 years; Wilmington, Varies, averages about 3 years; Western, No answer; Iowa, About 2 years; Kansas, 3 to 4 years; Nebraska, 1 1-2 years; California, No accurate statistics, possibly an average of 3 years might be near the truth; Oregon, No answer.

15. What proportion of the Ministry is a teaching Ministry?

Answer. North Carolina, I judge about 1-12; Baltimore, Hard to say. Perhaps 1-10 might be so rated, if by this is meant prepared sermons; New York, 50 per cent., New England, one-quarter; Canada, No answers; Indiana, Of pastoral ministry 75 per cent.; Wilmington, one-fifth; Western, No answer; Iowa, Most of our ministers are of this class; Kansas, No answer; Nebraska, 45 per cent.; California, All; Oregon, No answer.

16. What proportion is Prophetic?

Answer. North Carolina, I judge about 11-12; Baltimore, The remainder, in the sense that the ministers are aiming to give a definite message from the Lord, and are depending on Him for immediate inspiration at the time; New York, 50 per cent.; New England, one-quarter; Canada, No answers; Indiana, Other ministry 25 per cent.; Wilmington, one-tenth; Western, Cannot give accurately; Iowa, They frequently speak directly to conditions; Kansas, No answer; California, All. A prophet is one who speaks as inspired representative of Divine Being and delivers divine messages. Our ministers

preach the word and deliver God's messages; Oregon, No answer.

17. What proportion of your gains have come within the past ten years as a result of special evangelistic work? Proportion increasing or decreasing?

Answer. North Carolina, About 1-2, decreasing; Baltimore, Perhaps 1-4, decreasing; New York, 40 per cent., decreasing; New England, About one-half; Canada, No answer; Indiana, 50 per cent., not much change; Wilmington, About 2-3, it is decreasing; Western, No answer; Iowa, We endeavor to keep the evangelical spirit in our meetings continuously, with special efforts once a year; sometimes by means of special evangelists assisting pastor; Kansas, No answer; California, Impossible to separate. Evangelists have aided pastors; gains have come from both, also S. S. and Y. P. S. and C. E., and Cottage prayer meetings. Salvation of souls earnestly sought by all workers; Oregon, Less than one-half, increasing.

18. What proportion during the past ten years as a result of the work of the regular pastor? Is the proportion increasing or decreasing?

Answer. North Carolina, In the four meetings mentioned, I should say 1-2 is due to pastor's work, possibly 3-4; Baltimore, Not having regular pastors, our work is carried on largely by visits from our Evangelistic and Church Extension Committee, and other ministers; New York, 40 per cent., increasing; New England, the other half; Canada, No answer; Indiana, 25 per cent., not much change; Wilmington, About 1-3, a very marked increase; Western, No answer; Iowa, 4,268 united with the Church during 10 years, by *request*, average of 420 annually; Kansas, I would not attempt to divide results; Oregon, Less than 1-2, increasing.

19. What proportion as a result of other causes? Increasing or decreasing?

Answer. North Carolina, one-half from births, certificates, educational work, Sunday Schools; Baltimore, Our increase has been mostly in the line of our regular work; much of it through Bible Schools; New York, 20

per cent., two very specific causes have been Bible School and Christian Endeavor; results from Bible School increasing; results from Christian Endeavor decreasing; New England, None; Canada, No answer; Indiana, 25 per cent. from Bible School, possibly increasing; Wilmington, Both Evangelistic and Pastoral work has been greatly helped by Sunday School and Home Mission work of members, but cannot give the proportion; Western, No answer; Iowa, By certificate 2,792; by letter 527; fluctuates; Kansas, No answer; Nebraska, Not having been in existence 10 years, cannot answer, but it is only fair to say that our gain of over 300 in membership (308) in 4 years, is almost entirely due to pastoral and evangelistic effort, our gain through immigration being just about offset by our loss through emigration; Oregon, Sunday School and Christian Endeavor.

20. Is there a deliberate effort to develop spiritual gifts?

Answer. North Carolina, Not much; for a few years a standing committee sought out young people who spoke and helped them to Guilford College; Baltimore, Yes, a Yearly Meeting's Committee has held conferences and made other efforts to encourage the use of gifts by our members; New York, Yes, organized work to give each one a place of service; New England, Insignificant; Canada, No answer; Indiana, Yes, in places; Wilmington, There is; Western, Yes; Iowa, Yes, pastors expected to encourage faithfulness on part of people; prayer, testimony, exhortation, messages, Sunday School teaching, teaching Christian Endeavor, and other meetings; Kansas, By a certain percentage of the meetings; Nebraska, Yes; California, Yes; Oregon, Yes.

21. In what does it consist?

Answer. New York, Younger people appointed to duties where initiative required; New England, No answer; Canada, No answer; Indiana, No answer; Wilmington, By furnishing educational opportunities and encouraging exercise of gifts in our meetings; Western, Pastoral effort by committee, and pastor and school influence; Iowa, Some with gift for ministry are aided to

attend Penn College; Kansas, Definite opportunity given for service, and urging necessity of special preparation; Nebraska, The inauguration of a training school for Christian workers in connection with Nebraska Central College; California, In teaching Sunday Schools, filling places of importance in Young People's Societies and Young Men's Christian Association. We have several cities where much is done in schools and colleges that tends to develop gifts; Oregon; Meeting for worship, Committee work, Department work.

22. What is done in the way of grouping Meetings to be served by one Pastor?

Answer. North Carolina, Some effort is made to serve groups of meetings; Baltimore, Our one settled worker in S. Va. has been looking after a group of 4 meetings there; New York, Very little. In *one* instance 2 meetings served by one pastor; too few meetings desire it. More is done by pastors going to out-stations; New England, Nothing; Canada, Sends no answer; Indiana, 2 or 3 meetings are sometimes grouped together; Wilmington, Have grouped meetings when they consent, but find great difficulty, unless committee has authority to enforce it; Western, Meetings grouped when unable to support a pastor alone; Iowa, Whenever cluster of small meetings this is attempted, but meetings desire all a minister's time in most instances; Kansas, Yearly Meeting instructed grouping upon self-supporting basis, but local meetings slow to respond; Nebraska, In one case 3 meetings, in two others 2 meetings are being served by one pastor; California; Nothing. Each meeting has its own pastor; Oregon, We are beginning the plan.

23. To what do you ascribe the decline of membership in certain sections? Give specific instances of the above.

Answer. North Carolina, I do not know of any marked decline in membership in any locality; Baltimore, To lack of evangelistic zeal. In one or two places there has been lack of confidence in our own principles; instance, a meeting where considerable family connections with Philadelphia wasted to a quiet, conservative spirit; New York,

See detailed answer ; too long to tabulate ; New England, Removal of young people to cities ; Canada, Sends no answer ; Indiana, Lack of definite leadership ; change in population ; also lack of pastoral care ; Wilmington, Membership has *not* declined in past decade ; Western, Change of residents ; coming of Germans and others ; drift to cities ; criticism of the work ; Iowa, See details in report ; Kansas, Hard to explain, unless you understand territory ; land values differ extremely in settlements within the field ; Nebraska, Emigration and lack of suitable leadership to hold forces together, combined with laxity in carrying on business of church ; California, Have had no decrease ; Oregon, Lack of faith in God ; lack of organization ; lack of purpose.

24. To what do you ascribe the increase in membership? Give specific instances.

Answer. North Carolina, From recent efforts of pastors in some meetings in more populous centers, as Greensboro, High Point, Mount Airy ; from births ; from conviction ; Baltimore, To keen sense of individual responsibility ; also to active Bible School work ; New York, See detailed answer, too long to tabulate ; New England, Evangelistic effort, public and private ; Canada ; Sends no answer ; Indiana, Good leadership, good ministry, pastoral care, Evangelistic work of proper kind, caring for Bible School ; Wilmington, Membership has not been increased to any large extent ; Western, Loyalty to the church and the gospel of Jesus Christ ; Iowa, Adaptation of methods along aggressive lines and better organization ; In Ackworth Quarterly Meeting in 1902 were 559 men, with 4 meetings ; today 735 men, and 7 meetings ; Kansas, See Answer 23 ; Nebraska, Establishment of new meetings at new points, as Fremont, Nordea, Grand Junction and Grant, by means of which new members have been received and old ones retained, who would otherwise have been lost ; California, Earnest prayerful evangelistic effort on the part of pastor and people ; Oregon, No answer.

25. What changes have occurred during the last ten years in the size and character of the country population, and how has this affected your Meetings?

Answer. North Carolina, Some decrease in interest, and possibly in membership, some members going from country places to the towns; Baltimore, No material change. The tendency is in some places to substitute foreigners for Americans in many business activities. This depletes the population from which we usually draw new members; New York, Country population is less, centers of population fewer and changed. For other details, see full answers; New England, Greatly reduced, weakening our meetings; Canada, Sends no answer; Indiana, Farmers moving to town; tenant farmers who move yearly are not interested in church. Friends moving has often left meetings without leadership; Wilmington, Tendency to leave farms and go to towns has been hard on some country meetings, but that is now changed, and the future of the country meetings looks hopeful; Western, No answer; Iowa, Decrease of population in Iowa in last decade was over 7,000; Kansas, No answer; Nebraska, In some cases country meetings have been abandoned, and in many cases membership much depleted, owing to wholesale removal by emigration; California, But little change in size of country meetings in 10 years, one new meeting organized with 105 members; Oregon, They have become smaller and weaker, while the town and city meetings have become stronger.

26. What has been the effect on country Meetings of modern conveniences, such as, delivery of mails, telephones, automobiles, etc.?

Answer. North Carolina, No visible effect, as yet; Baltimore, Not very marked; New York, Has caused a growing demand for a better educated ministry; teaching ministry is being preferred to prophetic. New England, Improving; Canada, Sends no answers; Indiana, So far as observed, has not made much difference; Wilmington, No definite effect, except to give greater attraction to the country; Western, At present the tendency is toward the country, and prospects more hopeful; Iowa, None as far as we can see; Kansas, No answer; Nebraska, Has brought into closer touch with city meetings; Cali-

fornia, Can scarcely say, no appreciable effect; Oregon, No answer.

27. How may the office of Superintendent be made more efficient?

Answer. North Carolina, Have no Superintendent at this time. I think a general secretary for Yearly Meeting would be helpful; Baltimore, None; New York, He should have more genuinely the office of superintendent and secretary combined. It is necessary to be quite "a man of affairs," and to have "an anointing of the Holy One"; New England, A more thorough co-operation with the Pastoral Committee; Canada, Sends no answer; Indiana, No answer; Wilmington, Give him power with sanction of committee to assign Pastors and fix amount of their support, and to group congregations; Western, No answer; Iowa, Better organization of Monthly Meeting, careful survey of local field, 2 meeting superintendents who shall know their fields and will carefully consider the needs, and regularly meet the Yearly Meeting superintendents to discuss conditions and plan advances; Kansas, No answer; Nebraska, He should be given more real authority. The location of the pastors should be in the hands of a suitable board under his advice; California, If the Discipline more clearly defined the duties, it might possibly increase efficiency; Oregon, A more perfect organization.

28. Any further suggestions?

Answer. North Carolina, No answer; Baltimore, We think the "Pastoral Committee," composed of concerned Friends, is a good instrument for doing the work enquired after, and should be fully made use of; New England, None sent; Canada, Sends no answer; Indiana, No answer; Wilmington, None; Western, No answer; Iowa, A National Home Missionary Board *endowed*, to enable us to enter new territory, is our great need; people move and are lost; Kansas, No answer; Nebraska, No answer; California, None; Oregon, No answer.

Comments on Reports of Yearly Meeting Superintendents.

The reports are not sufficiently comprehensive to afford many reliable deductions. It will be observed,

however, that during the past ten years the gains in membership have all been in the Yearly Meetings having the pastoral system, although there have not been gains in all Yearly Meetings having the pastoral system; that there has been an increase of about 33½ per cent. in the number of pastors giving all their time to the work; that there has been very little increase in salaries of pastors, the wage now in most cases not being a living wage; that the number of pastors giving part of their time to the work has increased slightly and that their compensation is not worth mentioning; that the number of ministers not pastors has decreased; that the method of locating pastors is congregational, with advisory power or no power on the part of the Yearly Meeting Committees; that the pastors as a rule do not remain in one place long enough to really become identified with the interests of the community; that the ministry tends toward the teaching type rather than the "prophetic"; that on the whole the gains are coming more and more through pastoral activities rather than through special evangelistic meetings; that the Bible School and Christian Endeavor particularly are being used as means of bringing in members; that in most Yearly Meetings there is very little grouping of meeting, for pastoral purposes. Little is given to throw light upon the specific reasons for decline or increase in membership—a subject which should receive very careful study on the part of administrative officers of the church.

Some reference should be made to the recent work in Baltimore Yearly Meeting. A secretary has been appointed there whose duty it is to assist in organizing and developing the work of the local meeting, so that they may be able to utilize to their uttermost their opportunities for growth. This idea has been further developed by the suggestion that young people be engaged to use part or all of their time as meeting secretaries, in various needy fields. These persons should not be primarily preachers, although they might have such a gift; or even pastors, but executive officers to organize and systematize the church work. The policy

of Baltimore Yearly Meeting is through this secretarial system to develop the capacity and sense of responsibility of individual members, that the meetings which they constitute may be strong in themselves because they are following Divine leadership and not depending upon human guidance alone. The policy is stated at length by the Chairman of the committee in charge, on pages 50 and 51 of the last copy of the Yearly Meeting minutes, to which reference is hereby made.

Not many College graduates are listed by the Yearly Meeting Superintendents. From the Colleges themselves we gain the following incomplete data as to the number of graduates engaged in the ministry. Earlham reports fifty-three; Penn thirty-four; Friends University eleven; Pickering twelve. The first class graduated from Whittier in 1904, and there was no distinctly Biblical work undertaken until five years ago; still they have two missionaries in the field. Wilmington reports "a few"; Pacific six or seven in the ministry and other Christian work, while some who have not graduated are in the ministry. Nebraska is so young that none of the graduates are as yet in the ministry. Guilford reports several of its graduates as ministers in other denominations and in Y. M. C. A. work; but none as yet in our denomination.

IV.

Report on the Rural Meetings of Friends in America.

The table on pages 104 and 105 gives a record of the conditions existing among the rural meetings of Friends. There is a lack in that not all of the Yearly Meetings are represented and also that returns were not received from all the meetings in any one of the Yearly Meetings. Those heard from are, perhaps, representative or average.

Several of the most important features together with some suggestions are hereafter noted.

1. *The Pastoral Work*, as a rule, is under the supervision of a pastor, who lives in the immediate community of the meeting served, in a house supplied by

the meeting. There are several cases, though, where the pastor lives a number of miles away. A small tract of land is usually furnished. From the figures given it appears that the average salary is \$429, though it goes but little above this in any of the Yearly Meetings. About two years is the average length of time the pastor serves any one meeting. The reports from particular meetings indicate that larger salaries, homes and tracts of land assist in obtaining and especially in holding pastors who bring about the best results. The short term of the pastorate is a most serious difficulty, as no group of people are to be permanently influenced for the largest good even in three years.

2. *The Meeting.*

(a) As to *Location*, there appears to be a fairly wise distribution of churches in many communities where Friends are located. Most Friends' meetings in the open country are at least two miles from any other church. But as a meeting ought to influence a neighborhood for a radius of four miles (George Fox said ten), it seems that there is a state of congestion in a number of Friends' rural communities. In small towns the conditions are not even so favorable. The older Yearly Meetings and those subject to the migration of folk, have suffered from a discontinuance of meetings, but a larger number of other churches have disbanded in Friends' communities than vice versa.

(b) *The Number of Members* in the rural meetings is on the increase; though one Yearly Meeting shows a loss, another reports a gain of fifteen per cent. The average gain is above three per cent. There is little room for congratulation as yet, for there is not a state in which Friends have meetings that has over 53 per cent. of its people in any church, and in that state, Rhode Island, only 13 per cent. are Protestants, while in Oklahoma less than 20 per cent. of the population are connected with any church. In most towns of 2,500 or less one-half of the people attend no church nor Bible School.

A table giving the results of an investigation into the status of the country church is inserted here:

	Indiana	Western	Wilmington	New York	Iowa	Kansas	Nebraska	California
Gain in Membership	570	Slight	Less than 2 per cent	Mostly good	Little, one good	Good	About 5 per cent	15 per cent
Distance to nearest Church	2 miles	Well distributed	Two and one-half miles	Three miles	Well distributed	4 miles	Well distributed in county, 1 to 225 in town	Well distributed
Churches disbanded	7; but few Friends	One	1, U. B.	7 Hicksite 1 M. E.	1 Friend, others	Several	None	None
Churches Federated	None	None	None	Baptist and Christian	None	None	None	None
Meetings have Pastors	Largely	Yes	Yes	Nineteen	Yes	Yes	Yes	Yes
Parsonages ..	One-half	One-half	Few	Some	Largely	One-half	Mostly	Mostly
Schools Rooms	One	Towns, 13	Two	One	Five	Two	Three	Four
Teachers, Women	Two-thirds	Two-thirds	Two-thirds	Three-fourths	Two-thirds	Four-fifths	Five-sixths	Two-thirds
Salary	\$60	\$70	\$60	\$50	\$50	\$55	\$75	\$90
Wealth Community ..	High	Good	Good	Well to do	Good	Good	Fair	Fair
Members	Equal	Above	Equal	Great variety	Above average	Equal	About same as community	Equal to community
Renters or Owners living in Community	One-half Owners	Two-thirds Owners	One-half Owners	One-half Owners	Owners mostly	Three-fourths Owners	Mostly renters or on mortgaged farms	One-half Owners
Value of Meeting Houses..	\$600	\$5,000	\$1,200	\$2,000	\$500	\$1,095	\$2,000	\$1,700

For Play Life.	Socials and Picnics	Socials, but largely nothing	Socials, Picnics, Song service	Socials, picnics, S. S. entertainment	Socials, West Branch Sociability Association	Socials, in but few; strong aversions to these in some	Picnics, so- cials, boys' club	Socials, Sun- day School Athletic club
Movements to Cites	Slight	None	Very little	Yes, young people gone in many places	Few to city, some north, and to California	Little	Slight, only in towns	Slight
Lecture Courses ...	Yes, by Schools and Association	Some, by Schools and Association	Yes, by Schools and Association	One-half, one church	Yes, by Association	Few	Yes, in town	No
Co-operation ..	Only in revivals and conventions	Only in revivals	W. C. T. U., Sunday school, revivals	Little, Union meetings	Evangelical and Sum- mer Union meetings	Revivals -only	Sunday school, Sum- mer Union	Temperance and Evan- gelistic
Land Value	Increase	Increase	Increase	Increase	Increase	Increase	Increase	Increase
Size of Farms	No change	No change	Decrease	No change	No change	No change	Decrease	Decrease
Fertility Con- served	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Crops Value..	Increasing	Increasing	Steady	Steady	Increasing	Increasing	Increasing	Increasing
Variety	Yes	Yes	Yes	Yes	Yes	Some	Fair	Fair
Agriculture and Domes- tic Science Taught	Yes, some	One-half, yes	Yes	One-half, Yes	Some	One-half, yes	Not to great extent	Only a little
State Agricul- ture College in touch with Com- munity	By institute, train, bulle- tin	Institute, one Club	Bulletin, insti- tute	Fairly good	Train, insti- tute, short courses	About one- half, no; in- stitute, bulle- tin, lecture	To limited ex- tent	Only in gen- eral way

(c) *As Factors in the Community Life.* All investigators of rural conditions are agreed that people do not leave the farm because of hard work, but because of the absence of things that afford interest sufficient to appeal to the whole nature. It is important then in view of this to note that even in those things usually termed strictly religious, Friends are not using their full measure of opportunity. A large number of meetings report no meetings held, except the regular meetings for worship. One Bible class for the young people shows what might well be accomplished in nearly every meeting. Mission study classes and History of Friends classes are conspicuous by their absence.

All reports show a falling short in regard to proper care for the social life of the people rightfully belonging to Friends. Occasional sociables and picnics are held, but nothing indicates that anything unusual or that any well wrought out plan is considered. The strong aversion to the church having anything to do with the social life in some meetings, is balanced by other meetings that have boys' clubs and Sunday School athletic leagues. West Branch, Iowa, has a sociability association that is doing splendid work in serving the social needs of the meeting. There is no alternative but to insist that the future of the rural churches depends very largely on the play life of the young people. One Yearly Meeting reports that classes for the study of Friends' history has been a large element in keeping the young people together. There will be social centers, unless there is a starving of the natural and God-given desires, and the church has the power to substitute itself for the saloon, dance hall, lodge or club room. A well known minister of the Presbyterian Church, after years of experience as a very successful pastor, places large stress upon the play life of the youths. He says, "This keeps the morals sweet. In twelve years' pastorate, but one young person has gone wrong." If the young people go to the towns and cities to have their "good times," they will be contaminated by the vile things offered and will eventually be lost to the country church. Friends

are in neighborhoods fully one-half of which are untouched by lecture courses and where nearly all that are offered are under the management of schools or associations entirely outside of the meetings. Herein lies a fertile field for some wholesome work that will tell the people that Friends are interested in their whole lives.

This is not the place to expand on the subject of church unity or co-operation; let it suffice to state that no Yearly Meeting seems to have grasped the real value of co-operation. The mere holding of union meetings and the assembling of churches in conventions is of course commendable, but falls far short of the larger co-operation possible so as to enter into vital problems touching the whole district.

Much can be done by the meetings to encourage the group spirit, but the power of the home should be held in mind. Too much away from home fun and social life is the order of our day. People do not throw their own homes open for the social life of their communities as they formerly did. The old time quiltings and candy stews and corn huskings were enjoyed at *home*. The formalities and expenses of modern entertainment have closed the doors of homes to the social gatherings which were once enjoyed and which served to bind rural communities into harmonious groups. We cannot return to the old ways, but if more Friends could be willing for their homes to become centers of a simple, healthful life for the young people of the community, a long step would be taken toward the solution of the rural problem. This would open the way for developing the means by which the meeting itself might meet other social problems. It should be remembered that what is good for elderly people is good for young people and both classes ought to be considered together; both classes ought to be taught to enjoy each other. The homes as well as the meetings should take a more active part by cultivating the social spirit, and this can only be done by a qualified return to the simplicity of former days in the elimination of formality and expensive entertainment.

3. *The Schools.*

The open-country school building has almost uniformly but one room. There is one teacher, upon a salary of about \$55, and in three-fourths of the cases the teacher is a woman. If there could be a larger establishment of consolidated schools, there could be better buildings, higher salaries and men teachers to fellowship with the boys as well as the women teachers for the girls. Friends have, as a rule, exerted a helpful influence on the educational forces. Schools in their neighborhoods are above the average in other places. There is still room for even Friends' schools to improve especially in the matter of subjects taught. It will readily be seen that in rural sections a large per cent. of the pupils should be held for the farms after they are educated. It must be admitted that this task is complicated by the fact that only one-half of our schools are teaching agriculture or domestic science and in a very large number of instances the teacher is teaching her first school, and she is from the city, without the point of view of the children she is teaching.

It appears that the State Agricultural Colleges are touching the farmers but little, even though the institutions stand ready to do much more and the church might well be the agency for bringing the two into helpful relationship.

4. *The Farms.*

Friends' meetings are splendidly favored in that they are situated in communities where more than one-half of the farmers are owners and these are as a class very reliable and substantial people with whom to work. The value of land owned by Friends is increasing; the value of the crops is also on the increase; in most cases there are more than two crops as to variety; the farms are remaining about the same size; the fertility of the soil is being conserved; Friends are, as a rule, the equal of the rest of the community as to wealth and may be said to be well to do; rural meeting houses on an average are worth \$2,800.

All this goes to show that Friends have a grip on the communities where they are located and have the money necessary to make themselves felt in the solution of problems that now assail the rural meeting.

Recommendations.

The Commission recommends:

1. That to the Pastoral Committee of the church the spiritual oversight of the membership and of the community still be intrusted. The members of this committee should be chosen with great wisdom, and should not only be Friends of blameless life, but should be keen to recognize spiritual gifts, and aggressive in promoting all phases of the work of the Kingdom of Heaven. They should be chosen for a short term of years and should not be reappointed in case they have not given evidence of peculiar alertness and activity in the work to which they have been assigned. Whenever possible, the Pastoral Committee should take the initiative, according to the provisions of our Discipline, in the selection of some Friend to assist them. He should be qualified for the work and sufficiently well paid to devote his entire time and energy to it. His range of duty and responsibility should vary with the nature and need of the congregation or congregations he serves. He should work always in co-operation with, and under the direction of, the Pastoral Committee. He should be eager to set the members of the congregation at work. He should not monopolize the time in meetings for worship, but should keep ever in mind the Friendly idea of the liberty of each soul to listen to God and to speak for God, as prompted by the Spirit.

2. That Friends maintain and cultivate the habit of silent worship, and that devotional periods of this kind be not depreciated but rather encouraged. Members should be trained where there is need, to understand and appreciate the great privilege they have in thus engaging in spiritual communion, and the tendency to carry out a prearranged program of worship with no

opportunity for immediate divine leadership should be discouraged.

3. That each Yearly Meeting appoint one or more Superintendents or Secretaries who shall work under the Yearly Meeting's Committee on Evangelistic and Church Extension work. The individual thus appointed should possess a commanding personality and should be trained for efficient service. He should be conversant with all phases of church activity and development, spiritual, social, educational, financial. It is not essential that he possess a gift in the public ministry, but that he be deeply consecrated to his task and possess at the same time both tenderness in dealing with persons and marked administrative capacity. In all of his work he should endeavor to develop and utilize the gift of his fellow members. He should be able to give his entire time to the work of the Church, for he should be an all-round "efficiency-man."

4. That a systematic method be adopted by each Yearly Meeting of securing funds for the work of the church and that a vigorous and persistent campaign be conducted to the end that every member may make some regular and liberal contribution. Those who devote all their time to the work of the church should receive a living compensation, and means should be available for carrying on all lines of work for the Master.

5. That the highest possible standard be maintained in the recording of ministers. This has to do not only with their spiritual life, but with their educational qualifications. The case should be an exceptional one if an uneducated and untrained person is recorded as a minister. Higher education and systematic training for their calling should be definitely urged so far as consistent with individual conditions, and after a minister is recorded, his development should receive the careful attention of a discreet committee, who should assist in the direction of his studies. Yearly Meeting's Committees should use every suitable means for promoting more continuous service and discourage its interruption except for good reasons.

6. That a capable Yearly Meeting Committee be appointed to hold conferences in new meetings with the purpose of inculcating the doctrines and methods of Friends, and that this work be continued in a given meeting until its members are capable of conducting their meetings after the order of Friends.

7. That non-resident members be kept in touch with their meetings through correspondence and that they be expected to contribute financially to their own meetings.

8. That efforts be made to instill new life into the Monthly Meeting. Such time should be selected for this meeting as will best accommodate the membership. There should always be a period of worship and the business should be dispatched in decency and order. Friends should not hesitate to use whatever method of business procedure will accomplish their purpose to the best advantage and enlist the largest number of the membership. There should be special subjects assigned for short talks or discussions. Much should be made of the reports of the standing committees and various devices should be used to enlist the interest of the membership so that they will get under the burden of the church.

9. That Yearly Meetings appoint committees instructed to carefully study the rural meetings within their limits; that Yearly and Monthly Meetings give special thought to the consideration of this subject of the rural meetings, seeking to interest ministers and young people especially in solving the problems; that our educational institutions organize voluntary classes for the study of the rural problems, and that Friends be urged to co-operate with all Christian organizations that are working for the uplift of the rural churches.

10. That the prayer meeting be made a real force in the church life, and a peculiar opportunity for the development and training of spiritual gifts.

11. That an active campaign be entered upon for members. We should rally around our cause and loyally support the efforts to extend our borders. Many

have gone to others or drifted away who, had the claims of Friends been presented in aggressive fashion, would have been valuable members among us. A clannish and exclusive spirit, a cold and unsocial attitude toward outsiders impoverishes us. Systematic effort should be made to occupy the field which God has given us. Friends have done more to get their ideas and spirit into society than they have to bring men into their own fold, and while this is placing the emphasis where it belongs, we have neglected the upbuilding of our own organization. We do not urge this campaign for the sake of numerical gain, but we do believe that we are called to be apostles and that with God's leadership we should be able to do constructive work.

12. That our colleges and training schools be urged to incorporate in the curricula adequate courses in practical methods of church work, adopting the newer laboratory method of teaching.

13. That an earnest effort be made by those who are adapted to the task, to personally and publicly present to our young people in Bible school and meeting and in our educational institutions, the claims of the Christian Ministry. They should encourage all who are being called of God to obey the call, whether it be to exercise their gifts in connection with other vocations or along the lines which demand all of their time, even though in either case it seems to conflict with worldly ambitions or material promise.

14. That constant effort be made by all in authority to raise the standard of musical taste among us, to the end that the largest spiritual results be secured from this means of worship, so precious and uplifting to many.

15. That all committees and officers of the church be urged to use every means at their command to develop a sense of individual responsibility. With an irresponsible membership the Friends Church will deteriorate. Responsibility must be laid upon the shoulders of many if not most of our members if they are to really carry it. Let us strive to utilize the wealth of dormant energy within our membership—a field as yet largely

untouched by every church. In this as in everything let us strive to exercise "sanctified common sense."

ROBERT L. KELLY, *Chairman*.

Ellison R. Purdy, *Secretary*. Edgar H. Stranahan.

Allen C. Thomas. Mary M. Hobbs.

John J. Jessup. Augustus T. Murray.

Then adjourned to 4:00 p.m.

SIXTH DAY—AFTERNOON.

The Meeting assembled at 4:00 p.m., as per adjournment.

50. A season of devotion preceded the business session.

51. Isaac Sharpless, President of Haverford College, purposing to leave the Meeting at this time, left with Friends a message of love, sympathy, and inspiration.

52. The report of the Board on the Welfare of the Negro was presented by the Chairman and cordially endorsed by the Meeting. A general discussion, both profitable and interesting, was opened by Isaac Sharp, of London.

REPORT OF COMMITTEE ON CONDITION AND WELFARE OF THE NEGRO.

To the Five Years Meeting:

Your Board on the Condition and Welfare of the Negroes reports as follows:

Amongst our population of ninety million people in the United States, we find scattered ten million descendants of the African slaves, who have now lived through fifty years of so-called freedom. The real freedom of mind and soul has hardly yet come to more than a small proportion of them, and Friends are still true to their ancient tradition of concern for their welfare. Nearly everywhere Friends show an especial interest in the

negroes of their own communities, and in several places they are active in local institutions for their betterment. Cheney Institute, near Philadelphia, is entirely under the care of Philadelphia Friends, and is one of the most important schools for the negro in the north, with its Normal, Academic and Industrial training for teachers.

In the South, the work which Friends undertook on so large a scale during and after the Civil war, has been concentrated into three schools: Southland College in Arkansas, under the care of Indiana Yearly Meeting; the High Point Normal and Industrial School in North Carolina, under the care of New York Friends, and the Christiansburg Institute in Virginia, under Philadelphia Friends. Two of these are on the Atlantic slope and one in the Mississippi valley. The chief work of this Board during the past five years has been to study and try to assist and improve these three institutions, upon which we believe Friends should concentrate their efforts. The Secretary of the Board visited and reported upon the two schools on the Atlantic slope, and arranged for an inspection and report on Southland College to be made by the Inspector of Tuskegee Institute. These reports are very encouraging. They show an investment in plants aggregating \$135,000, and able and devoted corps of teachers, with over 1,000 pupils under their influence.

All the schools have good farms, showing in all 447 acres of land. Each of the schools is trying to give industrial training, but additional equipment is needed by them all to make this really efficient. This is a need which should appeal to all Friends. This Board has sought to help along this line, and has appealed to Friends generally, both in this country and England, with the result that it has collected \$355.54 for the High Point School, and is now in the midst of a canvass to find one hundred Friends or Meetings, who will give \$20 each to inaugurate improved industrial training at Southland College.

All three of our Schools are listed with the Slater Fund as those "doing or supposed to be doing work above the eighth grade and from which pupils go out

to teach," and we believe that Friends may have confidence in them all as means for training leaders, not only to guide the great black masses in our own country, but who may, in the days to come, perchance serve the Lord in the darkest continent of Africa itself.

Our Board has sought to encourage the Yearly Meetings to appoint committees to work for negroes within the limits of the Yearly Meetings and elsewhere, as the way might open. Eight Yearly Meetings, New York, Philadelphia, Baltimore, North Carolina, Wilmington, Indiana, Iowa and California, have such committees.

Our work has not seemed to require the expenditure necessary to hold a Board meeting, but conferences have been held from time to time with our members in the East and in the Middle West. The death of our beloved and honored Chairman, Allen Jay, on whose long experience, excellent judgment and great influence we all relied so much, has created a void that has not been filled.

We regret that we have not yet been able to prepare the "Story of What Friends have done for the Negro," for the preparation of which we have \$75 now in hand. We believe such a book would be of service among our own members and others. We hope that the last chapter of the real story will never be written while the negro is in such bondage of ignorance and superstition as he now suffers under. Again the Ethiopian says as of old to Philip, "How can I understand except some man should guide me?"

CAROLINA M. WOOD, *Secretary*.

53. The Meeting again entered upon the discussion of the report on the meeting and its pastoral care. The tenth recommendation was withdrawn by the Commission. The eleventh was amended by striking out the local sentence. The time fixed for adjournment being at hand, further consideration was referred to a future session.

54. The Chairmen of delegations were instructed to

produce to an early session their nominations for the following Boards and Committees:

Evangelistic and Church Extension Board, Committee on Arrangements, Board on Education, Board on Legislation, and Board on Condition and Welfare of the Negro.

55. The Business Committee was instructed to nominate a Committee of five to serve as the Finance Committee.

56. The Business Committee recommended that for the future Chairmen of Commissions be limited to twenty minutes. If there was urgent call for extended time, the extension be limited to five minutes.

Then adjourned to 7:30 p.m.

SIXTH DAY—EVENING.

The meeting opened according to adjournment. A season of devotion was observed.

57. The report of the Commission on the efficiency of the Five Years Meeting was submitted by the Chairman, by whom also the discussion was opened. The Meeting gave to this important subject the most careful thought and attention. Isaac Sharp, of London Yearly Meeting and Edith Webb, of Dublin Yearly Meeting, participated in the discussion, offering valuable suggestions.

The report, exclusive of the propositions embodied in sections six and seven, which were referred to the Business Committee, was adopted.

REPORT OF COMMISSION ON EFFICIENCY OF THE FIVE YEARS MEETING.

To the Five Years Meeting:

In Mechanics the term "efficiency" is defined as *the ratio of useful work accomplished to the energy ex-*

pended. The only true measure of the efficiency of the Five Years Meeting must be sought in valuable results which can justly be placed to its credit as exhibited in increased Christian enterprise and effective effort in the Church at large. It combines in its present organization thirteen Yearly Meetings having a total membership of over 80,000—more than 80 per cent. of all the “orthodox” Friends on the American continent—all working under a common Constitution and Uniform Discipline. Throughout the twenty-five years of its history, dating from the first Quinquennial Conference, it has exerted a strong and salutary influence toward harmony of spirit, unity of purpose and concert of action among the working forces of American Quakerism. It may well be allowed that this one result, apart from all others, has amply justified its existence up to the present time. But, as indicated by the Committee on Arrangements in the appointment of a Commission to investigate and report upon its efficiency, there is a feeling prevalent that, beyond the result just mentioned, the useful work which it has thus far accomplished has not been wholly commensurate with the expenditure of time, labor and money involved.

The scope of the subject assigned to this Commission, as designated by the Committee on Arrangements, is as follows: “The Efficiency of the Five Years Meeting (to include the establishment of a central office with Secretaries and Clerical help required for the standing Boards and Committees; and all questions pertaining to the Meeting).”

In order to seek intelligently for the fundamental causes of whatever inefficiency may have marked the past operations of the Five Years Meeting it is necessary first to define clearly the range of its legitimate jurisdiction and functions. Under the provisions of the Uniform Discipline the Five Years Meeting, in its relation to its constituent Yearly Meetings, is first and foremost an advisory body. Its legislative authority over interests lying within the province of the Yearly Meetings is limited to the following matters, viz.:

(1) The establishment of new Yearly Meetings.

(2) Changes in the Constitution and Uniform Discipline, subject to the ratification by four-fifths of the Yearly Meetings.

(3) The apportionment of its expenses among the Yearly Meetings.

(4) The appointment and direction of the work of five standing Boards whose functions are as follows: Three of them, respectively, to exercise a general oversight over three great departments of Church work, Foreign Missions, Evangelism and Church Extension, and Education; the fourth to give attention, in conjunction with the Permanent Boards of the Yearly Meetings, to state and national legislation affecting our denomination and its interests, and to measures of philanthropy; the fifth to undertake measures for improving the condition and promoting the welfare of the Negroes. (The Associated Committee on Indian Affairs and the *Peace Association of Friends in America, although their reports are received and their work endorsed by it, are not Boards of the Five Years Meeting.)

Outside the matters above enumerated, the sole function of the Five Years Meeting, as defined in the Uniform Discipline, is "to have advisory supervision of the interests of the denomination." So long as these provisions of the Discipline remain unchanged (and they can never be changed except by sanction of the great body of the Church as expressed through the approval of four-fifths of the Yearly Meetings), the Five Years Meeting can never usurp any of the functions or prerogatives of the Yearly Meetings. Their autonomy is fully guaranteed. So far as its work impinges upon their work its chief relation to them is that of advisory leadership and sympathetic co-operation. As a delegate body in which every Yearly Meeting has proportional representation, it is designed to combine in its counsels the deepest spirituality, the soundest wisdom and the highest practical ability of the church as a whole for the uplifting, guiding and strengthening of every Yearly Meeting, and of every standing committee and working

* See Index, under "Correction."

organization of the denomination down to the Preparative Meetings, where they exist. To this end the present apparent need is not for any material changes in its authority and functions, but for more and better equipped agencies through which its legitimate influence may be exerted.

It is believed that the present inefficiency of the Five Years Meeting may be attributed, in large measure, to the following main causes, viz.:

- (1.) *Lack of practical objective in its work.*
- (2.) *Lack of alignment with contemporary advance movements in the Protestant Church at large.*
- (3.) *Lack of aggressiveness in the work it undertakes.*
- (4.) *Lack of continuity in its working.*
- (5.) *Lack of transmission of its energy to the working forces of the Yearly Meetings.*
- (6.) *Lack of financial resources.*
- (7.) *Lack of full endowment with "power from on high."*

I.

Lack of Practical Objective.

No perfection of organization or excellence of machinery can justify the perpetuation of the Five Years Meeting unless its energy shall be intelligently and effectively directed toward the promotion of practical work. The problems and tasks confronting our denomination today demand that its highest council shall be very much more than merely a dignified assembly of representative Friends coming together twice in every decade to read and listen to thoughtful papers, engage in academic discussions and formulate resolutions to be referred to Boards that are without financial resources and without authority to devise and set in motion practical Christian activities adapted to present-day requirements.

II.

Lack of Alignment with Contemporary Advance Movements.

The Five Years Meeting, as a body and through its various Boards, ought to set the pace for the forward

march of the Friends Church in America. The rank and file of American Quakerism is, today, in need of wise, capable, well-balanced and earnestly progressive leadership. The Church has a right to look to the "Five Years Meeting to meet this need vigorously and efficiently. It is incumbent upon it to be keenly alive to the progressive movements among the foremost forces of Christendom and that it effectively stimulate its constituent Yearly Meetings to increased aggressiveness in the spirit and methods of their work. A careful survey of the current progress of our denomination, taken in the light of twentieth-century church advancement in general, will reveal that our position in the ranks of the great organized Christian forces of today is discreditably far toward the rear. It is true that in the promotion of certain great philanthropic causes, notably those of Peace, Indian Affairs and the Welfare of the Negroes, we have long retained a worthy place. Within the last quarter of a century, especially, we have made commendable progress in the work of Higher Education, and during the same period our Foreign Mission work has been expanded and strengthened. But outside the above named departments we cannot justly congratulate ourselves that, as a Church, we are even approximately keeping step with the quickened movements of present-day Protestantism. For instance, outside our work for the Indians and Negroes, our Home Mission activities are neither broad in their range nor efficient in their administration. Other denominations make that department co-ordinate with their Foreign Mission work and include under it Church Extension (outside of that carried on by the local churches), and the various forms of Social Service. If with these we were to include Bible Schools, Young People and Temperance, ought not our Home Mission work to bulk as large in our interest and justify the maintenance of an equally well organized and equipped department as that of our foreign work?

Or consider our position as a denomination in the progress of Bible School methods. What proportion of

the schools in our thirteen Yearly Meetings have as yet adopted the modern system of graded classes and graded lessons, the Organized Class system, the Home Department, the Cradle Roll? What can be said for the merits of our Bible School literature when placed in comparison with the best helps offered from sources outside our denomination? Or what do Friends as a Church know about the great Sabbath School Extension work as it has been carried on, for example, by the Presbyterian Church for the last twenty-five years? This year it reported 121 Sabbath School missionaries in the field. Through this agency alone, within the period just mentioned, 1,200,000 persons have been gathered into the Sabbath Schools, 1515 churches have been developed, and the value of church property acquired as the outgrowth of Sabbath School Extension work is reported at \$1,370,000.—(*Alex. Henry, Secretary Pres. S. S. Missions, in the Presbyterian, May 8, 1912.*) Within the brief space of the last four years the Methodist Episcopal Church has sent out Sabbath School Missionaries into all parts of the United States and elsewhere and established 1,128 schools with an enrollment of 42,000 scholars, organized 204 churches, erected 117 church buildings valued, with other acquired church property, at \$220,650, and reported 623,263 conversions.—(*Report of S. S. Board to M. E. General Conference, 1912.*) Is there any sufficient reason why so well-tried and fruitful an agency for evangelism as Sabbath School Extension work, prosecuted through a special force of trained and consecrated missionaries should have no place whatever in the denominational activities of Friends? It rests with the Five Years Meeting to awaken our denomination to the momentous fact that the Sabbath School of tomorrow is to be as unlike the Sabbath School of yesterday as the public graded school of today is unlike the ungraded rural school of a generation ago. "*This is the age of the child, and the church that utilizes the age spirit holds the future.*"

If it be true that as a denomination we are conspicuously losing our place in the ranks of modern Bible

School progress, what shall be said of our denominational periodicals? Or, taking in the whole field of our thirteen Yearly Meetings, to what extent have we caught the spirit of Men's Leagues, Boys' Clubs and the various other forms of Social Service that hold so prominent and important a place in twentieth century Christian work? The Five Years Meeting will have vindicated itself from the charge of inefficiency whenever it shall earnestly and effectively address itself to the task of aligning its constituent Yearly Meetings, as organizations for spiritual and social progress, with the great advance movements in the Christian Church at large today.

III.

Lack of Aggressiveness.

The efficiency of the Five Years Meeting as an organization depends primarily upon the efficiency of the individual delegates who compose it. It is a matter of the highest importance that the Yearly Meetings shall become thoroughly alive to the necessity that their respective delegations shall be made up of men and women who represent, not only the deepest spiritual life, but also the most fertile and capable Christian enterprise to be found within the ranks of their membership. They should be, pre-eminently, men and women who have the vision and the ability to grapple with the new conditions and problems confronting the Christian world today. While it is important that in every delegation there shall be found a proper proportion of "old men for counsel" it is vitally necessary that there shall be enlisted a largely increased proportion of "young men for war." Those members best qualified for this important service should be selected regardless of local influences or personal preferences. From this point of view the efficiency of the Five Years Meeting rests with the Yearly Meetings in their appointment of delegates.

IV.

Lack of Continuity of Operation.

As the appointed time for the assembling of each recurring Five Years Meeting approaches the entire

body of delegates who are to compose it is made up anew by the Yearly Meetings. The delegates so chosen may or may not have been in touch with the work of the Five Years Meeting in the past. At the fixed time they convene, organize, and spend a few days in conference. When they reach an adjournment the Five Years Meeting as a working body is dissolved. Its existence begins and terminates within the brief limits of a single week once in a quinquennium. The large majority of the delegates feel themselves under no further obligation to represent its interests and its work in the Yearly Meetings that appointed them. The advisory supervision of certain great departments of church work has been relegated to standing Boards. For a period of five years these Boards have been obliged to work, if they have worked at all, without any common superior authority to which they were amenable or to which they might look for advice and assistance. For a period of five years the church at large hears little or nothing concerning the work of most of these Boards. Whatever work they may have in hand has hitherto been prosecuted without adequate funds or with no funds at all. The members of any one Board live far apart, scattered over the United States and Canada. Under these conditions the efficiency or inefficiency of a Board depends largely upon its officers, probably upon its chairman. There is manifestly an imperative need for some executive body to represent the Five Years Meeting *ad interim* which shall know intimately the work of every Board, advise with it from time to time and stimulate it to continuous industry in the prosecution of its work. An Executive Committee to represent the Five Years Meeting during the five years between its sessions would seem to be the logical requirement. It should be composed of the Clerk of the Five Years Meeting, the Chairmen of the various Boards, and one additional member from each Yearly Meeting not thus represented. It should meet regularly at least once each year, in October, when the work of the past year should be reviewed and that of the ensuing year arranged for.

In addition to the creation of an Executive Committee the perpetuation of the life and work of the Five Years Meeting throughout the quinquennium between its sessions should be further provided for by the requirement that all Yearly Meeting delegations maintain their organizations intact during the entire five years for which they are appointed. They should be placed under obligation to actively represent, as occasions offer, the interests of the Five Years Meeting in their respective Yearly Meetings. Each delegation should be required to hold annual meetings at or near the time of the sessions of the Yearly Meeting to which it belongs, keep in touch with the Executive Committee and the various Boards of the Five Years Meeting, and co-operate with them in such ways as from time to time might be found possible and desirable in promoting the work of the Five Years Meeting within the limits of their Yearly Meetings. Each delegation should see that every year in every particular Meeting of its Yearly Meeting an account of the work and the needs of each Board of the Five Years Meeting is presented and that every individual member is given an opportunity to subscribe to the work of every Board.

V.

Lack of Transmission of Energy.

In order that the Five Years Meeting, in its capacity as the supreme Advisory Council of the denomination in America may efficiently direct and promote the great interests of the Church, its energy must be transmitted effectively to the working forces of the Yearly Meetings. The reports of its work through the denominational press, valuable as they may be, must necessarily be meager and inadequate. Its printed minutes and proceedings when published in full for general distribution make so bulky a volume that comparatively few Friends into whose hands it may fall read it with care. It is extremely important that some means be instituted by which every constituent Yearly Meeting at every annual

session shall have its attention called to the work being carried forward by the Executive Committee and the various Boards of the Five Years Meeting. This may best be accomplished through full and definite reports printed and issued annually by the Executive Committee and presented to the several Yearly Meetings in their annual sessions by the chairman or some other designated member of the respective delegations. These reports should not be simply informational in character, but should embody also such suggestions and requests for co-operation, financial or otherwise, as the Executive Committee and Boards of the Five Years Meeting may find it desirable to transmit to the Yearly Meetings from year to year. By this means practical co-operative relations may be continuously maintained between the Five Years Meeting and the Yearly Meetings uniting in its organization.

VI.

Lack of Centralized Administration.

In order that the Five Years Meeting may attain a high degree of efficiency, and that through its influence and aid the Church in general may be effectively quickened in its life and power, it is essential that means be instituted for bringing about three special results, viz.: (1) Harmony and co-operation in the work of the several Boards of the Five Years Meeting and the corresponding Boards and Committees of the several Yearly Meetings, to their mutual benefit and the increase of their effectiveness in their respective fields of labor; (2) A closer touch among the Yearly Meetings, one with another, for the promotion of a good understanding, harmony of spirit and concert of action; (3) The collection, preservation and dissemination of information concerning the Society of Friends and its activities. There seems to be no reasonable question as to the most feasible plan for the accomplishment of these three ends, i. e., the establishment of a Central Bureau with a General Secretary and the clerical help required for the

standing Boards and Committees, the Bureau and its staff to be under the immediate control and direction of the Executive Committee.

The Executive Committee of the Five Years Meeting and all the Boards (or the Executive Committees of all the Boards) should hold their annual meetings at the same time and in the same locality. On the day preceding or following these meetings all members of these Boards (or their Executive Committees) together with the Executive Committee of the Five Years Meeting should meet in conference on the state of the Church's work in its various great departments. It is believed that this arrangement would prove mutually advantageous to all the Boards and would enable the Executive Committee of the Five Years Meeting, by its co-operation, to see that the work of none of them was allowed to lag. The proposed Central Bureau would afford a suitable place for holding these meetings.

In the interests of efficiency it seems likely that the time is not many years distant when most, if not all, of the Boards of the Five Years Meeting will feel the necessity for permanent secretarial work in the field, as is now the case with the Board of Foreign Missions, in order to secure adequate results in their respective departments of work. In other denominations the Secretaries of different departments, by giving their whole thought to problems confronting them, are able not only to develop new fields of operation but also better methods for carrying on the work. But until our Boards acquire efficiency and Friends reach the point of giving them the necessary financial aid the proposed General Secretary and his staff might be the tools of every Board and might attend to much of the correspondence and other secretarial work of the Boards which have no Secretaries of their own. The General Secretary might, possibly, to a limited extent be able to do field work for several Boards, but his expenses incurred for the benefit of Boards, meetings or individuals should be paid for by them. He should attend the meetings of the Executive Committee, without a vote, and, when

invited, attend the meetings of any of the Boards of the Five Years Meeting or of any of the Boards of any Yearly Meeting.

The General Secretary should assemble facts and data for the several Boards of the Five Years Meeting and, as occasion might demand, he should put this information in concrete form for the use of those Boards or their individual members. He should keep himself fully informed in regard to the work and needs of every Board and, subject to the approval of the Executive Committee of the Five Years Meeting, he should offer suggestions to the various Boards for the development of new fields and the adoption of improved methods for carrying on the work.

There exists a manifest lack among the Yearly Meetings of accurate knowledge of their mutual interests, work and needs. A Central Bureau could do much to bring them into closer touch with each other, and to enable their Boards and Committees to work together to their mutual advantage. American Friends need to accustom themselves thus to co-operative work in order to bring the collective strength of all the Yearly Meetings to bear upon the weaknesses of the denomination at large. The membership of the Church in general will have greater interest in it and give heartier support to its activities when it is known that under the joint control of all the Yearly Meetings there is a denominational center of operations and a system of administration that, through its advisory influence, is designed to lend inspiration and efficiency not only to every Yearly Meeting, but to every subordinate Meeting of every grade within the limits of the Five Years Meeting.

The functions of the General Secretary should not be in any sense those of a General Manager for the varied activities of the Church; but, as his official designation would imply, his duties should be entirely secretarial and advisory in their character. In all his work he should be under the immediate direction and control of the Executive Committee of the Five Years Meeting, in the membership and authority of which all the Yearly

Meetings have equal representation. But within these wise limitations the General Secretary should have a sympathetic outlook over the general field of the Church's work and his counsel and assistance should contribute very substantially to the effectiveness of its labors, in a general way. The Central Bureau under his charge, like a central telephone station, should serve as a useful medium of communication between needy fields and available workers or helpers in every department of work. It should keep a list of names and addresses of all Friends in all the Yearly Meetings who feel called to Pastoral, Evangelistic or Missionary labor, or who are available for important positions in Colleges, Seminaries and Academies, together with reliable information concerning their qualifications for such service. It should be in a position to afford information in regard to where well-equipped speakers in any department of work could be secured for meetings, conferences and special occasions and, when desired to do so, it should assist in providing and arranging for them. It should keep on file the proceedings of all the Boards, and also keep detailed records of the work of the various Yearly Meeting Committees. It should keep in touch with advanced lines and methods of work both among Friends and others. Under the direction of the Executive Committee of the Five Years Meeting and its various Boards it should prepare and distribute helpful outlines for the use of Committee meetings and study circles throughout the Yearly Meetings and suggest lines of reading and methods of work. In these and other ways it could render practical assistance of great value to the standing Committees of the Yearly, Quarterly and Monthly Meetings, to Societies of Christian Endeavor, Men's Leagues, Boys' and Girls' Clubs and other organizations within the Church. As time might permit, the General Secretary might go through the several Yearly Meetings, holding conferences, giving lectures, circulating literature and instructing in advanced methods of work in different departments. Annually the Bureau should issue a handbook showing briefly and clearly the work

in which it had been engaged during the year, and announcing the special lines in which it was prepared to offer assistance during the following year. This handbook should also give a brief summary of the work of the standing Committees in all of the Yearly Meetings.

The Central Bureau should become a depositary of all kinds of information and statistics concerning the doctrines and work of Friends in America and elsewhere and, possibly, concerning other denominations. It should afford full and reliable information to all interested inquirers, Friends and others, concerning the scope and usefulness of the various branches of work in which our denomination is engaged. As rapidly as possible it should collect a Reference Library containing all available Quaker books and papers of past and current publication. If the gathering of such a library should be found impracticable, existing libraries might be examined for an indexed list of materials along the various lines of activity in which Friends are interested. Ample records should be collected and kept of the proceedings of all meetings that affect the welfare of the church, the printed minutes of all Yearly Meetings in America and elsewhere, so far as obtainable, from the time of their establishment, reports of Yearly Meeting secretaries and committees, etc. All information should be indexed so as to make it available with the least trouble and delay. In this way the Bureau would, in time, become a storehouse of information concerning our denomination, its condition, needs, activities and methods of work where every inquirer after such information could receive aid.

The work of such a Bureau as above outlined would necessarily be a matter of growth. It could not undertake all the lines of work that have been enumerated at once. At first it would be best to have a small office force and then increase it as the work might demand and its financial support warrant. A General Secretary and one Assistant able to keep accounts and serve as stenographer and conduct correspondence would be sufficient to begin with. Three rooms would satisfactorily accom-

moderate the Bureau at the outset, one for the Secretary, one for his assistant, and a larger one for meetings. Sufficient desks, tables, chairs, typewriters and file cases would be all the office equipment required until the work of collecting a library began.

VII.

Lack of Financial Resources.

It must be evident to all Friends who thoughtfully regard the matter that the operations of the Five Years Meeting, however economically they may be administered, must necessarily involve a considerable expenditure of money. Its fixed policy should be to so organize and direct its forces as to secure a maximum of efficiency at a minimum expense. Under this policy its annual expenses ought not to be burdensome when equitably apportioned among the Yearly Meetings. The principal increase of expense involved in carrying out the foregoing suggestions will be found in the cost of maintenance of the proposed Central Bureau with its General Secretary and staff. A poor Secretary would be a bad investment at any price and a good one will command a substantial salary, though not necessarily a large one. The following is believed to be a fair approximate estimate of the total annual cost of the Central Bureau as herein proposed:

Office Rent	\$ 500 00
General Secretary	1,800 00
General Secretary's traveling expenses..	500 00
General Secretary's Assistant	1,000 00
Stenographer	600 00
Printing, Stationery, Postage, etc.....	600 00
Total.....	<u>\$5,000 00</u>

Upon a basis of 80,000 members of the Yearly Meetings represented in the Five Years Meeting, an annual assessment of ten cents per member ought to produce a fund sufficient to meet all administration expenses of the Five Years Meeting and all of its Boards except

that of Foreign Missions. Section I, Chapter IV, Part IV of the Uniform Discipline provides that the administration expenses of the Board of Foreign Missions shall be apportioned to the several Yearly Meetings uniting in the work of that Board. Paragraph 5, Chapter XI, provides that the amount of the railroad fares of the delegates in going to and returning from the place of meeting shall be apportioned among the Yearly Meetings according to the number of delegates to which they are entitled. (One member of the Commission, while approving of the establishment of the proposed Bureau provided it can be financed without a heavy assessment, dissents from the recommendation that its expenses be pro-rated among the Yearly Meetings).

Speaking in a general way, the present financial plan of the Five Years Meeting provides: *Firstly*, That the administrative expenses of the Meeting and its Boards shall be paid by the Five Years Meeting; *Secondly*, That the funds to be used by the various Boards in their work shall be raised by voluntary contributions.

In regard to the administrative expenses the method of financing the Five Years Meeting as adopted by it in 1902 (see Minutes, 1902, pp. 41-42), provides: *First*, That its financial affairs be conducted on a cash basis. *Second*, That the sum of these expenses be apportioned among the several Yearly Meetings in proportion to their memberships. Remittances of these amounts are to be made to the Treasurer of the Five Years Meeting before the close of the calendar year, i. e., three months after the *beginning* of the fiscal year. By reference to the discussion concerning its adoption as found in the Minutes of 1902, pp. 352-354, it is clear that this financial plan provides for (1) a cash basis; (2) the determining in October (the first month of the fiscal year) what the requirements for the ensuing year will be, and the assessment of the same on the Yearly Meetings *pro rata* according to membership; (3) payment of said assessment prior to December 31; (4) the supposition that the Treasurer or the Permanent Board of the Yearly

Meeting will borrow the money if it is not on hand; (5) each Yearly Meeting to decide for itself how it will raise its quota from its membership.

The importance of the cash basis and money being in hand cannot be too strongly insisted upon. When the services of clerks and others have to be provided for it is necessary to know that the funds will be in hand to pay them.

The provisions for securing voluntary contributions for the work of the various Boards, are as follows (see Minutes, 1902, pp. 42-43): "Voluntary contributions shall be made every year in each particular meeting of the several Yearly Meetings comprising the Five Years Meeting, of funds for the use of the Boards of the Meeting. Each member should have opportunity to contribute or subscribe. So far as practicable, the collection for each form of work should be taken on the same day throughout any Yearly Meeting. Also, Yearly Meetings are requested to formulate and send down to their subordinate Meetings instructions which shall result in having brought clearly to the attention of the whole membership the needs of the several forms of Christian and philanthropic effort represented by the Boards and Committees for which money is desired. Also, that this shall be done without conflicting with any other special work of any Yearly Meeting."

The lack of financial resources to satisfactorily carry on the work of some of the Boards in the past has probably been in large degree due to the failure of members of these Boards to see that the above provisions were properly followed in the various meetings of their Yearly Meetings, and because no proper effort has been made to secure funds from the membership generally.

We cannot believe that Friends would be unwilling to provide the necessary funds for the work of the Church if they fully understood the work and its needs. While other denominations are so generously providing increased funds for their Boards, can we afford not to properly support ours?

VIII.

Lack of Full Enduement of Power from on High.

The efficiency of the church in the promotion of the Kingdom of God among men must, today as at Pentecost, be derived from above. Organization, equipment and plans of administration, no matter how prudently they may be devised, can become efficient only as they prove to be fit channels for the energy of the Holy Spirit. In all the counsels of the Five Years Meeting the mind of Christ must guide, in all its work the power of Christ must be supreme.

Respectfully submitted by the Commission,

JOSEPH JOHN MILLS, *Chairman.*

EDMUND STANLEY.

ROBERT E. PRETLOW.

GEORGE H. MOORE.

J. ELWOOD COX.

MILES WHITE, JR.

EZRA H. WOODWARD.

Then adjourned to 9:30 a.m., Seventh day.

SEVENTH DAY—MORNING,

TENTH MONTH 19, 1912.

The Meeting convened at 9:30, as per adjournment.

58. Friends were brought under a deep sense of their dependence upon God, and prayers were offered for Divine guidance in all the deliberations of the hour.

59. The Minutes were read and adopted.

60. Wilson and Lucy Cox, missionaries from Alaska, were introduced and accorded most hearty greeting.

61. The inquiry relative to the seating of alternates in the delegation and the financial problem involved was referred to the Finance Committee.

62. A resolution to the effect that this Five Years Meeting hereafter accord to all members and officers of its recognized Boards the full right and privilege given Fraternal Delegates, though they may not be duly appointed delegates to the Meeting, was adopted.

63. The motion to consider the advisability of the appointment of a Commission through whose hands all moneys for departmental work shall pass, and who shall divide the same according to the relative importance of the work proposed, was referred to the Business Committee.

64. The following report of the Business Committee was read and adopted.

REPORT OF BUSINESS COMMITTEE.

I.

Auditing Committee.

We nominate for Auditing Committee, to serve for the ensuing five years, the following persons: Edward D. Evans, Indianapolis, Ind.; D. William Edwards, Indianapolis, Ind.; and John H. Furnas, Indianapolis, Ind.

II.

Finance Committee.

To serve as Finance Committee for the ensuing five years, we nominate the following persons: John H. Johnson, Richmond, Ind.; Albert F. N. Hambleton, Pasadena, Cal.; John M. Newlin, Lawrence, Kan.; Miles White, Jr., Baltimore, Md.; and L. Hollingsworth Wood, 2 Wall Street, New York City.

III.

Publication of Minutes.

We recommend to the Five Years Meeting that the complete reports of the Boards, Committees, and reports of Commissions, as amended, be published in full at the expense of the Five Years Meeting. We further recom-

mend the publication of 12,500 copies, 250 of which shall be bound in cloth for sale.

Publication Committee.

We recommend as a Publication Committee, Allen D. Hole, Richmond, Ind.; Harlow Lindley, Richmond, Ind.; and Emma Spencer Townsend, Martinsville, Ohio.

IV.

Executive Committee.

For the next five years, we recommend the appointment of an Executive Committee, consisting of the Clerk of the Five Years Meeting, the Chairmen of all Boards of the Five Years Meeting, together with a representative nominated by Yearly Meeting delegations not so represented, with functions outlined in the report of the Commission on Efficiency of the Five Years Meeting, but not including the work of the Committee on arrangements; and we further recommend that they arrange for at least one meeting a year.*

V.

Organizations of Delegations.

We recommend that all Yearly Meeting delegations maintain their organizations intact during the entire five years for which they are appointed. They should be expected to represent, as occasions offer, the interests of the Five Years Meeting in their respective Yearly Meetings.

Each delegation should be requested to hold annual meetings at or near the time of the sessions of the Yearly Meeting to which it belongs, keep in touch with the Executive Committee and the various Boards of the Five Years Meeting, and coöperate with them in such ways as from time to time might be found possible and desirable in promoting the work of the Five Years Meeting within the limits of their Yearly Meeting. Each delegation should see that every year in every particular meeting of its Yearly Meeting an account of the work and the needs

* This paragraph was amended at later sessions. See Minutes number 94 and 110.

of each Board of the Five Years Meeting is presented and that every individual member is given an opportunity to subscribe to the work of every Board. Each delegation shall have power to fill vacancies in Boards as they may occur by reason of the death or removal of members of its Yearly Meeting.

65. The report of the Social Service Commission was received with the most careful attention. The Meeting listened with a growing sense of personal obligation to impressive addresses by the Chairman, Rufus M. Jones, by Janet Braithwaite, Wm. Charles Braithwaite, and Elizabeth F. Dann, of England; by Gurney Binford, of Japan, and others. The discussion emphasized the recommendation to create social service boards and form social service study groups in the various meetings.

The report was cordially approved without change, and delegations each instructed to nominate a member for the Social Service Board of the Five Years Meeting.

REPORT OF COMMISSION ON SOCIAL SERVICE.

Commission—Rufus M. Jones, Chairman, Clarence M. Case, Albert J. Brown, Thomas Scott, Carolina M. Wood, Thomas Newlin, Willard O. Trueblood.

Social Service, as a movement of present-day Christianity, is simply a serious and systematic attempt to carry the Gospel into the life of humanity. The Protestant Reformation focused attention upon the individual. The great problem of the reformers was the problem of individual salvation and individual responsibility before God. The confessions of faith which this mighty movement created bore everywhere upon the intense question of the eternal destiny of the individual, his fallen nature, his dire need, his complete dependence upon Divine Grace, and the way of salvation through personal faith. This virile individualism has impressed itself upon every denomination that has sprung directly or indirectly from the Reformation. Protestant morality

has everywhere powerfully exalted the individual conscience and has laid strong emphasis on the importance of individual faithfulness while the great evangelical movements that have been born in the Protestant churches have always aimed at the salvation of individuals. It is impossible to overestimate the importance of the contribution which this emphasis on individualism has made to the higher life of humanity.

But like every other great truth, this principle may be emphasized so strongly and dwelt upon so exclusively that its important correlative principle is neglected and forgotten. Now this very thing has happened in the development of the Protestant churches. They have been so busy with the work of saving individual souls and of cultivating and perfecting individual consciences that they have hardly felt at all, or at least only dimly, the corresponding task and obligation of changing the social conditions under which individuals live and shape their lives. The Social Service movement is an effort to restore the balance, to bring up the other half of the Gospel, to complete the circle of Christian activity and to make religion in its practical function as wide and as genuine as life itself. It is obvious to any careful student of the New Testament that the original Gospel held both these aims in perfect balance. The individual soul in this primitive message always has an infinite preciousness. God seeks for men as the shepherd seeks for his lost sheep, as the woman searches for her lost coin, as the father watches in agony for his lost boy. The Gospel exhibits everywhere a passion for the salvation of the concrete and particular person and an intense appreciation of the infinite value of *this* man or *this* woman. But at the same time the social aspect is equally emphatic. The central theme that runs like a golden thread through all the teaching of Christ is the formation of the Kingdom of God. This Kingdom is, in His teaching, a new and transformed social order, in which the will of God is done on earth as it is in Heaven, a society in which peace reigns and love holds sway. It is the creation of a society composed no

longer of individual, and self-sufficient *units*, but consisting rather of a living organism each member of which feels inwardly that he is a child of God and that outwardly he is a brother of every man that needs him. Christ always insists that every person who is saved is saved to help form this group. The moment a person finds his life through Christ he at once becomes "salt of the earth" and "a light of the world." He forms a center of contagion for the spread of this life of the kingdom, and whether he prays or toils or suffers martyrdom it is all for the increase of the society of those who are linked inwardly by a filial connection to God and outwardly by a fraternal unity of spirit to one another.

With the birth of Quakerism in the mid-seventeenth century, there came into the world a powerful return of this social aspect of Christianity. George Fox, even in his period of agony and spiritual travail, was far more concerned over the condition of society about him than he was over the state of his own soul, and as soon as the light broke upon him and he discovered that Jesus Christ was a living Presence in the world, speaking to men's conditions, condemning sin, quickening the conscience, drawing the heart toward God and bringing into operation upon the soul of man all the infinite resources of God, he at once set to work with all the fervor of his kindled spirit to break down and sweep away the entrenched evils and social customs that tended to spoil human lives and to keep them from their glorious possibilities. "I was sorely exercised," he says, "to go to the courts and cry for justice, to speak and write to judges and justices to do justly, and to warn people who kept public houses for entertainment that they should not let people have more drink than was good for them." He attacked every social custom which in his own words "trained up people to vanity and looseness." "I was also made," he adds, "to declare against deceitful merchandise and cheating and cozening, warning all to deal justly, to speak the truth, to let their yea be yea and their nay be nay, and to do unto others as

they would have others do unto them.”* At another time we find him taking his stand before the justices of the peace against the oppression caused by fixing a legal wage for farm laborers below what was just, i. e. below a living wage.*² There still exists in the archives of Providence, Rhode Island, a letter written by George Fox to the Magistrates and other officials of Rhode Island, in which he touched with power and insight almost every social problem of the day, and suggested new laws for securing a wider freedom and a fuller justice for the citizens of that Colony.

This social spirit, which was one of the great driving forces in the life of the founder of our Society and which comes to light in all his manifold activities, has in like manner been a luminous feature of Quakerism in all its periods. The early Friends played a great part in establishing a fixed price for goods and merchandise. They helped greatly to abolish the barbaric laws that in the seventeenth century imposed capital punishment for more than two hundred different offences. They led the way in the slow but steady reform of prisons and jails. They spoke and wrought for freedom for oppressed races and for larger chances of development for these races after they had won their freedom. It needs no special pleading to show that Social Service is an inherent part of our heritage from the past, but it is just as obvious, as a careful survey which we have made of all the Yearly Meetings shows, that we as a religious people are today not awake to the call of this age for spiritual light and leading in the solution of the great social and economic problems that confront us. The time is now fully ripe for us to take up our social tasks.

What are some of the problems that a church awake to its social mission must face?

The Industrial Problem: Back of all the problems of the modern world lies the fundamental unrest, amounting often to open hostility and warfare, between

* Journal I, p. 39.

*² Ibid I, p. 27.

labor and capital, between men and women on the one side who toil with their hands and who have no other economic resources, and the owners and controllers of the earth's raw materials and its supplies of energy and power on the other. This immense industrial problem is too vast and complicated for such a commission as ours to deal with, but it is a problem we may as well realize that touches every feature of modern civilization and concerns the very life of the Christian church. Without a profound transformation of the existing industrial warring, competitive, individualistic basis of human society no Kingdom of God is even conceivable, and it is one great mission of the Church of Christ to lead the movement that shall produce this "profound transformation." This Church that has in the past taught men how to worship "in spirit and truth" must now teach men how to spiritualize industry and how to transmute possessions into sacramental means of Divine service. It is useless for us here to undertake in the abstract to point out how this mighty thing can be done. We shall instead turn to some of the definite, concrete tasks which can be faced and which will prepare us step by step to make our contribution toward the solution of this urgent central question of the modern social world. Meantime we urge our meetings and our members to become awake to the far-reaching significance of the problem which we have raised, to do everything possible toward its ultimate solution on the basis of the principles of the Gospel of Christ, and we further urge that they show both those who labor and those who employ laborers that the Church has an intense sympathy with all who suffer injustice, and that it has a guiding message.

Definite Social Service Tasks.

1. *Housing*—One of the great social problems that concerns every present-day Christian is the question of proper housing of those who are compelled to live on small incomes. Today vast masses of humanity, even in America, live in quarters which are pitifully unsani-

tary, which offer no chance for the formation of a home or a home-atmosphere or the cultivation of a moral and religious life, but on the contrary directly encourage and promote wrong living and immoral tendencies. It is not too strong language to say that children born in these vile and crowded quarters are almost doomed from birth to have weak bodies and deformed souls. It is the business of the Church not only to rescue individuals who have gone astray through these causes but to change these wrong conditions.

2. *Feeding*—It is now a well-known fact that many forms of degeneracy are due to improper feeding—the mal-nutrition of babies and little children. If there is lack of proper nutriment when the brain and nerves are developing, life-long troubles, both physical and moral, are likely to follow. It is much wiser and much easier to take measures to prevent these troubles at their source than to try to save here and there a life that has been malformed under wrong conditions.

3. *Child Labor*—The employment of immature children in mines, factories and workshops and as sales-boys on the streets of cities, is another way in which their bodies are stunted, their minds left untrained and undeveloped, their buoyancy checked, their power of initiative destroyed, and too often their moral life corrupted. The Church has an unescapable duty toward these helpless and defenseless children who are thus missing their one chance to prepare for good, useful and efficient lives in the world.

4. *Tuberculosis*—Once this awful disease seemed, when it came to a home, like a stroke and visitation of God. Now we know that it is a direct product of social conditions and human carelessness. It can be limited, controlled and even exterminated. It flourishes and spreads its havoc in damp and badly ventilated tenements, it is carried in the unswept dust of the streets and through ignorance and carelessness of those who are suffering with it. It is part of the business of those who follow the Christ who healed all manner of sicknesses, to help to bring about the cure of those that

have contracted tuberculosis and to take a vigorous part in the battle to stamp it out of the world.

5. *White Slave Traffic*—One of the darkest blots on the civilization of this century is the wide-spread slavery of prostitution to which girls and young women are doomed. Many of the poor victims are taken from rural homes, many more are found among the ignorant immigrants who come with high hopes to our shores in search of larger freedom and greater opportunities, and perhaps still more are forced into this hopeless slavery because of their inadequate wages and improper housing conditions. The Church with its sense of the sacredness of human life and the preciousness of purity, is under obligation not only to rescue now and then a wrecked and ruined life, but to set itself to the task of annihilating this traffic and of stamping out this organized system which ministers destruction to the bodies and souls of our helpless sisters.

6. *Industrial Insurance*—Factories, mills and workshops bring not only new moral dangers to those who labor in them, they bring also a multitude of new forms of danger to life and limb and physical health. Every kind of machinery has its menace. Men and women must often work today in the near neighborhood of live wires carrying deadly currents; they are often called to labor amid dust and poisonous gases and there are few industries or occupations in which death or serious accidents are not lurking in one form or another. More persons are killed and injured in this country every year in the peaceful occupations of industry than in all the battles and engagements of the civil war during any single year of that strife. Accidents to laborers entail not only individual loss and suffering, but generally privation and havoc in the family of the killed or injured laborer. Social service aims first at better protection against accidents and diseases in industrial pursuits, and secondly at methods of insurance that shall furnish indemnity where lives are lost, and a source of income during periods of injury or illness.

7. *The Liquor Traffic*—The saloon is so well known

as a social menace that it hardly needs a section in our report. It is a breeder of woe in hosts of families. It is an element of trouble in almost every type of economic, moral or social disease. Social service Christianity must be uncompromisingly militant against the saloon, and while the battle remains still unfinished, it must learn how to deal more adequately with the causes and conditions which breed and feed the saloon and its business.

8. *The Rural Problem*—So many of our meetings are in the country, in agricultural districts, that we as a religious people are more directly concerned with the problems of social betterment in rural neighborhoods than with the more complicated, though perhaps not more difficult problems of city life. What are the most urgent problems that confront a rural church?

(a) The underlying problem in every rural district is economic in character; it is the problem, namely, of successful and profitable farming. Surveys that have been made in recent years show conclusively that it is not possible to maintain a live and adequate church in rural communities where farming is a commercial failure, i. e. where the returns from the farm are not sufficient or a little more than sufficient, for the needs of life. Where the soil is exhausted, or the methods of farming are out of date, or where for any other reason the farm does not supply a family livelihood, the robust and mentally progressive sons and daughters seek their careers in the cities, and the weaker and less capacitated offspring remain to carry on the losing struggle, and, as a natural result the church, and everything else in that district that ministers to the higher life, shows a decline, or even a total slump. There are many districts in America where something like this has been happening. *The primary remedy in all such cases is the introduction of scientific farming.* If we expect to vitalize rural communities and to make the churches "salt and light" in these communities, we must first save the land, raise it to its full yielding capacity, and make farming in the particular district an industry by

which strong and virile men can live and rear good, happy families.

(b) *The Discovery of Adequate Scope of Life for the Young*—Young people leave the farm and seek the city, not alone for larger economic returns, but still more because they are so made that they must have scope for their energies and powers, chances for creative activity and opportunities for venture and hazard which are instinctive tendencies in robust and strenuous boys and girls. Where life settles down to a dull, flat and routine level with no fresh conquests to be won, it is useless to expect that the vigorous youth can be kept, and therefore it is part of our rural problem to increase and widen the scope of life in such communities, to open avenues for the employment of talent, and to multiply interests that will appeal to those who have the abounding energy of youth.

(c) *Community Spirit*—The next thing in importance is the Community Spirit. In most rural districts, as all surveys show, the people tend to be independent and individualistic; they do not naturally and normally co-operate and find a richer life through corporate action and through community ideals. Then in multitudes of places they are sharply divided in their religious affiliations, and there is, furthermore, often in a rural community a hard line of cleavage between those who are religious and those who are not. One of the most important movements toward the revitalization of rural communities is in the line of drawing all the religious elements together into one church group, so that all the uplifting and spiritualizing influences shall radiate from one center and as many activities and social functions as possible shall be corporate and inclusive.

Hardly less important than this drawing together of all the religious forces into one live and organic group is the establishment of closer relations between the religious element and the non-religious elements of the community. It should be a first principle of action in a rural church that as many of its activities as possible should include the entire community and not its

own membership alone. The church should, whenever possible, originate and foster movements and undertakings that will bring together all the diverse elements of the district, that will give them a common purpose, common aims, common ideals, and will tend to fuse them all into one unified people. The celebration of national and patriotic events by the church for the whole community, the preparation of Christmas entertainments for the entire neighborhood, the leadership and direction of movements that will elevate and strengthen the life of the entire district, are ways in which a rural church can quietly bind together not only its own membership, but also all the scattered people into one co-operating force and group.

(d) *Rural Leadership*—But if the church is to assume, as it should, moral and rural leadership in rural communities, it must itself have in its membership somebody who knows what to do and how to lead. The report of Roosevelt's Country Life Commission truly says that, "from a social point of view, the church must hold aloft the torch of personal and community idealism; it must be a leader in the attempt to idealize country life." But just here lies the problem; Who is there to "hold the torch" and who is to lead the way in the movement to "idealize country life?" The task calls for leaders who love the country and country life, who thoroughly understand modern farming and can encourage scientific methods of farming, who can discover wise and tactful ways of promoting the constructive interests of the community, who can inspire and stimulate the young people and show them how to enlarge the horizon of their lives, who can organize and direct groups for the study of local problems and of neighborhood social service, and who through the church as a spiritual group can expand and elevate the entire locality. The time is forever gone by when a rural church can live and maintain its existence if it content itself merely with holding preaching services, prayer meetings and occasions for worship. It must be a center of inspiration, of spiritual guidance and social leadership for the com-

munity life of its neighborhood, and that calls for somebody in the community who is as well prepared for this task as is the modern medical missionary for his task. It is not a man trained in Greek and Hebrew that is needed, not a theological expert, not primarily a preacher, but a trained social worker, an expert in the problems of rural life and rural betterment, a person who loves and understands the young and who goes to his splendid work in the same sense of mission, the same life-dedication, the same seriousness of preparation, that have made foreign missionaries such a power in these recent eventful years.

The Progress of the Movement.

It is only in recent years that the churches of America have realized that the solution of these social problems in city and country form an inherent part of their mission in the world. Thirty-nine social service movements, national in scope, were organized during the decade from 1900 to 1910, which is more than the sum of all the movements organized before that date. Until very recently, the religious denominations as churches did practically nothing along the line of Social Advancement, though groups of far-visioned men connected with religious bodies have for a quarter of a century been doing a great work of preparation for the serious campaign that is now well under way. Up to the present date Friends have done almost nothing as a church toward taking their part in this work. No Yearly Meeting has yet organized for systematic social service, and we have so far produced no denominational literature on the subject. A very few local meetings here and there, under the guidance of an awakened member or members, have pushed ahead and gone to work at the social tasks that crowd upon them. But they are glowing exceptions.* The careful survey which we

* The best rural work done in this country in any Quaker community is that done in Bloomingdale, Indiana. The best city work seems to be that connected with the meeting in New York City.

have made of the meetings of the Society of Friends on the American continent, reveals the fact that for the most part Friends have not yet caught the vision nor have they prepared themselves for what is to be one of the most impressive undertakings of the twentieth century—the conquest of unnecessary disease, the banishment of unnecessary poverty, the transformation of environments which breed and foster disease and sin, the spiritualizing of both capital and labor and the recovery of faith in the actual coming of the Kingdom of God in the world.

We as a Church are still in the stage of religious individualism. Religion is still for too many of us closely confined to the sphere of theological formulations, or the sphere of personal experiences. Without lessening in any way the importance of the central truths of Christianity or the importance of personal experience of inward religion, we need now to go on—"with all saints"—to the wider significance and meaning of religion, as including all that concerns the betterment of social conditions and all that promotes the higher life of humanity. If God is giving our generation fuller light than previous generations had on the question of how good men and women can be made out of rough and semi-homeless boys and girls, either in city or country, is it not our duty to get that light and use it in practical ways? If God is showing our generation more clearly than any other generation has been shown how all the social energies of a rural community can be harnessed to draw that community into a more moral and spiritual life, shall we not follow the heavenly leading and make our religion touch a wider circle than that marked by the limits of the old-time meeting-house?

Conclusions and Recommendations.

We submit, for the guidance of our membership, the following concrete suggestions, from which local meetings can select and adopt what fits their own particular condition:

1. We request that the Five Years' Meeting appoint

a Social Service Board, consisting of one member from each Yearly Meeting, whose duty shall be to prepare or suggest Social Service Literature for the advancement of the movement in our Church, and to assist in every way possible the organization of Social Service Committees in subordinate meetings throughout the country.

2. We urge that all Superintendents of Evangelistic and Church Extension work, whether of the Five Years' Meeting or of Yearly Meetings or Quarterly Meetings, and also Pastoral Committees of Local Meetings, make themselves familiar with the great lines of Social Service work which is being carried on by the leading denominations of the Christian Church and that as far as possible they prepare themselves for the practical extension and promotion of this part of our religious mission in the world.

3. We would encourage the formation of Social Service Study Groups in all Meetings where there is sufficient interest to make them successful. The study should be carried on both by the use of Social Service Books and Literature, and by the actual investigation of the economic, social and moral situations in the neighborhood. We recommend the following books for the early stages of the study:

(a) Rural Problems: Warren H. Wilson's "The Church in the Open Country"; K. L. Butterfield's "Chapters in Rural Progress" and "The Country Church and the Rural Problem"; "Report of the Country Life Commission" (Senate Document No. 705); Charles Road's "Rural Christendom" and McKeever's "Farm Boys and Girls."

(b) Social Service in General: Peabody's "Jesus Christ and the Social Question"; Jenks' "Social Teachings of Jesus"; Rauschenbusch's "Christianity and the Social Crisis"; Henderson's "Social Duties from a Christian Point of View" and Batten's "The Social Task of Christianity."

The Study Group should furthermore select some definite situations of the neighborhood to investigate for itself. If it is in a city community, the investigation can

be carried on through co-operation with some of the organized agencies of social relief. If the Study Group is in a rural community, it should seek the advice and direction of some trained expert social worker. Such expert helpers are now within easy reach of most communities. The State Y. M. C. A. Secretary, or the Secretary of Organized Charities, or the State Secretary of the Federation of Churches, can in most cases supply or recommend someone who will give local Study Groups expert directions in the work of experimental investigation and in suggesting methods of relief or of improvement of conditions. As rapidly as possible the Group should develop its own leader or leaders and its own experts. But in every community where it is possible to do so, the Group should get into co-operation with the Social Service Committees of other denominations, or with other community organizations, and work toward bringing all the social and moral forces into union for the common purpose.

4. One of the important pieces of social service work which Monthly Meetings, particularly those in rural districts, may undertake through a Social Service Committee, is the provision of a trained district nurse for the neighborhood, or for a territory including a number of neighborhoods. The trained nurse should, in every instance, be a devoted Christian, a woman able to raise the tone of the home and domestic life in the families she visits, and skillful to minister to the spiritual life as well as to the body. Where Monthly Meetings through their Social Service Committees undertake this far-reaching service, it is very important that they should co-operate with other Social Agencies in carrying it through and that the money needed for the undertaking should be solicited from the entire community that is to be benefited.

5. Another type of Social Service activity which lies within the scope and power of very many Monthly Meetings, or Congregational Meetings, throughout the country, is the formation of clubs or other organizations for guiding the play and recreation of boys and girls.

The club or organization should, of course, not be confined to the boys and girls who are members of the Meeting. It should be for the whole neighborhood, as should all Social Service work, and it should be so directed and managed that it will lead the boys and girls not only into healthier activities for body and limb, but also guide them unconsciously into living connection with the church.

6. Finally, we cannot too strongly advise all who engage in these newer forms of activity for the betterment of individuals and of society, and for the increase of the scope and life of the church, not to *substitute* these activities for the evangelistic and prophetic mission of the church. The true Church of Christ has both these missions to perform, and it must not drop one in order to do the other. Men need a radical transformation of heart, and no program of social service can take the place of conversion to God and rebirth. They also need the health and inspiration that come from spiritual worship and ministry and no efforts to relieve the pressure of poverty and disease and wrong environment can take the place of inward religion and spiritual experience. But as was said two thousand years ago, so it may be said now, "This ought ye to do and not to leave the other undone." Both missions of the church belong together, and should not be sundered. One assists and supplements the other, as breathing and heart-beating do in the body. The best way to reach human hearts with the appeal of the Gospel is to touch the deep springs of life that are common to all humanity, and this can be done through wise and well-directed forms of social service.

In many of our great cities the electric light and power companies display at night on their lofty skyscraper buildings brilliant electric signs which flash out across the city the words, "Public Service; Light and Power." Our desire is that all our local churches, whether in city or country, may make that their motto, and their constant aim, that they all may aspire to fulfill their double mission for which Christ wrought and

for which he died—that each church may be a *live center* in the world for “public service, light and power.”

Appendix.—A City Meeting.

The work of the congregation of Friends Meeting in New York City is interesting as showing some of the possibilities of a city meeting. The membership is three hundred, scattered through the two largest boroughs of the largest city on our continent. The house is a large old-fashioned one, situated in an older fashionable district, but on the edge of the slums. There is no official organizer of the meeting activities.

Beside the ordinary meetings for the benefit of the members and attenders of the meeting, there are two important missions carried on away from the meeting house, one for negroes and one in a German section. These are conducted largely by the members of the meeting, but are under separate legal control.

There are several members of the meeting who have come to it from the Friends' Mission in Constantinople, and these gather in the Armenians of the city who are without church connection. A regular prayer meeting is held for them in their own language once a week with an average attendance of fifty-seven. A great deal of family visiting is done, some English classes are held, and situations found for those out of work. This group—nearly all men—supports two of their number as missionaries in Armenia and Cilicia.

An Adult School on the lines so successful in England, was begun in the meeting house some ten years ago. Its membership consists mostly of Englishmen who have been connected with Adult Schools in England, and who are skilled mechanics and men of high character and spirit. They meet on Sunday mornings and discuss current social problems, and have a Bible lesson, together with time for the expression of Christian Fellowship. Out of this has grown during the last two years, a second Adult School, which is still more far-reaching in its social service. Cards bearing the address of the meeting house and the words, “Do you want friendship?” with

the hour of the meeting, 9:00 A. M., First Day morning, are distributed among the lodging houses and cheap restaurants of the city. In response came first a dozen, then fifty, and later upwards of a hundred men. The average attendance now is about one hundred and seventy-five. They are of all nationalities and professed creeds, ranging in age from mere youths to men over seventy. All are very poor, most of them unemployed and unfit for regular employment. Some are permanently incompetent for work from accident or the unhealthy nature of their trade (e. g., glass blowing), or are used up owing to the early age at which they began hard work. Others, discharged from hospitals too weak to work, have become destitute and shabby and, in consequence, unable to obtain re-employment, gradually sinking to a more and more helpless state. Many of all classes among them are addicted to excessive drinking, some owing their downfall to the habit; others resorting to alcohol to bring temporary relief to their sufferings, and inevitably making the last estate worse than the first.

They gather at about eight o'clock on First Day mornings and are served as they arrive with coffee and rolls, a committee of them acting as waiters and "pearl-divers" or dish-washers. Then for an hour they sit and visit among themselves, one of them usually keeping up a somewhat continuous series of tunes on the piano. At nine o'clock the meeting is opened with singing, prayer and Bible reading, followed by a talk on some topic of interest, e. g., the War in Tripoli, the Modern Use of Cement, Butterflies, What Drunkenness Is, etc., etc. Then the regular Bible Lesson assigned for the English Adult Schools is presented. At 10:45 the meeting is dismissed. Lodging and meal tickets are distributed and clothing given as far as available, preference being given to those who are "next to a job," so that they may be more fit for work. Because a good "front" is essential to obtaining the employment, and the penniless, homeless man, who has found work one day, will lose it the next, if he has to walk the streets all night without food.

On Second Day evenings the men meet again at seven

o'clock, receiving coffee and rolls as they come in, and for an hour or more they play checkers and dominoes, read magazines, and converse among themselves. Then they come to order and informally discuss some subject presented to them or chosen by themselves. For a series of weeks the question, "If a man wanted to give away a million dollars for the benefit of homeless men, what had he better do?" was spoken to with intense interest, and valuable ideas in practical philanthropy were advanced by these sociological experts upon their side of the subject. Always the one-stringed harp of brotherliness is kept sounding. The intimate friendship and confidence of the men is sought and cultivated, and as way opens, they are helped and help each other, to find employment and to keep it when found. About forty positions are found for men during each month, and the workers estimate that ninety per cent. of the school are worthy of holding positions of trust.

While at the evening meetings religion is not obtruded, it is often in sight. One thing, however, is carefully avoided. No effort is at any time made to induce anyone to take vocal part in any religious exercises, except singing. There is a settled opinion among the men that in missions generally, a man's chance of receiving material aid is improved by, or even dependent upon his claiming to have been converted in that particular mission. This notion, whether well or ill founded, gives rise to the regular profession of "Mission worker," i. e., those who "work" a mission by pretending to be converted there in the hope of being clothed, fed and lodged; in return for which they will testify or pray in the meetings, and of course, figure in the reports presented to the supporters of the mission. A purely religious meeting is however, held each Fifth Day, with an attendance of about twenty of the men. Members of the school also visit the city hospitals, penal, and charitable institutions each week, giving fruit, writing paper, stamps and newspapers, and distributing the Adult School cards.

Such opportunities as these for Friends to meet and mingle with those of different experience in life cannot

but have a far-reaching influence on both sides, and must broaden and deepen the meeting as well as lift individual lives.

The Women Friends of the meeting are banded together as a King's Daughters Circle, and help by study of social methods, and by gifts of clothing and by financial aid in all the meeting's social activities.

RUFUS M. JONES, *Chairman*.

66. Delegations were instructed to nominate members to serve on the Peace Committee.

Then adjourned to 3:00 p.m.

SEVENTH DAY—AFTERNOON.

The meeting assembled at 3:00 p.m., according to adjournment.

67. A season of devotion was observed.

68. The following report of the Business Committee was approved.

REPORT OF BUSINESS COMMITTEE.

I.

Trustees of the Five Years Meeting.

We recommend the reappointment of the present Trustees of the Five Years Meeting: D. William Edwards, Indianapolis, Ind.; John H. Johnson, Richmond, Ind.; John B. Peelle, Sabina, Ohio; Edwin S. Jay, Richmond, Ind.; and Robert W. Furnas, Indianapolis, Ind.

II.

Proposition from Kansas Yearly Meeting.

We recommend that the proposition from Kansas Yearly Meeting, in reference to the care of aged and disabled ministers, be referred to the Executive Committee with power to act.

69. The report of the Evangelistic and Church Extension Board was presented and claimed the most careful consideration of the meeting. Friends were deeply moved by the earnest words of the Chairman of the Commission in behalf of the fifty million unchurched in our country.

The report was cordially endorsed, exclusive of the recommendation for the establishment of four funds—the first, for Evangelistic and Church Extension work; the second, to contribute help and helpers in new and needy fields; the third, a fund to provide for loans without interest to struggling churches for building purposes, etc.; and the fourth, to put a General Secretary in the field. This matter was referred to the Business Committee.

THE REPORT OF THE EVANGELISTIC AND CHURCH
EXTENSION BOARD.

To The Friends' Five Years Meeting of America:

In submitting our report for the five years past, we gratefully acknowledge the divine leadership of our Heavenly Father and His manifest blessing attending our efforts to extend His kingdom, by establishing new churches, strengthening the weak ones, and sending out evangelists and pastors in conjunction with the yearly meeting, so far as our finances have permitted.

The Executive Committee, however, has often been grieved that it has not been able, because of lack of means, to respond to the calls to enter the open doors and establish work in the cities where Friends are living with no church of their choice, but who realize the need and opportunity for a strong, efficient, and spiritual church to be maintained if proper help could be given, until such work should become self supporting. This Committee has held annual meetings, and has worked together in perfect accord.

At the first Committee Meeting held in Chicago, April, 1908, all members but one were present. At that

time a general survey of the outlook was taken; the possible work in Pittsburg, Pa., and Knoxville, Tenn., was considered, and Lindley Spicer was directed to correspond regarding an opening in Pittsburg, which he did, finding the time not yet come to organize there. The Chairman was also appointed to ascertain the condition at Knoxville, Tenn. Here the opening was more favorable, and the Board united with Wilmington Yearly Meeting in securing J. Waldo Woody, who entered the city for the purpose of gathering Friends and organizing a meeting, which was done with thirty members.

A church building has been purchased and repaired, making a comfortable, convenient, and well equipped place for worship, a credit to the church and town; all this has entailed expense, most of which has been met by the Board, Wilmington Y. M., and Knoxville Friends. The membership has more than doubled itself.

In 1910, J. Waldo Woody felt he must leave the work, and Caleb Peele was secured for a short time. He was followed by I. Lindley Jones, the present pastor, a native of Tennessee, and well adapted for the work.

Richard R. Newby and Eli Reese have visited the meeting, holding special services, which were a blessing to the work.

In November, 1911, the Chairman of this Board also spent ten days there in a series of meetings, which were very helpful. He would commend to you this field as one needing your deepest sympathy, earnest prayers, and personal interest, for God has opened the way, blessed the efforts, and commanded the going forward.

The Board made several attempts in conjunction with Nebraska Yearly Meeting to open a work in the city of Omaha, Nebraska, but without success. At Fremont, Nebraska, a good work was established under the efficient leadership of Earl Peckham, who was followed by A. J. Lamm, the present pastor.

The work in Washington under the care of Indiana Yearly Meeting was brought to our notice and prayerfully considered. The Board sent Esther Cook to that needy field, where she remained for several months, hold-

ing meetings, visiting Friends, and helping to establish the work. We have contributed through Indiana Yearly Meeting for the work there, and for some time have given for the support of the church in Tacoma, under the care of Esther Terrell and Caleb Jenkins.

During the last year North Carolina Yearly Meeting requested the Board to aid them in starting a church in Winston, N. C., which was done under the able leadership of David E. Sampson and wife. The work has proven very satisfactory.

Early in 1908 Emma Hedges, Secretary of the Board, was directed to begin a correspondence to obtain facts for a *Book of Meetings*, and also to gather names and addresses of absent Friends. This was done, but with very little response by the different Yearly Meetings, and finally was given up, though not until many facts were secured, yet not enough to warrant the publishing of a book.

Placing a Secretary in the field was a subject of great moment, and prayerfully considered by the Board, with the decision that more would be accomplished at present by using the money for the needy fields, and sending such workers to them as could remain and continue the work for some time, which course we have pursued; not without a glimpse of the larger opportunities and greater results, had we been able financially to have gone in and possessed the land.

The Executive Board would most earnestly recommend to the Five Years Meeting, the establishing of *Four Funds* in whatever way in their judgment seems wise.

First: A Fund for Evangelistic and Church Extension work.

Second: A Fund for placing workers in new fields and continue to assist such fields until the work becomes self supporting.

Third: A Fund to lend without interest to the struggling churches for building purposes, and if deemed wise to donate such help as is necessary.

Fourth: A Fund to place in the field a General Sec-

retary who shall look after the work at large, and assist in the new and weak meetings.

Still further we are glad to report that Abbie C. Wasson by will made provision that after the settlement of her estate paying certain specific bequests, that the residue of her estate shall be equally divided between the Evangelistic and Church Extension Board of Indiana Yearly Meeting and the Evangelistic Board of the Five Years Meeting, said amount to be available about the first of 1913. The amount is supposed to be about \$500.

On behalf of the Committee,

CHARLES W. SWEET, *Chairman.*

Evangelistic and Church Extension Board of Five Years Meeting of Friends

In account with CHARLOTTE E. VICKERS, Treasurer.

1907

Receipts.

Oct. 21, To balance from former treasurer,	
John T. Hadley	\$ 124 00
Nov. 23, Miles White, Jr.	107 70

1908

Feb. 8, Miles White, Jr.	150 49
Apr. 10, Miles White, Jr.	277 45
Apr. 10, Chas. W. Sweet	10 00
July 10, Miles White, Jr.	75 61
Oct. 7, Miles White, Jr.	24 25
Oct. 9, Miles White, Jr.	98 95
Dec. 1, Miles White, Jr.	197 27
Dec. 5, Miles White, Jr.	135 69

1909

June 22, Miles White, Jr.	218 03
Oct. 16, Miles White, Jr.	31 69
Dec. 6, Miles White, Jr.	274 41

1910

Mar. 14, Miles White, Jr.	286 43
Oct. 31, Miles White, Jr.	179 70
Nov. 7, Miles White, Jr.	73 36

1911

Jan. 16, Miles White, Jr.	229 46
Mar. 8, Miles White, Jr.	224 13

June 22, Miles White, Jr.	144 00
Oct. 10, Miles White, Jr.	38 74
Oct. 19, Miles White, Jr.	37 63
Nov. 17, Miles White, Jr.	234 32

1912

Feb. 13, Miles White, Jr.	301 60
June 17, Miles White, Jr.	134 80
July 15, Miles White, Jr.	78 00

Disbursements.

\$3,687 71

1907

Oct. 28, Bank Charges	\$ 10
Nov. 23, Bank Charges	15
Dec. 12, C. W. Sweet, postage and printing...	12 90
Dec. 12, Emma Hedges, postage	5 80
Dec. 12, L. L. Hobbs, postage	40
Dec. 12, Clarkson Hinshaw, postage.....	1 00
Dec. 31, Sprague, Warner & Company, printing stationery	10 20

1908

Jan. 2, Cash Book	25
Jan. 2, Receipt Book	25
Jan. 11, Express on stationery	60
Jan. 24, Express on stationery	1 61
Feb. 11, Postage for C. E. Vickers	1 00
Apr. 4, Allen Jay, work in Washington	50 00
Apr. 30, J. L. Spicer, traveling expenses.....	46 00
Apr. 30, R. R. Newly, traveling expenses	18 10
Apr. 30, Thos. C. Brown, traveling expenses...	8 25
Apr. 30, Emma Hedges, traveling expenses...	8 00
Apr. 30, Chas. W. Sweet, traveling expenses...	18 60
July 21, J. Waldo Woody, Knoxville, Tenn....	37 69
Sept. 22, Chas. W. Sweet, clerical work	50 00
Sept. 22, Emma Hedges, clerical work	50 00
Sept. 22, J. Waldo Woody, Knoxville, Tenn...	21 00
Sept. 26, Esther Cook, traveling expenses	50 00
Oct. 12, J. Waldo Woody, Knoxville, Tenn....	21 00
Nov. 20, J. Waldo Woody, Knoxville, Tenn...	21 00
Dec. 4, J. Waldo Woody, Knoxville, Tenn.....	21 00

1909

Jan. 22, J. Waldo Woody, Knoxville, Tenn. . . .	21 00
Feb. 11, J. Waldo Woody, Knoxville, Tenn. . . .	21 00
Feb. 11, R. R. Newby, expenses at Knoxville. .	44 25
Mar. 1, Sprague, Warner & Company, printing stationery	7 40
Apr. 7, J. Waldo Woody, Knoxville, Tenn. . . .	42 00
May 29, J. Waldo Woody, Knoxville, Tenn. . . .	16 00
June 24, C. W. Sweet, traveling expenses	17 92
June 25, J. Waldo Woody, Knoxville, Tenn. . . .	32 00
Aug. 24, J. Waldo Woody, Knoxville, Tenn. . .	16 00
Sept. 18, J. Waldo Woody, Knoxville, Tenn. . .	31 00
Sept. 27, C. W. Sweet, traveling expenses	28 40
Sept. 27, C. W. Sweet, clerical work	50 00
Sept. 27, Emma Hedges, traveling expenses. . .	2 70
Sept. 27, Emma Hedges, clerical work	50 00
Sept. 27, R. R. Newby, traveling expenses	7 90
Sept. 27, C. E. Vickers, traveling expenses	10 00
Nov. 3, J. Waldo Woody, Knoxville, Tenn. . . .	15 00
Nov. 24, J. Waldo Woody, Knoxville, Tenn. . .	15 00
Nov. 24, Esther Cook, traveling expenses	60 00
Dec. 10, J. Waldo Woody, Knoxville, Tenn. . . .	15 00
Dec. 30, Sprague, Warner & Company, printing stationery	8 00

1910

Jan. 19, J. Waldo Woody, Knoxville, Tenn. . . .	15 00
Mar. 4, J. Waldo Woody, Knoxville, Tenn. . . .	30 00
Apr. 23, J. Waldo Woody, Knoxville, Tenn. . . .	15 00
Apr. 23, Earl Peckham	15 00
May 26, J. Waldo Woody	15 00
May 26, Earl Peckham	15 00
July 5, J. Waldo Woody.	15 00
July 5, Earl Peckham	15 00
July 21, J. Waldo Woody.	15 00
July 21, Earl Peckham	15 00
Aug. 30, E. D. Peckham	30 00
Aug. 30, J. Waldo Woody.	30 00
Aug. 30, Express on stationery	1 20
Sept. 16, C. W. Sweet, clerical work	100 00
Sept. 16, C. W. Sweet, traveling expenses	5 00
Sept. 21, L. Mills, traveling expenses	9 70

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Sept. 21, Emma Hedges, traveling expenses...	3 75
Sept. 21, C. E. Vickers, traveling expenses....	13 00
Oct. 25, J. Waldo Woody, Knoxville, Tenn....	15 00
Oct. 31, E. D. Peckham	15 00
Nov. 19, J. Waldo Woody, Knoxville, Tenn...	30 00
Nov. 19, E. D. Peckham	30 00
1911	
Jan. 28, E. D. Peckham	15 00
Jan. 28, J. Waldo Woody.....	15 00
Feb. 27, J. Waldo Woody.....	30 00
Feb. 27, E. D. Peckham	30 00
Apr. 19, J. Waldo Woody.....	30 00
Apr. 19, E. D. Peckham	30 00
Apr. 19, E. B. L. Terrell	45 00
June 30, J. Waldo Woody.....	15 00
June 30, E. B. L. Terrell	45 00
June 30, E. D. Peckham	45 00
June 30, J. H. Peele	15 00
June 22, Exchange on check at bank	50
Sept. 8, J. H. Peele	15 00
Sept. 8, E. B. L. Terrell	15 00
Sept. 23, C. W. Sweet	103 60
Sept. 23, L. Mills	4 50
Sept. 23, Emma Hedges	1 50
Sept. 27, T. C. Brown, traveling expenses	4 89
Sept. 27, C. E. Vickers	14 00
Sept. 28, Esther B. L. Terrell	75 00
Oct. 14, I. L. Jones	30 00
Oct. 14, A. J. Lamm	30 00
Oct. 14, H. C. Stiles, stationery	7 00
Nov. 17, Esther B. L. Terrell	40 00
Nov. 20, I. L. Jones	15 00
Nov. 20, A. J. Lamm	15 00
Dec. 14, C. W. Sweet	43 20
Dec. 14, A. J. Lamm	15 00
Dec. 14, C. J. Jenkins	20 00
Dec. 14, I. L. Jones	15 00
1912	
Jan. 20, C. J. Jenkins	20 00
Jan. 20, A. J. Lamm	15 00

Jan. 20, I. L. Jones	15 00
Mar. 1, C. J. Jenkins	40 00
Mar. 1, W. E. Blair	45 00
Mar. 1, I. L. Jones	30 00
Mar. 1, A. J. Lamm	30 00
Apr. 20, W. E. Blair	15 00
Apr. 20, C. J. Jenkins	20 00
Apr. 20, A. J. Lamm	15 00
Apr. 20, I. L. Jones	15 00
May 13, I. L. Jones	15 00
May 13, A. J. Lamm	15 00
May 13, C. J. Jenkins	20 00
May 13, W. E. Blair	15 00
June 17, C. J. Jenkins	20 00
June 17, W. E. Blair	15 00
June 17, A. J. Lamm	15 00
June 17, I. L. Jones	15 00
July 15, C. J. Jenkins	20 00
July 19, I. L. Jones	15 00
July 19, A. J. Lamm	15 00
July 19, W. E. Blair	15 00
Aug. 22, C. J. Jenkins	20 00
Aug. 22, W. E. Blair	15 00
Aug. 22, A. J. Lamm	15 00
Aug. 22, I. L. Jones	15 00
Sept. 2, C. J. Jenkins	40 00
Sept. 2, I. L. Jones	30 00
Sept. 2, A. J. Lamm	30 00
Sept. 2, W. E. Blair	30 00
Sept. 10, C. W. Sweet, clerical work	100 00
Sept. 10, C. W. Sweet, traveling expenses	5 00
Sept. 10, Levi Mills, traveling expenses	11 00
Sept. 10, Emma Hedges, traveling expenses ..	3 20
Sept. 10, C. E. Vickers, traveling expenses	13 00
Sept. 10, Postage for Treasurer	4 00
Sept. 10, Expense for Stenographer	5 00
Sept. 10, For indebtedness on Church at Knoxville, Tenn.	500 00

 \$3,483 51

Summary.

Sept. 7, 1912, To amount received	\$3,678 71
Sept. 7, 1912, To amount disbursed	2,842 31

Balance cash on hand.....	\$ 845 40
Cash distributed since Sept. 7, 1912	\$ 641 20

Sept. 10, 1912, Balance on hand	\$ 204 20
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CHARLOTTE E. VICKERS, *Treasurer.*

Supplementary Report.

Oct. 19, 1912, Cash received from Miles White, Jr.:	
Oct. 5, cash.....	\$ 82 15
Oct. 5, cash.....	36 20
Oct. 10, cash	10 43
Total	\$ 332 98

CHARLES W. SWEET, *Chairman.*

70. The report of the Commission on Evangelization and Church Extension was received with appreciation. The recommendations relating to a Secretary, to associate members, and to a permanent endowment fund, were referred to the Business Committee. One recommendation was withdrawn by the Commission. The report was then adopted as amended.

A profitable discussion participated in by many Friends followed the presentation of these two reports.

REPORT OF EVANGELIZATION AND CHURCH EXTENSION
COMMISSION.

Commission—L. Oscar Moon, Chairman, Joseph A. Goddard, Morton C. Pearson, Charles Replogle, Frank M. Dell, Charles Lescault, Stephen M. Hadley.

The Commission on Evangelization and Church Extension has not aimed at the collection of exhaustive statistics of past activities alone, but at the discovery of the

evangelistic motive that has operated and its method of expression and asks itself in all frankness whether this motive and method are adequate to the needs of our generation. The following is a partial answer to the question and is gathered from the various sources that were open to us in the brief time that was at our disposal.

In fairness we should say that two Yearly Meetings failed to contribute their share to the making of this report through their respective Superintendents. We have also had the misfortune of a reorganization of the Commission in the middle of our term, due to the resignation of the Chairman, Joseph A. Goddard. L. Oscar Moon was appointed to fill the vacancy.

Associate Membership.

As yet we have learned little from experience of the workableness of our Associate membership regulations, but the next five years is the time for us to give the plan a most careful test. We find that the practice of Friends with respect to this membership varies widely.

1. Who are Associate Members?

According to the strict interpretation of the discipline only the children, one or both of whose parents are members, are eligible to enrollment as Associates. But in some quarters it is the common practice to admit also the children of parents who have become members after the children's birth, and such are often solicited for membership. The above are all cases in which those so enrolled have exercised no choice of their own. It is the provision of one of the Yearly Meetings to admit on their own choice adults who have made profession of faith in Christ but who do not yet accept the truth as Friends see it. This membership is not transferable to other Monthly Meetings. We believe that the above methods of recruiting the Associate Membership should all be made permissible and that this department of our work can become fruitful of intelligent active membership.

2. Training for Active Membership.

For the training of Associates for active membership the instruction of parents is of great value if the parents are intellectually and spiritually capable of giving it, but in many cases they do not have the capacity and their lack must be supplied. The discipline places this charge quite definitely upon the local Ministry and Oversight, but we know of no case in which the Ministry and Oversight meeting has attempted in a positive way to accomplish the service. This function is so important that in case the Ministry and Oversight cannot perform it, we recommend the appointment by Monthly Meetings of prudent, well-trained Friends to constitute a standing committee on Associate membership. These will acquaint themselves with the conditions of life of all associates and will, through children's meetings in which the Friends' theory of worship is both explained and employed, through courses of instruction such as were employed in Poughkeepsie, N. Y., in the season of 1908-9 (reported in the American Friend for Fourth month 22, 1909), by Bible lessons adapted to their use, and by other means of personal contact with them, attempt to increase the likelihood of their becoming active working members in the church at an early age.

Non-Resident Membership.

Twenty-three per cent., or over twenty thousand, of our members in America are non-resident and therefore have little or no real connection with our work. This is more than twice the average proportion belonging to other churches. In many instances Monthly Meetings are carrying the names of these members upon their records year by year without knowledge of their whereabouts nor their spiritual welfare. No doubt many have connected with other churches and have failed to notify their Monthly Meeting of the fact. Furthermore, they hold their membership in such widely separated places that it is difficult to segregate the names and effect a systematic grouping of them all. To get in touch with this neglected portion of our membership a definite

plan must be followed by Monthly Meetings as well as Quarterly and Yearly Meetings.

To clear our rolls of the dead material—the accumulation of many years—Monthly Meetings must carry on a vigorous letter-writing campaign to become informed of the whereabouts of their non-residents. If they cannot be located after a reasonable effort, no better plan occurs to us than discontinuance. Monthly Meetings have not practiced correspondence with them regularly. Until Monthly Meetings know of their own members the Yearly Meetings cannot complete lists of the non-residents nor can the Evangelism Board of the Five Years Meeting effect a grouping of them for Extension purposes, except by the most accidental discovery of them. In the meantime the Evangelism Board could utilize the daily newspapers in the great centers of population to locate non-residents and form them into nuclei for new meetings.

In addition to the list of non-resident groups reported five years ago in “Knoxville, Tenn.; Detroit, Mich.; Pittsburgh, Pa.; Lincoln, Neb.; Buffalo, N. Y.; Dayton, Ohio; Topeka, Kansas, and Winnipeg, Manitoba,” we are able to refer to the Board groups of twelve or more in Ashboro, Lexington, Elizabeth City, Spencer, and Salisbury, N. C., Norfolk, Va., Harrisburg and Pittsburgh, Pa., Greensburg, Kansas; Aroya and Arlington, Colo., and San Francisco, Yorba Linda, and Upland, Cal. In some of these places Yearly Meetings have already planned to open new work. One reply to our inquiry concerning non-residents stated that there were no such groups in the State. If there were they would have a meeting.

Transfer by Certificate.

The privilege of transferring the membership of Friends removing to the limits of other Monthly Meetings without request for the transfer is practiced only to a small extent. For this reason the intercommunication of pastoral committees seems a necessity so that members who do not request their transfer may yet be

in the care of the meeting where they have their residence. Certificates of removal are transactions between Monthly Meetings and are not to be delivered to the members in whose favor they are issued. In three Yearly Meetings, viz., Iowa, North Carolina and New York, there is complaint from this practice. The discipline is explicit in the matter of transfers and to follow its provisions is to avoid the leakage from this source.

New Members.

Eligibility to membership is twofold—belief in Christ and assent to our views of truth. Reliance upon the public appeal has its dangers, not always accomplishing the end sought in either direction, but admitting also those who want chiefly to “go with the crowd.” According to reports, we are placing reliance increasingly on the private appeal as a means of securing spiritual preparation for membership or the regenerate life. Personal service is being employed, but usually the work of this character is left to the pastor where one is employed and the membership at large is not enlisted in it.

Not impulse, whimsicality, nor emotionalism untempered by judgment is the true basis of substantial membership, but knowledge. One’s certainty of his vital relation to God is a necessary condition of usefulness in the Society. He must needs be able to become fused with his fellows in worship as no one can do who has not individually worshiped. Assent to the non-use of the outward ordinances is futile if he does not know the inner baptisms and the communion of spirit with God.

To us, who exalt individual character rather than ecclesiasticism, two prominent reasons for membership in the Society appear, viz.: (1) Fellowship in worship and (2) Fellowship in service. That this fellowship may be realized to a higher degree we suggest a “personal workers’ training class” where promising members may be trained to help those who do not know its secrets and need instruction in our theory and practice of worship

and service, that they may be intelligent members of our fellowship.

Conservation and Efficiency.

We take it that the term "Conservation" includes the management of all our forces of whatsoever sort so as to realize the maximum of good results from the time and money and effort expended.

Financial Support.

1. No Yearly Meeting has as yet put its finances upon a substantial basis so as to have a steady assured amount for evangelistic purposes. One only has the beginning of an endowment for this purpose and the income from this is so small as to be almost negligible.

2. The amount of money reported appropriated and subscribed annually for the use of the Evangelistic Committees of the Yearly Meetings is about \$25,000. But a large portion of this amount is expended in supplementing the support of pastors in small and financially weak meetings and in donations to ministers holding series of meetings in these localities. A very small portion is used for the prosecution of new work in undeveloped territory within the Yearly Meeting limits. Two Yearly Meetings only have a separate fund (either appropriated or otherwise created) for Church Extension work. Where such work is undertaken it is financed at the time by personal subscription. If Extension work is to be done it is worthy a steady support and we recommend the appropriation by Yearly Meetings of a definite amount each year to this purpose which cannot be drawn upon for the current expenses of small dependent meetings. To induce these meetings to assume their own financial responsibilities and put forth a wholesome effort at independence, and to stimulate them to greater endeavor, a scale of decrease in the amount of help would gradually release the Committee's money for other purposes, and stand a chance of putting the weak meetings on their feet.

3. The Five Years' Meeting has no way of authoritatively exacting tribute money from the Yearly Meet-

ings for its standing Boards, but so far has been dependent for the support of the work attempted by its boards upon the generosity of individuals. If the Five Years' Meeting is to accomplish any solidarity of the Church in America it is of first importance that the boards which, in our present organization, form its permanent membership should have the means to prosecute their work and the Evangelistic and Church Extension Board must seek contact both with the Yearly Meetings' Committees and with the individuals which form their source of financial supply. It is only by the closest of co-operation between the Evangelistic and Church Extension Board and the Yearly Meetings that we can hope to finance and operate a nation-wide movement in the interests of the Quaker faith.

The suggestion of the discipline for the aid of new meetings by a loaning fund is being used with some variations in five Yearly Meetings, four having each a very small permanent sum and the fifth sometimes borrowing to aid special cases of need. These funds revert to the Committee at the expiration of three or four years.

In the disbursement of funds by the general boards, it will be found advantageous to do so, except in very rare instances through the local meeting where used rather than direct to those in whose favor paid, so that the confidence of the local meeting may always be guarded.

Organization.

1. One of the chief needs of the coming five years is a General Secretary of the American interests of the Society whose duties should be the co-ordination of the spirit and purpose of all our extension activities. He should serve to make the Board on Evangelistic and Church Extension a veritable "Home Mission and Extension" agency by which to create and maintain a solidarity of all our American forces in the promulgation of our faith. Without such a forward step the Board will continue to be powerless to enlist the sup-

port of all the Yearly Meetings in a policy of extension that is adequate to the demands of our time. The time has come for us to make the Five Years Meeting less remote from the rank and file of our membership by the personal service of its appointed representatives and if this plan is followed, we believe that no Yearly Meeting will refuse to contribute its share of money and personal service. The Secretary should begin at once the creation of an Extension Endowment fund of sufficient proportions to afford a steady income to cover all the regular expenses of the department of Extension.

2. This plan ought to be accompanied by a material change in our scheme of Evangelistic Superintendency and make the head of both Yearly and Five Year Meetings not primarily preachers but executives and their work not only ministerial but secretarial. The future demands upon the Evangelistic Superintendent will call for a broad mind, clear vision, statesmanlike character, originality, and creative genius. He must needs be a student of method and able to organize for efficiency. He will follow the same line of service in his field that the present Secretary of the Foreign Mission Board has, and the proposed Secretary of our American interests would follow. He will hold himself in readiness to co-ordinate the spirit of the local meeting with the larger interests of the Yearly and Five Years Meetings. He will seek to lay healthy duties upon those in the community that have the qualities of leadership and liberate as many as can be found for the work of the church in the region beyond our present boundary.

3. To utilize the system to the greatest advantage an arrangement must be formed for the closer co-operation of the Superintendents themselves. Each two years they should be called together for conference and consultation. In these meetings they in company with the Five Years' Board should exchange methods, printed matter, questions that puzzle, and lists of non-residents and otherwise get in touch with one another's work. Such a community of interests would both help the Five Years' Board to serve the church more efficiently and

consolidate the forces of the Yearly Meetings in the support of the Five Years' projects. The Five Years' Board should take the initiative in arranging such gatherings. We need to lay more emphasis on the thing to be done—the definite work to which the Lord has called us—to have men who see the truth and stand for that rather than men who serve to make the Society but a minor duplication of churches of other names.

4. If we fulfill our duty to the present generation we will be satisfied with nothing less than the enlistment of all the men of evangelistic talent and all others in the work of proclaiming the gospel as Friends see it by whatever means the existing organization affords and can by its flexibility be made to afford. If this is made the aim of Evangelistic Committees and their Superintendents as well as the Pastoral Committees of the local meetings our purpose will be such as will make an irresistible appeal to the men of ability who are leaving us to fill interdenominational positions and whom at this juncture and in such large numbers we can so ill afford to spare. We need the talent that they possess that we may do our work in accordance with the needs of our day.

The problem before us is one of the equitable distribution of responsibility. With the readjustment of the past few years, due to the change in our ministerial system, has come to the members a sense of relief both from the pastoral care of the congregation and from active participation in the public meetings for worship. To follow this process is not only to rob the meetings of the talent of the many and stake our success or failure upon the activities of the few, but also to tie up the men of conspicuous gifts to the work which we have already established to the detriment of the tasks yet to be undertaken. We urge that some method be sought that will put the men who are accomplished in evangelistic and in teaching ministry at the service of our Boards on Evangelistic and Church Extension work for part or all their time to be used for the aggressive work of the church in new fields. If such a method can be evolved and followed it will increase the work of the pastor as an

organizer in the local field and will make possible the employment of men occasionally whose ability lies in other directions than in ministry. It will give wider range to the activities of the local meeting and will make it something more than a Sunday meeting for preaching—it will be a fellowship of service. Only as we are able to utilize intelligently the non-ministerial gifts of the congregation will we be in position to secure efficient co-operation by all the members, for the gift of ministry is but one of many varieties of gifts and employs but a small portion of the strong, capable Friends. We need to construct a system of service that includes all in its scheme of operation, and this system should involve strong leadership of executive talent all the way down from the Evangelistic and Church Extension Board of the Five Years Meeting to the smallest of our local meetings, and in these small meetings, whether they have the service of a pastor or not, the work of the pastoral committee will continue to hold an important place as the executive head of the meeting, and by judicious and constructive management will lay forcibly before the Associate members and the attenders the claims of the Gospel of Christ.

Extension by Evangelization and Spread of Our Views.

(a) Evangelization—In its strict sense this term does not apply to those activities that have for their purpose to revive the church save as that revival is accomplished by the infusion of new blood into it. We use it rather in reference to those movements of whatever sort that aim to win men to an allegiance to Christ and enlarge the borders of His church. The task of reviving the church should be attempted by means of its regular interested membership and its organized machinery. The work of evangelism should aim chiefly at the establishment and perpetuation of organized machinery in new and unoccupied territory. In order that we may devote our energies to the places that are most needy we should co-operate with the Federation of

Churches, but this does but lay upon us more heavily our debt to the people within and just outside our borders for whom we more than any other religious people are immediately responsible. The times demand an evangelism of such extent and inclusiveness that no man nor class of men can relieve other men of their share of the obligation to make the cause of Christ a winning cause and the inwardness and power of our faith a daily practice. This is the motive of all true evangelism and is not limited to any class within our membership but should manifest itself with the variation of their personality in all active members.

The attitude of the Meeting on Ministry and Oversight that encourages the local church to wait for the importation of an evangelist before beginning evangelistic activities, is to be deplored and must be discontinued if we are to do the work which God rightly expects of us. Nothing short of all-the-year-round effort to win man to an allegiance to Christ will suffice to discharge our duty to this generation. The meeting that depends upon two or three weeks of special evangelistic meetings to atone for fifty weeks of evangelistic idleness has missed both the evangelistic motive and the method for the present day. We have learned that there is less reliance than formerly upon the work of an imported evangelist. The rapid development of the pastoral plan has made prominent the evangelistic efforts of the person in the regular employ of the meetings. He may or may not be himself an evangelist but he will, if an efficient pastor, be able to detect and utilize those of the membership who are so gifted. Both the regular and special meetings are all related to the work of evangelism and these the pastor can plan to make the occasion for bringing together the winners and those to be won. If this is done it will multiply the usefulness of the pastor many fold. Pastoral evangelism must be accompanied by personal evangelism—"men for men," not parading one's piety but meeting one's fellows on a common human level and winning them to a faith in Christ by the power of concentrated Christian person-

ality. "We have found him—come and see," is the perennial dynamo of the evangelistic spirit and is not limited to any professional class, but often operates even more effectively in those who lay claim to no accomplishments in this direction. That local workers may be able to present the gospel to their comrades in the terms of their life, a study together of the peculiar environments of the people to be reached would be profitable. This the local leader or pastor should arrange. The times demand intelligence as a preliminary of service so that the appeal may be suited to the needs of those in whose behalf it is made.

We believe that it is the peculiar duty of the public evangelist to break new ground, and that as far as possible we should prepare the way for him to accomplish this service. While the series of meetings is still being employed the number of ministers devoting themselves to this line of service alone has decreased. In a number of the Yearly Meetings the pastors exchange help in the holding of meetings, and the meetings in this way are getting service which seems to bring satisfactory results.

The field of our evangelistic responsibility is much wider than we have thought. We have great gaps between our Yearly Meetings that can and should be filled without unduly overcrowding the churches in those sections. The new country is not all old as yet and now is the opportune time for Extension effort in these regions. It must be admitted that the membership of the churches is less regular in attendance and loyalty than formerly and our duty is thereby modified. We are debtors both to those who are out of reach of the church and to those who could but do not attend nor care. All who do not get the spiritual food that insures health and vigor are the legitimate material upon which we should expend our efforts, to administer of the things of God.

(b) Spread Our Views—We have a duty toward that ever-increasing class of people who are in danger of losing faith in all religious beliefs because they find

themselves out of accord with that form of faith which they do know. Because of our freedom from ecclesiasticism and external forms of faith we have been peculiarly well qualified to answer the deepest needs of this class of men. As one has said, "Many are Friends in belief today and do not know it." It is the purpose of the topic here included to lay plans to tell them of their accord with us.

If there is any reason for our further existence as a separate body it is for the purpose of advancing and promulgating views which we believe are for the world's permanent welfare and which are our distinctive possession. We rejoice that many of our people are today so closely allied with great world-movements; but we must face the fact that these great movements sometimes tend to obscure the distinctive views that we hold as Friends and thereby keep us from delivering the message of spiritual freedom that the world of today, as well as that of the seventeenth century, needs. Five years ago we heard repeated regrets on account of the leakage in our Society due to the non-resident membership. But the leakage is in large measure traceable to the ignorance of our views that prevailed among those people before they became non-residents. Friends who are convinced will remain Friends in spirit, and if given a chance, also in name even when non-resident and will then become a potent factor in the spread of our views beyond our present boundaries.

In the established meeting the teaching of our views can be carried on with much regularity without greatly adding to the machinery that we already employ. The Round Table in this country and the Fireside Meeting in England afford opportunity for interesting variations and are fruitful of increased intelligence of Friends' views. Lectures provide a means of disseminating our view of truth that sometimes arouses interest outside the membership of the Society. We commend the Week-end conference as a means of clarifying the thought of those so reached by the healthy discussion of subjects bearing upon our views. These have all been employed

as a means to the spread of our principles with a good degree of satisfactory result. But the agency that seems to us to promise great returns and is in a measure going out of use is up-to-date literature and its judicious distribution. Some instrumentality like the Yorkshire 1905 Committee should be established for the purpose of asking for and otherwise procuring, pressing upon and publishing suitable tracts and books dealing with topics related to Friends' views of truth. The latest movement in the improvement of our literature is the "Friends' Fellowship Papers," recently developed into an international organ for young Friends. One of our number has definitely asked for the publication of a modern biographical series as a means of illustrating the practice of our views. All our literature will need, like that put out by the above-named committee, to present our faith in the language of the present day and attempt to answer the spiritual difficulties of those who are in conscious need of help. The distribution of such literature can be effected by the committees of the various Yearly Meetings but must be gotten into the hands of those who are ready to profit by the views it expounds. All such literature should be sent to the non-residents and by their instrumentality it will without further effort reach others outside our borders.

Outside the established meeting and within reach of it are places that can be secured for special meetings and Bible schools. Such are the proper places for the public presentation of our principles. The adaptation of the "Tramp" of the English Friends would make possible by its novelty the enlistment of young people and incidentally get a hearing on Friends' views in new places.

(c) Study of Local Conditions—Because most of our meetings are located in the country, ours is in large measure a rural problem. As such it involves more than the common religious activities that obtained a generation ago and forces us to affiliate with the religious all the other interests that in any way effect the welfare of country people. The meeting in the country must

assume the leadership in all neighborhood betterment if it would become the force for righteousness that will regenerate the life of men and neighborhoods. The meeting-house should be available for the public interests of the people and be put in every way at their service. The best way of approach will often be by the indirect means of social, civic, or industrial service, but the end sought will be kept in mind and so closely will the life of the people be woven into the life of the meeting that the one cannot prosper without the aid of the other.

But if the duty of the country meeting is so complex that of the city meeting toward its field is no less so. Whatever touches the welfare of men in any way affects to some degree their prospect of spiritual growth and deserves consideration by the church. The problems of poverty and labor, of political corruption, of social unrest,—these all call for the investment of life at its best for the salvation of other life. This life at its best must find its contact with these after the manner of the Master: "I am among you as one who serves." It is only this knowledge of our call to serve that we can adequately measure the need of our generation with the measure of the grace of God.

"In these high moments of change, let the lamp-bearers cling close to their sacred torches; cherish the flame against storm and tempest, and keep clear their ancient altar-fires, even though they cannot keep them bright. Then the great unborn—those who shall follow to expand their genius in conditions of culture, tolerance, and knowledge we know not—may say, even of this, our time, that despite perishing principles and decaying conventions, despite false teaching, false triumphs and false taste, there were yet those who strove for the immemorial grandeur of their calling; who pandered to no temptation from without or from within; who followed none of the great world-voices, were dazzled by none of the great world-lights, used their gifts as a stepping-stone to no meaner life; but clear-

eyed and patient, neither elated nor cast down, still lifted the lamp as high as their powers allowed."

Summary of Recommendations and Suggestions.

1. That the Associate Membership be enlarged by the admission of certain children and adults not now eligible under the discipline.

2. That Associate Membership departments attempt the systematic training of all Associates.

3. That Monthly Meetings be advised to compile complete lists of their non-resident members and their location.

4. That Pastoral Committees communicate the names of members removing from them to the Committees nearest the places where they locate.

5. That Yearly Meetings set apart a definite sum annually for Church Extension.

6. That in the choice of Superintendents and other field workers their executive ability is an important consideration.

7. That men of conspicuous talent be put at the service of the general Evangelistic and Church Extension Board for work in new fields.

8. That both country and city meetings study to make themselves indispensable to the general welfare of their communities through intelligent service.

9. That the General Secretary begin at once the creation of an Endowment fund for the use of the Evangelistic and Church Extension Board.

71. The bequest of Abbie C. Wasson, providing for a gift of about \$500 to the Evangelistic Board of the Five Years Meeting, was gratefully noted.

72. A motion prevailed for the establishment of an endowment fund in the interest of Evangelistic and Church Extension Work, of which the Abbie C. Wasson fund should form the nucleus, unless otherwise specified by the donor. Said funds to be placed in the hands of the Trustees for permanent investment.

73. The report of the Auditing Committee was approved

Then adjourned to 7:30 p.m.

SEVENTH DAY—EVENING.

The Meeting convened at 7:30, the appointed time.

74. The devotional period was introduced with Scripture reading (I. Cor. 13) by L. Hollingsworth Wood, and followed by prayer.

75. The report of the Business Committee was adopted, as follows:

I.

Appointment of Elders.

In regard to the request that the Five Years Meeting interpret the section in the Uniform Discipline on the appointment of Elders, we find that some Yearly Meetings have not followed the original draft of the Discipline in printing this section, and we herewith furnish for the information of Yearly Meetings the form of the original draft, which is as follows:

Monthly Meetings shall annually appoint a committee of three to co-operate with a committee of the Quarterly Meeting on Ministry and Oversight on proposing for the station of elder, persons who in their judgment possess the gifts and qualifications therefor. When these nominations are received by the Monthly Meeting it may proceed with their appointment. There shall be not fewer than three elders in each Monthly Meeting who shall each serve for the term of three years, and, as nearly as possible, one-third of their number shall be appointed each year.

76. By motion, all young people present were granted the privileges of the floor.

77. The report of the Commission on Young People's Activities, presented by the Chairman, A. Edward Kelsey, was listened to with the deepest attention and interest.

Tender allusion was made to the work of our dear friend, Allen Jay, and to his introduction of the Young Friends Fellowship Movement. By means of charts illustrating the location, scope, and importance of these activities their very great value was vividly set forth.

The work of English Young Friends was presented by Ernest Taylor, of England; that of Philadelphia Young Friends by Alfred C. Garrett, of Philadelphia; Carolena M. Wood reviewed the Young Friends' Meeting at Hampton Falls and the Whittier Fellowship Movement; and Lillian Hayes the work of the Winona Conference.

The entire discussion was marked by the liveliest enthusiasm and interest.

The report was approved by the Meeting.

REPORT OF COMMISSION ON YOUNG PEOPLE'S ACTIVITIES.

In undertaking the work assigned to this Commission, the members felt that investigations into the various phases of the activities of Young Friends, both at home and in England, would not only result in a better understanding of what is already being done, but would reveal the problems that confront us and throw light upon the tasks that are before us.

To each member of the Commission was assigned from one to three yearly meetings as the field of his investigation. Our endeavor has been:

First. To discover the *status quo* of the Christian Endeavor work or its equivalent in the various Yearly Meetings.

Second. To learn of the activities of Young Friends in their home meetings independent of any separate organization of their own.

Third. To find out the number of Young Friends in our higher institutions of learning, and to see if ef-

forts are being put forth to interest them in the history and work of the Society.

Fourth. To learn of the activities of Young Friends in England.

Fifth. To consider recent gatherings of Young Friends in this country, and the effect of such gatherings upon the work of our young people.

From the data gathered under these five heads, we shall draw certain conclusions as to present conditions and future prospects, and then make some recommendations for co-ordinating our work to the end that it may be productive of better results in the future.

In our investigations we assumed that Young Friends were those between fifteen and thirty years of age, although in a large number of our Christian Endeavor societies there are many who are far beyond the age limit.

I. YOUNG PEOPLE'S ORGANIZATIONS.

(a) *The Christian Endeavor.*

Within a very few years after the formation of the first Christian Endeavor Society in Portland, Maine, in 1881, similar societies were formed in Friends meetings both east and west. The soil was well prepared for this work. In 1875, Allen Jay, while on a religious visit to England, had started organizations very similar, known as Young Friends Fellowship Unions. The idea was quickly adopted in this country, so that by the time of the organization of the first Christian Endeavor Society, there were already a goodly number of these Friendly organizations, notably in New England Yearly Meeting. With the rapid spread of the Christian Endeavor idea many of the Fellowship Unions adopted the name and organization of the Christian Endeavor societies, thus bringing them into the interdenominational fellowship.

In 1890 the societies of Iowa Yearly Meeting formed themselves into a Yearly Meeting Union, and within the next five years all the yearly meetings on the American continent, with the exception of Philadelphia and Baltimore, had their Yearly Meeting Unions. All of these are still in existence, except Canada, which was organized in 1892, and laid down in 1906.

	Date of C. E. Union	No. of Societies			Meetings with no Y. F. Organizations			C. E. Intermediate Junior C. E.			Total Membership			Total Money Raised			For Foreign Missions														
														1901			1906			1911			1901			1906			1911		
														1901	1906	1911	1901	1906	1911	1901	1906	1911	1901	1906	1911	1901	1906	1911			
New Eng.		28	24	20	35	....	....	....	....	798	754	584	\$1028 12	\$ 832 70	\$ 928 65	\$ 738 40	\$ 674 07	\$ 705 28													
Can.	1892	...	* '06	....	....	....	....	....	....	....	....	....	88 37	....	....	....	44 82	....													
N. Y.		28	27	25	20	....	....	....	....	1300	1147	663	1863 24	2 1566 17	1190 41	1447 22	1368 00	817 25													
N. C.		9	8	5	30	....	....	....	....	....	319	296	....	....	72 50	....	....	27 00													
Wilm.		26	12	14	....	....	....	....	....	1030	475	620	394 62	2 256 25	100 00	108 53	69 85	79 35													
Ind.		1892	49	47	78	....	....	....	....	1394	1717	2408	1416 13	2018 98	1003 08	711 04	566 04	320 80													
West.	...	1891	35	29	35	311	....	....	....	1590	1040	1026	720 09	587 32	514 53	383 68	299 94	281 71													
Iowa	...	1890	50	53	29	113	....	....	....	1079	1223	951	441 54	1051 52	1343 68	284 43	858 95	1000 00													
Kas.	...		40	58	38	2 6	....	....	....	946	2 980	1761	114 91	2 258 82	880 98	100 00	2 257 77	650 00													
Nebr.	...	1908	...	11	....	....	....	....	....	....	3 276	311	....	....	....	....	3 118 71	135 00													
Calif.	...	1895	10	9	2	7 11	....	....	....	543	765	914	492 95	2 440 00	1000 00	251 85	326 47	966 42													
Ore.	...	1893	9	8	6	2 2	....	....	....	455	291	520	89 75	2 174 26	417 72	54 10	86 20	224 25													
Ohio	...		31	21	....	....	....	....	....	891	607	666	1300 00	1 1100 00	891 00	1227 11	1 1000 00	669 00													
Totals	...	...	315	312	318	....	....	....	....	10025	9524	10720	\$7949 72	\$ 8632 21	\$8606 81	\$5351 18	\$ 5728 25	\$5876 06													

* Disbanded in. 1 1905. 2 1907. 3 1910.

Whereas, all the desired data has not been obtainable, still the appended table will give a fair idea of conditions in the different Unions during the past ten years.

It was found that in some of the Yearly Meetings the Christian Endeavor Unions had never been self-supporting, but had received annually appropriations from the Yearly Meeting. In every such case the Union has been weak in numbers and efficiency. Where the Unions have been self-sustaining, they have also given very liberally for the support of foreign missionary work, four Unions last year contributing sums ranging from \$700 to \$1,000.

The number of meetings having local Christian Endeavor societies and those without them seem to be about the same. During the past ten years the number of societies has remained about stationary, but the membership has shown some decrease.

Some local societies make liberal contributions to home benevolences, but the data gathered was insufficient to be of value.

In many societies sufficient attention has not been given to the necessity of transferring the responsibility for the conduct of their affairs from the older to the younger members, and consequently the ends for which the societies were originally organized have not been attained.

In some Yearly Meetings an organizer or superintendent has been kept in the field a part or all of the year with good results. Where the most money has been spent in strengthening the home work, the most has been raised for foreign work.

One Yearly Meeting Union reports that nearly one-fourth of its entire membership tithe their income.

Among the many blessings that have come to the young people of our society by the Christian Endeavor movement has been their introduction into the inter-denominational fellowship which has enlarged their horizon and broadened their sympathies.

It is safe to say that a large proportion of Friends

today, who are filling places of responsibility in our Society in the middle and far west, have received inspiration and training in the Endeavor work.

The Society of Friends in America owes a large debt of gratitude to the Christian Endeavor movement, and while the work in many yearly meetings is not accomplishing what it should, we believe it is not the fault of the aims or methods of the organization, but the failure on our part to adapt it to the needs in our local meetings. We believe that where pastors and official members will give their support to this work it will be productive of great results.

(b) *Young Friends' Union of Baltimore Yearly Meeting.*

The work of young Friends in Baltimore is differently organized from that of any other Yearly Meeting, and requires independent treatment. The young people in this Yearly Meeting act on the conviction that there are special reasons why they should study Quaker history and Quaker institutions. Other denominations look to their pastors for instruction in church affairs and current religious issues, but with Friends the members must study these subjects for themselves. Since the Bible School and meeting for worship do not afford ample opportunity for this work, the need is met by the young people's societies. Without confining themselves to Quakerism study, they give it a place in their program each year.

The last two years a committee of the Yearly Meeting Union has outlined a course of study, which has been wholly or partially followed in each of the four centers in the Yearly Meeting where the young people are organized. Not only has a series of subjects been selected (which may be followed as topics from week to week,) together with an extensive bibliography, but different members of the Union have made special preparation on some one of the subjects, and hold themselves in readiness to lecture or read a paper on it when called for by any of the local societies, Monthly Meetings, or special gatherings. The traveling expenses of those called to

lecture or read papers, is borne by the Yearly Meeting Union. This plan encourages special study and inter-visitation among the societies, and provides a home-talent church lectureship, which has in it large possibilities.

II. ACTIVITIES OF YOUNG FRIENDS IN THEIR HOME MEETINGS.

Our inquiry sought not only to gather facts concerning the activities in which Young Friends are engaged, but to discover what is being done by local meetings to reach the young people, to awaken denominational loyalty, and how and to what extent Young Friends are being identified with the work of the Church. Taking up these points in reverse order:

- (a) *How and to what extent are Young Friends becoming identified with the work of the Meeting?*

The questions submitted were as follows:

1. Total resident membership of Monthly Meeting
..... Number Young Friends
2. Approximate average attendance at principal meeting for worship during the past six months
Approximate number Young Friends attending
3. Approximate average attendance at the weekly young people's meeting Approximate number of Young Friends attending
4. Number of Friends who habitually attend Monthly Meeting Number of Young Friends who habitually attend
5. Number of Young Friends who are officers of the Monthly Meeting or Chairmen of important committees
..... Number who are members of such committees

No returns were received from Wilmington, Ohio, or Nebraska, and but one from Kansas, and that too late for tabulating.

It will be seen from the following table that statistics were gathered from seventy-eight meetings representing a total membership of 12,824 Friends, or one-seventh of the total number of Orthodox Friends in America. As

the statistics were gathered from the most conservative Yearly Meeting in the east, as well as the most progressive ones in the west, they may be considered representative.

In this total membership of about thirteen thousand Friends, we find a little over twenty-five per cent. are Young Friends.

The following tables of net results and per centum results of our investigations will merit careful consideration and afford food for reflection.

	Number Meetings Reported.	Total Resident Membership.	Total Resident Young Friends.
New England	6	572	126
Canada	4	438	76
New York	3	767	253
Philadelphia	14	1738	347
Baltimore	9	574	156
North Carolina	12	1467	531
Indiana	4	2627	698
Western	2	797	214
Iowa	4	960	130
California	11	2002	511
Oregon	9	942	248
Total.....	78	12884	3290

A comparison of the figures secured shows the following per centum results:

	Percent, of resident adult members who attend prin- cipal Meeting for Worship.	Of young Friends who attend.	Of adults who at- tend Monthly Meeting.	Of young Friends who attend Monthly Meet- ing.	Of young Friends used on Monthly Meeting Com- mittees.
New England	80	44	24	11	16
Canada	42	89	18	10	8
New York	29	57	43	20	7
Philadelphia	54	52	36	32	7
Baltimore	57	67	23	33	13
North Carolina	53	53	19	17	12
Indiana	15	20	8	3	3
Western	35	52	18	7	
Iowa	34	65	19	5	26
California	84	95	22	17	33
Oregon	87	85	27	32	30
Average	52	62	31	17	14

[NOTE.] It is probable that the average for New York, Indiana, Western and Iowa would have been improved had more meetings reported.

From the foregoing table it will be observed that the Young Friends attendance upon meetings for worship is ten per cent. higher than that of adult Friends, while their attendance upon Monthly Meeting is fourteen per cent. lower. Only one young Friend in every six attends Monthly Meetings. It is also observable that but one in every seven is used on Monthly Meeting Committees, but about all are used who attend. The only conclusion to be drawn from this is that few of our Young Friends are being trained for the work of the Church, although in attendance upon meetings for worship they are more faithful than the adult membership. The question naturally arises:

(b) *What is being done to reach the Young People and to awaken denominational loyalty?*

The questions submitted were:

1. What is the hour of holding Monthly Meeting?

.....
2. What special effort is made to interest Young Friends in the work of the meeting?

3. Have you any literary or social features in connection with your Monthly Meeting? If not, is there any good reason why they should not be introduced?

4. What is being done to arouse and maintain denominational loyalty?

Most Monthly Meetings are held at 10:30 or 11:00 A. M., a few at 2:00 or 3:00 P. M., a very few at 5:00 P. M., and a number in the evening at 7:30 or 8:00 o'clock. While the percentage of attendance does not point to any special favorable hour for holding Monthly Meetings, a change can sometimes be made to advantage. One Friend states that "the attendance at business meeting was more than doubled by changing the hour from 11:00 A. M. to 7:30 P. M., and the Young Friends formed a larger proportion of the attendance."

In addition to the general care which older Friends are supposed to take "to encourage the young * * * in the attendance of meetings for worship and discipline," special efforts are put forth in a number of meetings to reach and interest Young Friends. First should be mentioned the practice which prevails in a number of meetings of appointing Young Friends on committees when at all practicable, and generally encouraging them to take part in the business of the meeting.

A number of meetings in Baltimore and North Carolina find the organized young people's classes in the Bible Schools especially helpful in reaching out to the young life of the community, and bringing it into touch with the meeting. In one or two meetings this work is coupled with that of a "Fellowship Union," where subjects of more distinctly denominational interest receive some attention. The occasional "church social" and "picnic" do service in many of the North Carolina and Baltimore meetings. In some places they have taken the form of a basket dinner in connection with a week-end conference, or with the Monthly Meeting following yearly. This combination of the social with the religious and business functions of the meeting has not only interested, but has brought into service a number of Young Friends.

The plan of having special exercises for the review of Quaker history and literature, and the discussion of current church problems, has proved decidedly helpful. A goodly number of meetings in both east and west are doing something along this line. In Philadelphia, where the number justifies a comparison, the meetings with special exercises have an attendance of thirty-eight per cent. of their Young People, while the meetings without such exercises have an attendance of twelve per cent. only. In some instances, these exercises are held in connection with the business meeting, as at High Point, N. C. The report from this place says, "At most of our Monthly Meetings the past year, topics of general interest have been discussed at the conclusion of the business session." This affords a "vital touch," which is very essential in sustaining the interest of young people. In Philadelphia,

the "exercises" take the form of "Tea Meetings," which are held *by* the monthly meeting, but not, as a rule, *in connection with* the business session. These "Tea Meetings" usually consist of an evening meal, a social hour and a lecture, papers or discussion on some Friendly theme, or on some other subject of vital interest to the meeting. To use the words of one of the reports, "We have for several years past kept up what we call 'Tea Meetings,' about once a month during the winter months, for reviewing the history of Friends in America, biography of distinguished Friends, etc., and such subjects as would be interesting to our members." These meetings are open to members and "attenders," and much of the work in connection with them is done by Young Friends. The young people are also frequently assigned parts on the program, and are encouraged to take part in discussion. Probably nothing in the Society today more nearly approaches the "common meal" of the Apostolic Church, nor has anything else done more to awaken genuine interest in the work of the meeting among Young Friends, and to bring the older and younger members together into one harmonious group.

What has been said concerning the use and instruction of Young Friends by Monthly Meetings might be given as an answer to the query as to what is being done to awaken loyalty for the Society. But there is yet another movement, not officially connected with the meeting, which, in some sections of the Society, has not only quickened denominational loyalty, but has laid the foundation for intelligent and aggressive Christian activities. It has also considerably increased the number who make themselves useful in Monthly, Quarterly and Yearly Meeting work. It goes under various names — usually "Quaker Round Table" or "Quakerism Study Class."

(c) *Quakerism study.*

While Quakerism study has not been distinctly a Young Friends movement, it has embraced many of the younger members and quite properly forms a part of this report. The classes or circles, which have taken up the

work are of two kinds: First, *Reading Circles*, a number of which have been in existence for several years. These Circles do not confine themselves exclusively to the study of Quakerism, but take care to keep in touch with the best literature. Sociability is often an important feature of their work. Second, *Quaker Round Tables* or classes organized especially for the study of Friends' history and literature. Most of these classes disband after completing their course of study.

To gain some idea of the work of a Reading Circle, we quote from one of the reports: "With but little exception for a period of over thirty years, our community of Friends has maintained a Friends' Reading Circle, meeting fortnightly during the winter season. Its program has been prepared by a Committee appointed each year, and the subjects presented have been largely those relating to the Society of Friends, or of instructive subjects in which Friends are interested. I am not aware of any separate study class of young people only, as our Reading Circle includes the young people with the older people, both members and attenders of our meeting."

A few of these "Study Classes" have been organized in the west, and suggested courses of reading of Quaker literature have been outlined in some Yearly Meetings, and we feel that in this line of work there is a large opportunity for Friends to arouse and maintain the interest of the young people.

III. YOUNG FRIENDS IN OUR EDUCATIONAL INSTITUTIONS.

There is but one school in the country where all the young people are Friends—Westtown Boarding School in Chester County, near Philadelphia. In the vicinity of Philadelphia there are a number of "select schools" under the control of Friends, but largely patronized by those outside of the Society.

In both east and west we have a large number of secondary schools of a high grade that are preparing young people for college. Some of these maintain Christian Endeavor organizations, while others have regularly organized Young Men's and Young Women's Christian

Associations. From statistics from six academies it appears that one-fourth the enrollment are Friends.

The limits of this report will not allow us to dwell upon the activities of these excellent institutions.

The following table will give an idea of the number of young people that are being trained for leadership in our colleges:

	Enrollment.	Friends.	Number in Y.M. and Y.W.C.A.	In Voluntary Bible Classes.
Pickering	106	17	...	...
Haverford	164	67	120	30
Guilford	243	85	...	...
Wilmington	78	47	72	15
Earlham	585	223	235	200
Friends University ...	180	60	150	100
Whittier	59	41	49	34
Pacific	39	27	33	16
Penn	145	75	103	55
Totals.....	1599	642	762	450

[NOTE.] No data was obtainable from Nebraska Central College.

The above figures refer to the college departments of the institutions only, and in a few instances the figures are the estimates of those in close touch with the institutions and can be regarded as relatively correct.

By a comparison of these figures it will be seen that about three-eighths of the students in our colleges are Friends. Of these six hundred young people that are obtaining a college education amid Quaker influences, there are probably one hundred and twenty-five graduating annually.

In nearly all of these institutions there are bands of Student Volunteers, Mission Study Classes and Voluntary Bible Classes. The study of Quakerism in these institutions the past two years has been stimulated by prizes offered by four young men, alumni and friends of Haverford College. Aside from the prize offered, various books have been supplied to several of the college libraries. All Friends' colleges, except Haverford, Swarthmore and Bryn Mawr, are eligible to compete for this prize.

Many of the strongest young people of our colleges have gone directly into Young Men's and Young Women's Christian Association work upon leaving college, as there seemed to be no place for them in our Society where they could devote themselves to some line of Christian activity and receive adequate support. Many of these are most loyal Friends, but are largely lost to the work of the church because of existing conditions. We need seriously to study the work of the conservation of the talent of our educated young people within the bounds of our own church.

IV. ACTIVITIES OF YOUNG ENGLISH FRIENDS.

The coming of eight young Friends from England the past summer, and the presence of a goodly number of our Friends at Woodbrooke during the past few years, have stimulated the interest of the Young Friends of America in the splendid work being done by the Young Friends in England. As a member of this Commission has just spent several months in that country, we shall quote largely from a personal letter in regard to their work.

"At the outset I may say that it is impossible to give this report in a statistical form, since, as far as I am able to gather, there are no statistics of the movement. There is no actual organization, no membership, and therefore, no way of getting at statistics. The strength of the movement may be gathered, however, from the fact that the Young Friends' Conference, held in Swanwick in the summer of 1911 was attended by no less than four hundred Young Friends.

"Perhaps a short historical survey of the movement will best set forth the genesis and spirit of the movement. About sixty years ago the Society of Friends in England was suffering from a period of quietism. At that time the Adult School Movement was started and gave a new impetus all along the line. Young Friends within the Society found something to do, and thus became newly interested in Christian activity. The Adult School became and has continued to be a very important

feature in the work of English Friends. Such an out-reaching activity quite naturally reacted upon the society itself. Those keenest in the Adult School work found themselves in need of greater spiritual power, and looked to the meeting for worship for this power. About twenty years ago the question of the modern interpretation of the Bible and kindred questions became of vital importance in the society and nearly caused a division. In 1895 a conference was held at Manchester, at which questions of this sort were discussed. There was a free interchange of thought and as a result, the society kept together. This possibility of thus coming together for an exchange of thought is undoubtedly one of the great advantages of a small country. Out of the Manchester Conference grew the summer school movement. Young people especially, felt the need of better equipment. A series of summer schools was held in 1897. Considering the Manchester Conference as the first step, this summer school movement was the second step in the development of what may be termed the "Young Friends' Movement." John Wilhelm Rowntree later suggested a permanent settlement for equipment, and in 1903 Woodbrooke was started. Then in 1905 the first Yearly Meeting outside of London was held at Leeds. The moral effect of thus changing a long established custom was great and indicated an advance. Soon after this J. W. Rowntree died, and his death had a great effect upon Young Friends in England, rousing them to greater activity and responsibility. In the autumn of 1905 the first "Tramp" was held. *The so-called "Tramp" is essentially a Young Friends' Institution, and perhaps marks the beginning of the distinctive history of the movement.* In the autumn of 1905 some sixty or seventy Young Friends gathered and actually tramped about the country. They would go in small groups and hold meetings or attend Friends' Meetings for the purpose of helping them, and then would return to their camp at night to compare experiences and gain strength from fellowship. This movement seemed to have been the outcome of the missionary spirit. This "Tramp" idea is the heart of the Young Friends' Move-

ment. Following the autumn of 1905, A. Neave Brayshaw and some four or five young men got into the habit of meeting in Neave Brayshaw's room, at Woodbrooke. I think it was for prayer and meditation. In these simple gatherings was the birth of Fellowship of Young Friends. There was no organization, and no one knew anything was being started, but these few became very deeply conscious of spiritual kinship and fellowship. At practically the same time another little group was meeting in much the same way at Gloucester, and from time to time there was communication between the two groups. In August, 1906, the group at Gloucester arranged a "Tramp" of their own among the meetings in their neighborhood. In 1907, another "Tramp" was held between Birmingham and Gloucester. About twenty or thirty camped out at a place called Evesham. Each morning they began with a quiet devotional meeting, and then later in the day went about holding meetings. Usually these "Tramps" were held over the week-end only, but sometimes longer. At this "Tramp" the desire was felt for a combining of the educational and inspirational, and the idea of having lectures in connection with the "Tramps" was introduced. Young business men took part of their holidays for these gatherings. The meetings held by such young men were very effective, because it was so unusual to find men of that type doing that sort of thing. The fellowship experienced in these meetings was very strong, and as some one has said, they discovered that in spiritual things two and two make five. Of course, the recreation side of the "Tramps" was by no means neglected, and became a very pleasant feature. The total result of the "Tramp" was apparent in two directions: First, in the direct results of the meetings held; and second, in the indirect or reactionary result upon those who took part in them. They became accustomed to new responsibility and grew spiritually as a result. In 1908, the "Tramp" was held at Leominster, with thirty or forty present, and a stronger and deeper interest evident. The next spring two young Friends went to Australia, and started a similar movement there. In 1909, another "Tramp" was held, and

about sixty attended. At that time the girls joined the movement. Originally it was among the men only. In 1910, two "Tramps" were held with the double purpose of helping meetings and developing young people. Also in this year the Young Friends' Movement first came into contact with the Student Christian Movement, similar to our Young Men's and Young Women's Christian Associations. The idea was also conceived during this year of drawing all the "Tramps" into one conference held at Woodbrooke. This was done with great success and at this conference a continuation committee was appointed, and they visited Young Friends in all centers of any size, holding single meetings and week-end conferences. It occurred to John S. Hoyland that it would be well to have some great gathering of Young Friends, in order to realize the power of the movement. So the idea of a great conference was originated, and this conference was held at Swanwick in 1911. There were delegates from all points of Quakerdom in England. About four hundred young people, in all, were present, and it proved a great impetus to the movement. There was considerable discussion during the conference as to how much organization was essential. The Young Friends of Ireland have an organization and a membership, but this was not thought wise by English Young Friends, because it would cause a separation between young and old Friends. Then it was suggested to join the movement to the Home Mission and Extension Committee. This was a conservative body and seemed to promise difficulty, so the matter was finally settled by appointing a sub-committee to the Home Mission and Extension Committee. This sub-committee was appointed by the Swanwick Conference, and while nominally under the Home Mission and Extension Committee, really is able to proceed quite independently. There are about twenty on this sub-committee, which is purely a deliberate body and in no sense executive. The work of the committee is to form a link between various small groups of Young Friends.

"In a general way this is the history of the movement. Those who are in a position to know, feel that it is do-

ing much for the Society of Friends in England, in the way of encouraging Young Friends to take their share in their own meetings in the ministry, business, etc. From my own observation I believe this is true. But I believe that it is a movement which is largely dependent upon leaders. At the present time those who are closest to the movement, see the need of leaders and feel a certain lack. The very lack of organization requires even more leadership. Some one summed up the situation pretty concisely as follows: "Friends went slack in the past simply because they did not develop leaders. They didn't see the necessity." Then he went on to say that the Young Friends must do this; must continually develop leaders.

"We have much to learn from the work of Young Friends on this side of the water. Of course, conditions are very different in many ways. However, I have been strongly impressed with this fact, that Young Friends here know why they belong to the Society of Friends, and are as a rule very enthusiastic about the Society. A "denominational" consciousness may be a very narrow sort of motive, or it may be a very noble motive, according as it is based on superficial things or on principles. I believe the American Young Friends are in need of a re-statement of Quaker principles and a deeper loyalty to the Society of Friends."

V. RECENT GATHERINGS OF YOUNG FRIENDS IN AMERICA.

Since the last Five Years Meeting there have sprung into existence two movements which bid fair to have a permanent and powerful effect upon the future work of the Young People of our Society.

(a) *Winona Conference.*

In 1910 a call was sent out by a small group of Young Friends in Indiana to all the Friends' Endeavor Societies in the middle west for a week's conference at Winona Lake, Indiana, to consider those things which were of especial interest to us as Young Friends; to consider present day problems, and to see how as Young

Friends we could better co-operate in the work of our several yearly meetings.

This meeting was attended by seventy-eight Friends, the young people largely predominating. Of those present, about three-fourths were from Indiana Yearly Meeting. The gathering was such a success that a similar one was held the following year, when over half the delegates were from outside of Indiana Yearly Meeting.

The largest and most successful gathering was held this year with an enrollment of ninety-five, representing nine Yearly Meetings, including four of our Young Friends from England who added much to the inspiration and profit of the gathering. Organized classes for the study of various phases of missionary, Christian Endeavor and personal work and for Bible study, claimed the attention of the young people in the forenoons. The afternoons were devoted to recreation, and the evenings to exposition of Friends' doctrines and inspirational addresses.

President Kelly, of Earlham College, who was present throughout the week, wrote of the Conference: "Perhaps the message of Friends and the opportunities for service through the channels of our Society had never gripped this group of Young Friends so forcibly before. It is doubtful if any movement among us in recent years has been so promising for the future. Plans were made by the management to enlarge the scope of the conference for next year, so that it will include all phases of religious work which appeal particularly to young men and women. Some of the older ones among us thanked God and took fresh courage as we saw our young people becoming conscious of their spiritual and, let us say, denominational potentialities."

(b) *Whittier Fellowship Group.*

In 1911 occurred what was known as the Whittier Fellowship Pilgrimage. It was the outcome of a concern felt by some of our members for a more united effort on the part of younger Friends, both in affairs pertaining directly to our Society and the larger social

problems that confront us. At this first gathering there were eighty-six persons present, representing three branches of Friends and six Yearly Meetings.

The fellowship and inspiration for service that resulted in the four days of discussion and social intercourse led to a desire for further gatherings of a similar character, and the matter was left with the Fellowship Committee on Arrangements.

During the past year the house at Hampton Falls, N. H., where Whittier spent his last days, was made available for the use of the Fellowship, and arrangements were made whereby it should be opened throughout the summer for the use of Friends desiring to visit Whittierland. Whereas, there have been group gatherings and occasional addresses there throughout the season, there was a very note-worthy Conference held from July 3rd to 10th. There were sixty young Friends in attendance, whose average age was under thirty. Considerably over half of those present were college graduates. Nine Friends representing the Young Friends Movement in England added much to the value and inspiration of the occasion.

The main work of the Conference was devoted to the problems of peculiar interest to us as Friends.

The subjects were introduced by two Friends, one giving the American and the other the English side of the problem, after which the meeting was thrown open for general discussion, in which there was a very general participation. "Whittier's spirit of sweet reasonableness and broad charity pervaded all sessions of the Conference."

One of the most interesting ideas presented by the English Friends was that of the "Pilgrims," groups of young Friends who visit their boarding schools in different sections of England; play games with the children, worship with them and in every way try to impress them with the work to be done for Friends, and the joy and beauty of Christian living.

The key-note of the Conference was Fellowship. It manifested itself in the play, in the discussions, and most

of all in the worship. Some one remarked that the greatest personality present was that of Jesus Christ.

"During the week we were drawn into a stronger devotion to His service and into a greater desire to manifest Him to the world, and in that fellowship with Him we reached the deepest unity of all, unity which we pray may make this Conference a dynamic force among Friends."

(c) *Conferences in North Carolina.*

In Fifth month, this year, a number of Young Friends from eight Monthly Meetings in North Carolina met at Greensboro, to discuss the problems which were confronting them as individual members of the Society of Friends. After two days' conference and earnest discussion, they were so impressed with the mission of Quakerism and its present call for consecrated young people, that a committee was appointed to report the results of the Conference to the local meetings, and to arrange for another Conference at Yearly Meeting time. The Committee fulfilled the object of its appointment, as appears from the following extracts from a report in *The American Friend*:

"On the afternoon of Second-day, at the close of the yearly meeting, about one hundred and fifty young Friends gathered in the new yearly meeting-house for the conference as previously announced. Following the plan suggested at a similar conference held in Greensboro last spring, a circular letter and programs were sent to every Friends meeting in the State urging the young people to attend yearly meeting and remain for a day of conference on some of the vital problems before our branch of the Church.

"The entire program was carried out with such enthusiasm that it was difficult to bring the sessions to a close. For the organization of round tables for the study of the rural church and community interests, the holding of conferences throughout the yearly meeting wherever practicable, the study of Quakerism and the dissemination of literature, and the rendering of any

other service within its power, the Young Friends Association of North Carolina Yearly Meeting was organized at the closing session of the conference."

(d) *Other Gatherings.*

Besides the above mentioned Conferences which were distinctively for Young Friends, the Haverford Summer School of 1912, and the Conference at Pocono Lake should be mentioned. While not distinctively for Young Friends, many such were in attendance. At the former about three hundred people were enrolled, and at least five hundred attended the week-end conference on Seventh and First days.

We quote here at length from an editorial in the *American Friend*:

"The great central event of the ten days was a two days' conference on the 'Quaker Message.' A little group of a dozen young Friends had for some weeks been meeting together, getting ready for the conference and preparing their own lives to be the bearers of a spiritual blessing to the larger company that should come. More than three hundred Friends, most of them young, coming not only from all parts of Philadelphia Yearly Meeting, but also from other yearly meetings, and representing many types of thought, came together, like those ancient 'dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya, about Cyrene,' and suddenly they found themselves all speaking in the same tongue and feeling the same inspiration.

"The aim of the conference was the consideration of our message to the world, the reason for our existence as a branch of the Church, and how we are once again to return to the vision, the faith, the power and the sense of mission which were such mighty features of the early Church and the early Friends. This important question was approached by a brief and reverent study of the primitive message of the Gospel—the wonderful word of life which made new persons out of fishermen and publicans and rabbinical scholars, and shifted the

entire spiritual line of march for the ages that followed, and a similar study of the Quaker message, which in the seventeenth century came like a waft of fresh life to a multitude of hungry and thirsty souls both in England and in America. The conclusion was that in both cases the great transforming power was a personal revelation of God which touched men's lives with a sense of complete reality. In Christ men felt that God was revealing His true nature, and that their hearts were finding a God that saved them; and so, too, the first publishers of the Quaker message felt that they had once again found the living God through Christ, the inward revealing Spirit. It was not something vague and abstract which swept the world in the first century and which reached men's hearts anew in the seventeenth; it was an experience of God revealed in a living, loving Person.

"This, then, these young Friends held, is to be the message of Quakerism today—God and His saving power revealed in the Person of Christ, who became a life-giving Spirit. They showed in strong and powerful addresses how this message fits the needs of the individual and how it can be applied to the complex problems of modern society, and they also gave many illustrations of the actual practical application of this message in the world today.

"The most striking thing about the conference, however, was not the addresses, good as they were. It was, rather, the splendid group-spirit, the fusing of the large company into one life and purpose, the forward attitude of hope and courage and faith. When the last meeting closed, everybody felt that something had happened which made the whole future outlook different."

A correspondent in *The Friend* (Philadelphia), gives the following account of the recent conference at Pocono Lake:

"The week's conference planned at Pocono Lake concluded on the evening of the 18th (Seventh month). During the morning and evening sessions (the afternoons were free for recreation) about thirty papers or addresses were listened to with earnest interest. The general sub-

ject was 'Christian Ideals and Everyday Living.' A quiet half hour of worship each day preceded the morning sessions, and Scripture lessons of about an hour, led by Alfred C. Garrett, were of a very elevating tone. Probably two hundred Friends had some part in the privileges of the meeting during the week. Many of these were 'Young Friends,' and the presence of seven or eight English Friends, also of this class, gave a flavor of youthful enthusiasm to the whole occasion, although it was pointed out that in essentials of the Christian life, there is no distinction of youth and old age.

"Such subjects as 'Right Personal Living,' 'Vacations and Recreations,' 'Spending and Giving,' 'The Christian in Business,' and 'The Spiritual Life and Its Influence in the Home,' were felt to be of very particular practical value. The papers usually had a stimulating effect, so that the discussions that followed were quite in the line of definite contributions.

"No one phrase or sentence could adequately express the general drift of the Conference. Perhaps it would be fair to say that the exaltation of the Christian message as the inspiring source of everyday living was manifest throughout. A surrendered life is the only life that counts. This may be a life of sacrifice and hardship, but it makes the 'hardness' of the good soldiers of the Cross."

It is certainly significant that during the past summer there have been these four gatherings, very largely composed of Young Friends, where the great watchwords have been fellowship and service. These conferences, perhaps more than anything else in this generation, signify a growing sense of denominational loyalty coupled with consecration to high ideals and to service.

VI. CONCLUSIONS.

As a result of our investigations along these various lines, certain conclusions have been forced home upon us.

1. The Endeavor work has yielded the best results in those Yearly Meetings where it has been properly organized and fostered.

2. To accomplish its best work it must be kept as a Society for *young* people.

3. There is a splendid opportunity to introduce in these societies the reading and study of Quakerism, as has been successfully done in Indiana Yearly Meeting.

4. At a time when very little was being done to develop the gifts of our young people, the Endeavor Societies were organized, and have been a great training school for them. At the same time we feel that there is a splendid opportunity for young Friends to adapt the movement to our ideals of worship, rather than to slavishly follow others in their use of the movement.

5. We have a large body of intelligent Young Friends, about twenty-five per cent. of our entire membership, who are more faithful in attendance upon meetings for worship than the adult membership, but who are not attending and are not being adequately used in Monthly Meeting activities.

6. That it is possible in our Friends Colleges to awaken greater interest in the welfare of our Society, and that the church has been negligent in providing avenues of activity for the graduates who feel called to some particular line of religious work.

7. That the splendid results obtained by the Young Friends of England may be obtained here by a certain adaptation of their methods.

8. That the conferences and gatherings of Friends during the past summer have revealed as never before, the potentialities of the young life of our Society.

VII. RECOMMENDATIONS.

(a) *To Monthly Meetings:*

1. That the study of Friends' history and literature be encouraged; (a) either as supplementary work in the Young People's Meeting or Young People's Bible Class, or (b) as a special course in a reading circle or round table.

2. That the convenience of Young Friends be considered in fixing the hour for holding Monthly Meeting.

3. That the elders in every meeting make a sys-

tematic effort to secure the attendance of Young Friends at the business meeting, as well as at the other regular meetings of the church; and that they enlist some of the young people to help in this enterprise.

4. That Young Friends be urged and given opportunity to assist in the work of the meeting and to serve as delegates to Quarterly and Yearly Meetings.

5. That some subject of vital interest be considered in every Monthly Meeting. When this is not afforded by the regular business, a special subject should be selected, and one or more persons be assigned to open the discussion.

We also ask that each Monthly Meeting consider the advisability of holding "Tea Meetings," either in connection with the regular business meeting or separately.

(b) *To Young Friends:*

6. That Young Friends inform themselves concerning the work of the meeting, and the general affairs of the church; that they habitually attend business and other gatherings of their local meeting, and hold themselves in readiness to assist in any and every way as opportunity offers.

(c) *To Friends' Colleges:*

7. That our Friends' Colleges offer as an elective, at least every two years, a course in the "History and Doctrine of the Society of Friends."

(d) *To The Five Years Meeting:*

8. That it be made one of the duties of the central office of the Five Years Meeting (if such be created), or of the full duty of a special committee, to look after the interests of Young Friends, and to further the carrying out of the recommendations here offered. We further recommend that as soon as practicable a full-time secretary be employed for this work.

With a heartfelt desire that this report may result in bringing many of our young people into more vital touch with the work of the Society, and that the next

Five Years may witness a mighty forward movement on the part of our Young Friends, we are,

Your friends,

A. EDWARD KELSEY.

CHARLES M. WOODMAN.

HERMAN NEWMAN.

LILLIAN E. HAYES.

MABEL DOUGLAS.

ALEXANDER PURDY.

ARTHUR JONES.

Commission.

78. The Business Committee called attention to an omission in auditing the books of the Evangelistic Committee. The matter was referred to the newly-elected auditors.

Then adjourned to 9:30 a.m., Second day.

SECOND DAY—MORNING,

TENTH MONTH 21, 1912.

The meeting convened at 9:30 a.m., according to adjournment.

79. The devotional service was marked by faithfulness in prayer and testimony.

80. The Minutes were read and, with corrections, adopted.

81. Elias Rogers, Chairman of the Canada delegation, being compelled to leave, Albert S. Rogers was appointed to fill the vacancy.

82. Delegations were instructed to prepare a correct list of names with addresses of members of their delegations for the printed Minutes.

83. The request of the Finance Committee for instruction was referred to the Business Committee.

84. The report of the Treasurer was submitted and adopted, as given below. The Meeting expressed its high appreciation of the care and efficiency of the Treasurer.

REPORT OF THE TREASURER OF THE FIVE YEARS MEETING.

To the Five Years Meeting:

Your Treasurer reports as follows:

The financial affairs of the Meeting have been conducted on a cash basis, and all properly authenticated bills have been promptly paid.

The Finance Committee has annually notified the Treasurer of the amounts apportioned by said Committee among the several Yearly Meetings for estimated expenses for the ensuing fiscal year, but in each year remittances for several of these amounts have not been received as promptly as the financial plan provides. The total assessments for the five years amounted to \$6,435.45, all but \$87.73 of which has been received.

The Treasurer in Twelfth month, 1907, adjusted with the Treasurer of each Yearly Meeting the balance due to or from him for the railroad fares of his Meeting's delegates to the Meeting of 1907.

That part of the financial plan of the Meeting which provides "that voluntary contributions shall be made every year in each particular Meeting of the several Yearly Meetings comprising the Five Years Meeting of funds for the use of the Boards of the Meeting and forwarded to the Treasurer" has not been generally followed.

No contributions have been received for the use of some of the Boards, and several Meetings have sent contributions "for the use of the Boards of the Five Years Meeting" without specifying for which particular Boards they were intended. Under this condition the Treasurer has sent the funds to the Boards in greatest need at the time of remitting.

If (as provided on page 43 of Minutes, 1902) the collection for each form of work is taken on the same day throughout a Yearly Meeting, and kept separate from other collections, the funds contributed would be sure to go where the donors preferred.

The Meeting in 1907, authorized a subscription to be taken to raise funds for the use of the Foreign Mission and the Evangelistic Boards, and \$4,443.50, payable during five years, was contributed, of which \$363 was in cash (see Minute 97). The local meetings were also directed to appoint a First Day near Thanksgiving time, in which to continue similar subscriptions for the use of these two Boards.

In the year 1907-1908, about eighty meetings reported attention to this direction, but since then, the number has been less each year, and during the past year only a couple of meetings reported special collections for this fund.

The total amount received by the Treasurer for this fund from meetings and individuals has been \$7,121.23, of which \$3,823.42 has been paid to the Board of Foreign Missions and \$3,297.81 to the Evangelistic Board, in accordance with the direction of the donors.

In addition to the above amount, \$454.50 was subscribed by about forty-five persons, seven of whom have made no payment at all, and the others have thus far failed to pay in full, and their pledges will be handed over to my successor. Several of these subscribers have since died, but their estates have not paid their subscriptions, as has been done in other cases of decedents.

The funds raised by apportionment from the several Yearly Meetings were paid out upon the certification of the officers of the Boards that the items in the bills were correct, and the endorsement of the Chairman of the Finance Committee that such items were properly costs of administration, and the auditors have certified upon the books of the Treasurer, the correctness of same.

Some question was raised as to whether the cost of annual reports of the Boards should be considered as "necessary printing," and whether traveling expenses of

certain delegates which had not been specifically appropriated by the Meeting were proper charges. The Finance Committee authorized the payment of these bills and will ask the instruction of the Meeting in regard to such items in the future.

At the close of each fiscal year, any unused balance of the appropriation for any Board for that year has been returned to the general expense account and not continued to the credit of that particular Board.

The Treasurer has annually forwarded to the Chairman of the Finance Committee a renewal of the bond of the Fidelity and Deposit Company, of Maryland, for the sum of three thousand dollars.

The following is a condensed statement of the income and expenses during the past five years.

	<i>Income</i>	<i>Expenses</i>
Cash balance on hand at last report	\$ 710 46	
One assessment due and unpaid at last report.....	165 96	
Yearly Meetings pro rata assessments	6,435 45	
Expense Five Years Meeting, 1907		\$ 583 20
Publication Proceedings Meeting 1907.....		594 75
Railroad fares of Delegates, 1907	1,391 76	1,391 76
Interest and exchange.....	293 70	
Fund for use Foreign Mission and Evangelistic Boards.....	7,121 23	
Board Foreign Missions from above Fund.....		3,823 42
Evangelistic Board from above Fund		3,297 81
Voluntary Contributions "for use of the Boards of the Meeting"	626 80	
Board Foreign Missions from above Fund.....		538 37

Evangelistic Board from above Fund		88 43
Board Foreign Missions Special Contribution from Decia Baker Estate.....	62 12	62 12
Board Foreign Missions, expenses		2,947 31
Evangelistic Board, expenses...		296 25
Board of Legislation, expenses.		20 75
Board on Condition of Negroes, expenses		97 00
Board of Education, expenses..		441 04
Board of Education, Voluntary Contributions	125 00	125 00
Auditing Committee, expenses..		7 80
Treasurer's Bond.....		50 00
Committee on Program for Meeting, 1912.....		370 54
Expenses of Five Years Meeting other than for Boards....	13 77	127 43
Membership in Council of Federated Churches.....		400 00
Peace Association of Friends, expenses		278 12
Committee on Bible Literature, expenses		75 75
Cash on hand.....	\$1,241 67	
Due by Kansas Yearly Meeting	87 73	1,329 40
	\$ 16,946 25	\$ 16,946 25

A detailed statement of all receipts and expenditures is attached hereto for the full information of the Meeting, but to avoid the repetition of so many names in each of the five annual accounts, the total amount of the contributions, which were received each year, for the fund established by Minute 97, of 1907, for the use of the Foreign Missions and Evangelistic Boards have been entered under that year's receipts, and a full list of all

the contributions received during the five years is given separately, together with a memorandum of the subscriptions which are due and at present unpaid.

The balance now on hand will probably be sufficient to pay the expenses of the Meeting of 1912.

All of which is respectfully submitted.

MILES WHITE, JR., *Treasurer.*

Tenth month, 1st, 1912.

The above account has been audited and found to be correct.

TIMOTHY NICHOLSON,

LEVI MILLS,

AMOS K. HOLLOWELL,

Auditors.

TREASURER'S DETAILED STATEMENT OF RECEIPTS AND
PAYMENTS OF FIVE YEARS MEETING OF FRIENDS.

1907 *Receipts.*

10 mo. 1.	From balance on hand at last report	\$ 710 46
11 mo. 15.	From voluntary contributions of Baltimore Yearly Meeting for Board of Education.....	25 00
12 mo. 26.	From Indiana Yearly Meeting, bal- ance pro rata share railroad fares	589 28
" "	From Iowa Yearly Meeting, balance pro rata share railroad fares....	1 20
12 mo. 28.	From Kansas Yearly Meeting, its proportionate share expenses, 1906 and 1907.....	165 96
1 mo. 1.	From interest to date on balance in Trust Company.....	4 85
1 mo. 2.	From Wilmington Yearly Meeting balance pro rata share railroad fares	235 46
" "	From Canada Yearly Meeting, bal- ance pro rata share railroad fares	10 78
" "	From voluntary contributions of particular meetings of New York Yearly Meeting for use of the Boards	50 97

1 mo. 4.	From Western Yearly Meeting, its pro rata share railroad fares....	555 04
2 mo. 6.	From Baltimore Yearly Meeting, its proportionate share expenses, 1908	20 68
2 mo. 10.	From Indiana Yearly Meeting, its proportionate share expenses, 1908	353 64
2 mo. 18.	From New England Yearly Meet- ing its proportionate share ex- penses, 1908	76 19
2 mo. 24.	From Wilmington Yearly Meeting, its proportionate share expenses, 1908	111 28
3 mo. 16.	From Western Yearly Meeting, its proportionate share expenses, 1908	274 90
3 mo. 30.	From Iowa Yearly Meeting, its pro- portionate share expenses, 1908.	210 98
5 mo. 4.	From Oregon Yearly Meeting, its proportionate share expenses, 1908	33 07
5 mo. 22.	From voluntary contributions from particular meetings of New York Yearly Meeting, for use of the Boards	53 73
7 mo. 1.	From interest to date on balance in Trust Company.....	30 57
7 mo. 6.	From California Yearly Meeting, its proportionate share expenses, 1908	65 00
9 mo. 9.	From North Carolina Yearly Meet- its proportionate share expenses, 1908	117 21
9 mo. 14.	From Canada Yearly Meeting, its proportionate share expenses, 1908	19 18
“ “	From Kansas Yearly Meeting, on account its proportionate share expenses, 1908.....	150 00

9 mo. 30.	From sundry persons and Meetings for Fund for Foreign Mission and Evangelistic Boards collection at Five Years Meeting (Minute 97).....	363 00
	Since close of Five Years Meeting, 1907.....	2,537 85
	Cash on hand Tenth month 1, 1907.....\$	710 46
	Total receipts for year ending Ninth month 30, 1908	6,055 82
		\$ 6,766 28

Payments.

1907		
11 mo. 12.	For expenses Meeting, 1907, paid C. G. Carpenter for gas, janitor, printing, etc.....\$	148 22
11 mo. 15.	For Board Foreign Missions, paid M. C. Pearson, on account receipts for Fund.....	107 50
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet on account receipts for Fund....	107 70
12 mo. 11.	For voluntary contributions, Board of Education, paid R. L. Kelly, Chairman	25 00
12 mo. 28.	For Kansas Yearly Meeting, paid balance pro rata share railroad fares	126 41
12 mo. 31.	For New York Yearly Meeting, paid balance pro rata share railroad fares	66 38
“ “	For New England Yearly Meeting, paid balance pro rata share railroad fares	108 37
“ “	For North Carolina Yearly Meeting, paid balance pro rata share railroad fares	74 15

12 mo. 31.	For Baltimore Yearly Meeting, paid balance pro rata share rail- road fares	8 27
" "	For Oregon Yearly Meeting, paid balance pro rata share railroad fares	386 39
" "	For California Yearly Meeting, paid balance pro rata share railroad fares	547 03
1908		
1 mo. 4.	For Western Yearly Meeting, re- funded excess payment for rail- road fares	74 76
1 mo. 8.	For expenses Meeting 1907, paid James Wood for typewriting...	17 85
1 mo. 14.	For expenses Meeting 1907, paid Emma Newlin for stenography..	123 25
1 mo. 18.	For expenses Meeting 1907, paid Nicholson & Brother for paper, pencils, etc.....	3 65
1 mo. 23.	For expenses Meeting 1907, paid E. V. Lare for stamped envelopes	10 62
1 mo. 31.	For Board of Education, paid R. L. Kelly, expenses Meeting Ex- ecutive Committee	86 20
" "	For Board Foreign Missions, paid M. C. Pearson on account re- ceipts for Fund	261 22
" "	For Evangelistic and Church Ex- tension Board, paid C. W. Sweet on account receipts for Fund....	150 49
2 mo. 10.	For expenses Meeting 1907, paid A. R. Kimball, Friends apportion- ment for National Federation of Churches and Christian Workers	50 00
2 mo. 17.	For Board Foreign Missions, paid M. C. Pearson, expenses annual meeting of Board.....	162 95
" "	Expense Meeting Executive Com- mittee	54 45

3 mo. 26.	For Committee Publication Proceedings, paid American Friend, for printing, packing, etc.....	541 68
3 mo. 31.	For Board of Foreign Missions, paid M. C. Pearson on account receipts for Fund.....	282 45
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet on account receipts for Fund....	277 45
4 mo. 3.	For Finance Committee and Treasurer, paid premium for Treasurer's Bond.....	10 00
4 mo. 9.	For Finance Committee and Treasurer, paid Lucas Brothers for printing	6 25
4 mo. 22.	For expenses Meeting 1907, paid American Friend for copies Minutes sent Fraternal Delegates...	11 96
4 mo. 30.	For Board Foreign Missions, paid M. C. Pearson expense, Meeting Executive Committee.....	82 60
“ “	For printing and postage.....	168 25
5 mo. 4.	For Committee Publication Proceedings, paid A. C. Thomas for editorial work.....	53 07
6 mo. 18.	For expenses Meeting 1907, paid expenses of Delegates to Nebraska Yearly Meeting.....	217 65
6 mo. 30.	For Board Foreign Missions, paid M. C. Pearson on account receipts for Fund	75 61
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet on account receipts for Fund...	75 61
9 mo. 14.	For Board Foreign Missions, paid M. C. Pearson for administration expenses	22 47
9 mo. 30.	For voluntary contributions for use of Boards, paid M. C. Pearson, Chairman Board Foreign Missions	104 70

9 mo. 30.	For Board Foreign Missions, paid M. C. Pearson balance receipts for Fund for this Board this year	17 04
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet balance receipts for Fund this Board this year.....	24 25
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet expense Meeting Executive Committee	98 95
Total payments for year ending Ninth month 30, 1908.....		\$4,770 85
“ “	For balance in Baltimore Trust and Guarantee Company.....	1,995 43
		<u>\$6,766 28</u>

Receipts.

1908

10 mo. 1.	From balance of last year.....	\$ 1,995 43
10 mo. 19.	From voluntary contributions, Baltimore Yearly Meeting for Board of Education.....	25 00
12 mo. 19.	From New York Yearly Meeting, pro rata share expenses.....	61 32
12 mo. 31.	From Interest to date on balance in Trust Company.....	28 18

1909

2 mo. 4.	From Baltimore Yearly Meeting, pro rata share expenses.....	20 63
2 mo. 12.	From New England Yearly Meeting, pro rata share expenses.....	76 13
2 mo. 15.	From Canada Yearly Meeting, pro rata share expenses.....	18 30
3 mo. 12.	From Nebraska Yearly Meeting, pro rata share expenses.....	31 33
4 mo. 14.	From Iowa Yearly Meeting, pro rata share expenses.....	162 05

4 mo. 24.	From Western Yearly Meeting, pro rata share expenses.....	273 49
5 mo. 15.	From Decia Baker Estate for Foreign Mission work in Cuba.....	62 12
5 mo. 28.	From voluntary contributions from particular meetings New York Yearly Meeting for use of Boards	124 56
6 mo. 15.	From New York Yearly Meeting, pro rata share expenses.....	60 07
6 mo. 18.	From California Yearly Meeting, pro rata share expenses.....	68 10
6 mo. 30.	From interest to date on balance in Trust Company.....	26 55
7 mo. 31.	From Oregon Yearly Meeting, pro rata share expenses, 1909.....	35 89
" "	From Oregon Yearly Meeting, on account pro rata share expenses, 1910	18 46
8 mo. 18.	From Wilmington Yearly Meeting, pro rata share expenses, 1909...	109 25
9 mo. 15.	From Indiana Yearly Meeting, pro rata share expenses.....	356 06
9 mo. 20.	From Kansas Yearly Meeting, balance pro rata share expenses, 1908	46 85
" "	From Kansas Yearly Meeting, on account pro rata share expenses, 1909	153 15
9 mo. 30.	From North Carolina Yearly Meeting, pro rata share expenses, 1909	118 36
" "	From sundry persons and Meetings for Fund for Foreign Mission and Evangelistic Boards.....	1,019 27
" "	Cash on hand Tenth month 1, 1908.....	\$1,995 43
	Total receipts for year ending Ninth month, 30, 1909.....	2,895 12
		\$4,890 55 \$4,890 55

Payments.

1908

11 mo. 19.	For Board Foreign Missions, paid M. C. Pearson for expenses annual meeting.....	\$ 276 15
11 mo. 24.	For Board of Foreign Missions, paid M. C. Pearson on account receipts for Fund.....	205 60
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet on account receipts for Fund....	197 27
“ “	For voluntary contributions Board of Education, paid Robert L. Kelly, Chairman.....	25 00
12 mo. 1.	For Board Foreign Missions, paid M. C. Pearson on account receipts for Fund.....	235 69
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet on account receipts for Fund	135 69
12 mo. 24.	For Board of Education, paid R. L. Kelly, expenses meeting Executive Committee.....	66 20
“ “	For expenses Five Years Meeting, paid expenses of Delegates to Council Federated Churches....	62 80

1909

2 mo. 6.	For expenses Five Years Meeting, paid E. V. Lare for stamped envelopes	10 62
2. mo. 26.	For Board Foreign Missions, paid M. C. Pearson for expenses Board, postage, printing, etc....	199 08
4 mo. 14.	For Finance Committee and Treasurer, paid premium for Treasurer's Bond.....	10 00
5 mo. 31.	For Board Foreign Missions, paid M. C. Pearson, income Decia Baker property for work in Cuba	62 12

6 mo. 4.	For Board Foreign Missions, paid M. C. Pearson, for expenses meeting of Executive Committee	116 82
(12/28/08)	For Auditing Committee, paid T. Nicholson, expressage on books.	1 10
6 mo. 16.	For Board Foreign Missions, paid M. C. Pearson on account receipts for Fund.....	216 53
" "	For Evangelistic and Church Extension Board, paid C. W. Sweet on account receipts for Fund...	218 03
7 mo. 9.	For expenses Five Years Meeting, paid A. R. Kimball, Friends apportionment for Federal Council of Churches of Christ in America	200 00
7 mo. 9.	For Peace Association of Friends, paid I. Wilson for administration expense	87 25
9 mo. 30.	For Board of Education, paid R. L. Kelly for expenses postage and clerical work.....	4 50
" "	For Board Foreign Missions, paid M. C. Pearson, voluntary contributions New York particular meetings	124 56
" "	For Board Foreign Missions, paid M. C. Pearson balance receipts for Fund for 1909.....	31 69
" "	For Evangelistic and Church Extension Board, paid C. W. Sweet balance receipts for Fund for 1909	31 69
Total payments for year ending Ninth month 30, 1909.....		\$2,518 39
Balance in Baltimore Trust and Guarantee Company.....		2,372 16
		\$4,890 55

Receipts.

1909		
10 mo. 1.	Balance of last year.....	\$ 2,372 16
10 mo. 26.	From voluntary contributions, Baltimore Yearly Meeting for Board of Education.....	25 00
12 mo. 31.	From interest to date on balance in 1910 Trust Company.....	29 17
1 mo. 17.	From Baltimore Yearly Meeting, pro rata share expenses.....	20 75
1 mo. 19.	From Canada Yearly Meeting, pro rata share expenses.....	19 07
1 mo. 25.	From Nebraska Yearly Meeting, pro rata share expenses.....	31 66
" "	From New England Yearly Meeting, pro rata share expenses.....	76 19
2 mo. 10.	From Oregon Yearly Meeting, pro rata share expenses.....	17 95
2 mo. 10.	From voluntary contributions from particular meetings New York Yearly Meeting for use of Boards	77 11
3 mo. 28.	From Iowa Yearly Meeting, pro rata share expenses.....	176 13
3 mo. 31.	From interest to date on balance in Trust Company	14 58
4 mo. 13.	From Wilmington Yearly Meeting, pro rata share expenses.....	108 61
5 mo. 20.	From voluntary contributions from particular meetings, New York Yearly Meeting for use Boards..	22 75
5 mo. 23.	From New York Yearly Meeting, pro rata share expenses.....	60 70
6 mo. 30.	From interest to date on balance in Trust Company.....	15 85
8 mo. 30.	From Kansas Yearly Meeting, balance pro rata expenses, 1909....	52 12
" "	From Kansas Yearly Meeting, on account pro rata expenses, 1910.	97 88
9 mo. 14.	From Indiana Yearly Meeting, pro rata share expenses.....	361 64

9 mo. 20.	From California Yearly Meeting, pro rata share expenses.....	68 60
9 mo. 27.	From North Carolina Yearly Meet- ing, pro rata share expenses....	121 64
9 mo. 30.	From interest to date on balance in Trust Company.....	17 46
" "	From sundry persons and meetings for Fund for Foreign Missions and Evangelistic Boards.....	1,120 26
	Cash on hand Tenth month 1, 1909.....\$ 2,372 16	
	Total receipts for year ending Ninth month 30, 1910	2,535 12
		\$4,907 28 \$4,907 28

Payments.

1909

11 mo. 24.	For Board on condition of Negroes, paid C. M. Wood for postage and stationery.....	5 00
" "	For Board of Foreign Missions, paid E. F. Hiatt, Treasurer, on account receipts for Fund.....	232 22
" "	For Evangelistic and Church Ex- tension Board, paid C. W. Sweet on account receipts for Fund....	225 41
" "	For voluntary contributions Board of Education, paid Robert L. Kelly, Chairman.....	25 00
" "	For Board of Education, paid R. L. Kelly, Chairman, expenses meet- ing Executive Committee.....	85 91
" "	For Evangelistic and Church Ex- tension Board, paid C. W. Sweet expenses meeting Executive Com- mittee	49 00
" "	For Peace Association Friends, paid I. Wilson for stationery and books	6 10

11 mo. 24.	For Board of Foreign Missions, paid E. F. Hiatt, expenses an- nual Meeting Board.....	181 75
“ “	For Auditing Committee, paid T. Nicholson expressage on books..	2 20
12 mo. 23.	For Board on Condition of Negroes, paid C. M. Wood for circulars and postage	29 55
1910		
3 mo. 1.	For Board Foreign Missions, paid E. F. Hiatt on account receipts for Fund	386 43
“ “	For Evangelistic and Church Ex- tension Board, paid C. W. Sweet on account receipts for Fund....	286 43
4 mo. 13.	For Finance Committee and Treas- urer, paid premium on Treasur- er's Bond	10 00
4 mo. 25.	For expenses Five Years Meeting, paid expenses of Delegates to Council Federated Churches....	5 25
“ “	For Board Foreign Missions, paid E. F. Hiatt for printing, etc. ....\$178 84	
	For expenses meeting Ex- ecutive Committee.....	112 10
		290 94
6 mo. 13.	For Board on Condition of Negroes, paid C. M. Wood for printing and postage	15 50
7 mo. 13.	For Board of Education, paid R. L. Kelly expenses meeting of Execu- tive Committee.....	46 50
9 mo. 23	For Board of Education, paid R. L. Kelly for postage.....	2 00
“ “	For Board Foreign Missions, paid E. F. Hiatt for postage and sta- tionery	8 20
9 mo. 28.	For Board on Condition of Negroes, paid C. M. Wood for printing, stationery, and postage.....	5 00

9 mo. 28.	For Board Foreign Missions, paid E. F. Hiatt voluntary contribution New York particular meetings	99 86
9 mo. 30.	For Peace Association of Friends, paid I. Wilson administration expenses	40 66
“ “	For Board Foreign Missions, paid E. F. Hiatt balance receipts for Fund for 1910.....	173 70
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet balance receipts for Fund for 1910	179 70
	Total payments for year ending Ninth month 30, 1910.....	\$2,392 31
	Balance in Baltimore Trust Company	2,514 97
		\$4,907 28

Receipts.

1910

10 mo. 1.	Balance of last year.....	\$2,514 97
10 mo. 18.	From voluntary contributions, Baltimore Yearly Meeting for Board of Education.....	25 00
10 mo. 20.	From Western Yearly Meeting, pro rata share expenses, 1910.....	277 30
12 mo. 13.	From American Friend, refund of expressage on Minutes to California	13 77
12 mo. 31.	From interest to date on balance in Trust Company.....	19 01

1911

1 mo. 16.	From Baltimore Yearly Meeting, pro rata share expenses.....	15 06
1 mo. 21.	From Canada Yearly Meeting, pro rata share expenses.....	13 01
1 mo. 23.	From Wilmington Yearly Meeting, pro rata share expenses.....	79 62

2 mo. 2.	From New England Yearly Meeting, pro rata share expenses.....	53 70
2 mo. 7.	From Oregon Yearly Meeting, pro rata share expenses.....	27 40
2 mo. 10.	From New York Yearly Meeting, pro rata share expenses.....	43 71
3 mo. 31.	From interest to date on balance in Trust Company.....	16 47
5 mo. 22.	From voluntary contributions from particular meetings New York Yearly Meeting, for use of Boards	120 83
6 mo. 30.	From interest to date on balance in Trust Company.....	16 71
7 mo. 14.	From Western Yearly Meeting, pro rata share expenses.....	193 17
7 mo. 17.	From California Yearly Meeting, pro rata share expenses.....	50 57
8 mo. 28.	From Iowa Yearly Meeting, pro rata share expenses	127 96
9 mo. 21.	From Indiana Yearly Meeting, pro rata share expenses.....	258 97
“ “	From Kansas Yearly Meeting, bal- ance pro rata share expenses, 1910	107 90
“ “	From Kansas Yearly Meeting, on account pro rata share expenses, 1911	42 10
9 mo. 30.	From North Carolina Yearly Meet- ing, pro rata share expenses.....	88 16
“ “	From Nebraska Yearly Meeting, pro rata share expenses.....	23 97
“ “	From interest to date on balance in Trust Company.....	16 51
“ “	From sundry persons and meetings for Fund for Foreign Missions and Evangelistic Boards.....	943 75
	Cash on hand Tenth month 1, 1910.....	\$2,514 97

Total receipts for year ending Ninth month 30, 1911	2,574 65	
	<u>\$5,089 62</u>	<u>\$5,089 62</u>

Payments.

1910

10 mo. 27.	For Evangelistic and Church Extension Board, paid C. W. Sweet administration expenses to Ninth month 30, 1910.....	\$ 73 36
“ “	For Board Foreign Missions, paid E. F. Hiatt, expenses annual meeting, Tenth month 5-7, 1910.	370 38
“ “	For voluntary contributions, Board of Education, paid R. L. Kelly, Chairman	25 00
12 mo. 10.	For Auditing Committee, paid T. Nicholson expressage on books..	2 25
12 mo. 27.	For Board Foreign Missions, paid E. F. Hiatt on account receipts for Fund.....	234 28
“ “	For Evangelistic and Church Extension Board; paid C. W. Sweet on account receipts for Fund....	229 46

1911

1 mo. 20.	For Federal Council of Churches, paid A. R. Kimball apportionment for Friends.....	100 00
2 mo. 28.	For Board Foreign Missions, paid E. F. Hiatt on account receipts for Fund	224 14
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet on account receipts for Fund....	224 13
4 mo. 1.	For Board on Legislation, paid L. H. Wood for printing and postage	11 75

5 mo. 4.	For Finance Committee and Treasurer, paid premium on Treasurer's Bond.....	10 00
5 mo. 11.	For Board Foreign Missions, paid E. F. Hiatt expenses Executive Committee .....\$148 15	
	Postage, etc.....	51 05
		199 20
5 mo. 15.	For Board Foreign Missions, paid E. F. Hiatt on account receipts for Fund.....	244 00
" "	For Evangelistic and Church Extension Board, paid C. W. Sweet on account receipts for Fund....	144 00
9 mo. 29.	For Board Foreign Missions, paid E. F. Hiatt for postage.....	20 90
9 mo. 30.	For Board on Condition of Negroes, paid C. M. Wood for postage and printing.....	20 00
" "	For Evangelistic and Church Extension Board, paid C. W. Sweet expenses Executive Committee Ninth month 22-23, 1911.....	38 74
" "	For Board Foreign Missions, paid E. F. Hiatt balance receipts for Fund for 1911.....	37 62
" "	For Evangelistic and Church Extension Board, paid C. W. Sweet balance receipts for Fund for 1911	37 63
	Total payments for year ending Ninth month 30, 1911.....	\$ 2,246 84
	Balance in Baltimore Trust Company	2,842 78
		\$ 5,089 62

Receipts.

1911

10 mo. 1.	Balance of last year.....	\$ 2,842 78
10 mo. 30.	From voluntary contributions, Baltimore Yearly Meeting for Board of Education.....	25 00
12 mo. 30.	From interest to date on balance in 1912 Trust Company.....	17 93
2 mo. 5.	From Baltimore Yearly Meeting, pro rata share expenses, 1912...	9 08
2 mo. 12.	From Canada Yearly Meeting, pro rata share expenses, 1912.....	7 95
2 mo. 13.	From New England Yearly Meeting, pro rata share expenses, 1912	30 81
" "	From voluntary contributions from particular meetings, New England Yearly Meeting, for use of Boards	45 99
2 mo. 16.	From New York Yearly Meeting, pro rata share expenses, 1912...	26 40
2 mo. 26.	From Iowa Yearly Meeting, pro rata share expenses, 1912.....	74 27
2 mo. 29.	From Oregon Yearly Meeting, pro rata share expenses, 1912.....	17 54
3 mo. 6.	From Wilmington Yearly Meeting, pro rata share expenses, 1912...	47 68
3 mo. 28.	From Nebraska Yearly Meeting, pro rata share expenses, 1912...	16 00
3 mo. 30.	From interest to date on balance in Trust Company.....	15 41
5 mo. 1.	From California Yearly Meeting, pro rata share expenses.....	27 65
5 mo. 24.	From voluntary contributions from particular meetings, New York Yearly Meeting, for use of Boards	97 01
6 mo. 3.	From voluntary contributions from particular meetings, New England Yearly Meeting, for use of Boards	13 00

6 mo. 30.	From interest to date on balance in Trust Company.....	13 19
8 mo. 15.	From North Carolina Yearly Meeting, pro rata share expenses, 1912	52 89
8 mo. 19.	From Indiana Yearly Meeting, pro rata share expenses, 1912.....	154 39
8 mo. 23.	From Kansas Yearly Meeting, balance pro rata share expenses, 1911	109 42
9 mo. 3.	From Western Yearly Meeting, pro rata share expenses, 1912.....	116 53
9 mo. 30.	From interest to date on balance in Trust Company	11 26
" "	From sundry persons and Meetings for Fund for Foreign Missions and Evangelistic Boards	1,137 10
" "	From voluntary contributions from particular meetings, New England Yearly Meeting, for use of Boards	20 85
	Cash on hand, Tenth month 1, 1911.....	\$2,842 78
	Total receipts for year ending Ninth month 30, 1912	2,087 35
		\$4,930 13 \$4,930 13

Payments.

1911.		
10 mo. 26.	For Board of Foreign Missions, paid E. F. Hiatt its balance receipts for Fund	239 15
" "	For Evangelistic and Church Extension Board, paid C. W. Sweet its balance receipts for Fund.....	234 32
" "	For Board Foreign Missions, paid E. F. Hiatt voluntary contribution New York particular meetings	120 83

11 mo. 23.	For voluntary contribution for Board of Education, paid R. L. Kelly, Chairman	25 00
“ “	For Board Foreign Missions, paid E. F. Hiatt expenses annual meeting, Tenth month, 1911....	478 31
“ “	For Auditing Committee, paid T. Nicholson expressage on books..	2 25
12 mo. 1.	For Expenses Five Years Meeting, paid H. H. Lare for 250 stamped envelopes	5 31
12 mo. 15.	For Federal Council of Churches, paid C. W. Sweet expenses as Delegate	13 50
“ “	For Federal Council of Churches, paid C. E. Tebbetts expenses as Delegate	7 50
12 mo. 29.	For Expenses Five Years Meeting, paid Lucas Brothers for printing	8 00
12 mo. 31.	For Board of Foreign Missions, paid E. F. Hiatt its share receipts for Fund	401 60
“ “	For Evangelistic and Church Extension Board, paid C. W. Sweet its share receipts for Fund.....	301 60
1912.		
2 mo. 7.	For Peace Association of Friends, paid I. Wilson administration expenses to Ninth month 30, 1911..	52 86
3 mo. 6.	For Board of Education, paid R. L. Kelly, Executive Committee Meeting, Second month, 1912...	55 78
3 mo. 21.	For Federal Council of Churches, paid A. R. Kimball, apportionment for Friends	100 00
4 mo. 20.	For Finance Committee and Treasurer, paid premium on Treasurer's Bond	10 00
“ “	For Board Foreign Missions, paid E. F. Hiatt, Executive Committee,	

	Fourth month 10, 1912	\$112 75	
	Postage, etc.	48 96	
	Annual report	136 25	
			297 96
5 mo. 17.	For Board on Condition of Negroes, paid Irving Press, printing cir- culars		21 95
5 mo. 31.	For Committee on Bible Literature, paid traveling expenses of R. Haworth	\$38 25	
	A. T. Brown	37 50	
			75 75
6 mo. 1.	For Board Foreign Missions, paid E. F. Hiatt balance its share re- ceipts for Fund.....		134 80
6 mo. 1.	For Evangelistic and Church Exten- sion Board, paid C. W. Sweet bal- ance its share receipts for Fund.		134 80
6 mo. 17.	For Board of Education, paid R. M. Jones expenses to Nebraska Cen- tral College		90 95
6 mo. 29.	For Committee on Program for Meeting, 1912, paid M. S. Ken- worthy for Commission on Bible Schools		24 77
6 mo. 29.	For Board Foreign Missions, paid E. F. Hiatt one-half voluntary contributions of particular meet- ings of New York and New Eng- land Yearly Meetings		78 00
" "	For Evangelistic and Church Exten- sion Board, paid C. W. Sweet one-half voluntary contributions of particular meetings of New York and New England Yearly Meetings		78 00
9 mo. 16.	For Committee on Program for Meeting, 1912, paid M. S. Ken- worthy for Commission on Bible Schools		13 54

9 mo. 18.	For Evangelistic and Church Extension Board, paid C. W. Sweet for meeting of Executive Committee	36 20
" "	For Board Foreign Missions, paid E. F. Hiatt for postage.....	16 90
" "	For Committee on Program for Meeting, 1912, paid R. M. Jones for Commission on Social Service	6 50
9 mo. 19.	For Committee on Program for Meeting, 1912, paid L. Oscar Moon for Commission on Evangelism and Church Extension...	27 26
9 mo. 19.	For Committee on Program for Meeting, 1912, paid James Wood for printing and postage	14 00
" "	For Board of Legislation, paid James Wood for postage and printing	9 00
" "	For Committee on Program for Meeting, 1912, paid A. Edward Kelsey for Commission on Activities of Young Friends.....	22 66
9 mo. 25.	For Committee on Program for Meeting, 1912, paid S. E. Nicholson for Commission Friends Publishing House	23 70
" "	For Committee on Program for Meeting, 1912, paid J. J. Mills for Commission on Efficiency of Five Years Meeting	17 38
9 mo. 26.	For Peace Association of Friends, paid I. Wilson administration expenses of 1912	91 25
9 mo. 27.	For Committee on Program for Meeting, 1912, paid R. L. Kelly, Commission on the Meeting and its pastoral care	148 23
" "	For Board Education, paid R. L. Kelly for postage	3 00
" "	For Committee on Program for Meeting, 1912, paid A. Edward	

	Kelsey for Commission on Young People's Activities	30 00
9 mo. 27.	For Committee on Program for Meeting, 1912, paid L. Oscar Moon for Commission on Evangelism and Church Extension...	30 00
9 mo. 30.	For Committee on Program for Meeting, 1912, paid James Wood for printing and typewriting....	12 50
9 mo. 30.	For Board Foreign Mission, paid E. F. Hiatt balance its share receipts for Fund	82 15
9 mo. 30.	For Board Church Extension, paid C. W. Sweet balance its share receipts for Fund	82 15
" "	For Board Foreign Missions, paid E. F. Hiatt one-half voluntary contributions New England particular meetings	10 42
" "	For Evangelistic and Church Extension Board, paid C. W. Sweet one-half voluntary contributions New England particular meetings	10 43
" "	For expenses Five Years Meeting, paid Harris & Company for typewriting	8 20

Total payments for year ending Ninth month 30, 1912	\$3,688 46
Balance in Baltimore Trust Co....	1,241 67
	\$4,930 13

Balance Sheet, Ninth month 30, 1912.

	<i>Dr.</i>	<i>Cr.</i>
Kansas Yearly Meeting.....	\$ 87 73	
Expenses Five Years Meeting.....		1,329 40
Cash	1,241 67	
	\$1,329 40	\$1,329 40

CONTRIBUTIONS TO THE FUND FOR THE USE OF THE FOREIGN
MISSION AND EVANGELISTIC BOARDS FROM TENTH
MONTH, 1907, TO TENTH MONTH, 1912.

Alamitas Meeting, California	\$ 8 26
Alva Meeting, Oklahoma	2 00
Amo Meeting, Indiana	1 18
Ashton Meeting, Maryland	9 25
Hannah J. Bailey	100 00
Hezekiah Bailey	2 00
Mrs. W. R. Bailey	4 00
Cyrus Baldwin	25 00
Horace Baldwin	25 00
Daisy Barr	10 00
Florence Beam	2 00
James M. Bell	10 00
Bethel Meeting, Indiana	6 50
Lydia A. Binford	1 00
Bloomington Meeting, Indiana	12 25
Jesse Bogue	5 00
M. Bogue	5 00
C. M. Bolin	15 00
Bolton Meeting, Massachusetts	4 14
Darius Bond	1 05
Boston Meeting, Massachusetts	2 50
Brooklyn Meeting, New York	403 75
Albert J. Brown	25 00
Thomas C. Brown	25 00
Emma Cadbury	5 00
Hannah W. Cadbury	5 00
Cadiz Meeting, Indiana	1 38
C. E. Carey	25 00
James Carey, Jr.	100 00
Margaret T. Carey	25 00
Mary K. Carey	20 00
Henry C. Carter	5 00
Jennie B. Cartland	5 00
Cash	100 50
Central Village Meeting, Massachusetts.....	2 91
Centre Monthly Meeting, Pennsylvania.....	5 00
Lydia M. Chase	2 50

Chester Meeting, Indiana	7 62
Chicago West Side Meeting, Illinois.....	8 89
Chicago Women's Foreign Missionary Society	11 22
Lindley D. Clark	25 00
Clear Spring Meeting, Indiana	1 50
W. V. Coffin	25 00
J. A. Colby and wife	5 00
Hannah Collins	50 00
C. J. Cook	50 00
Esther Cook	5 00
John Cook	25 00
Josephine Cowgill	75 00
Clara I. Cox	25 00
Joseph R. Cox	5 00
J. Elwood Cox	125 00
Mrs. J. Elwood Cox	25 00
Margaret E. Cox	5 00
W. M. and L. W. Cox	6 00
A. K. Craig	2 00
Mrs. C. W. Crawford	5 00
A. J. and G. Crosfield	25 00
W. E. Crozer	10 00
Darlington Meeting, Maryland	5 00
Everett Davis	5 00
Mrs. Nealy Davis	25 00
Deer Creek Meeting, Maryland	5 00
Denver Meeting, Colorado	5 00
Des Moines Meeting, Iowa	19 10
Allen C. Dicks	5 00
Maude Dilley	5 00
Eula Dixon	5 00
Douglas Meeting, Alaska	5 00
J. H. Douglas, Jr.	10 00
Dublin Quarterly Meeting, Indiana	3 25
Economy Meeting, Indiana	7 35
Caroline Edgerton	50 00
D. W. Edwards	10 00
Jesse Edwards	5 00
Isaac Elliott	5 00
Marguerite P. Elliott	5 00
Ruth Elliott	5 00

Mayme Ellis	5 00
Sarah Ellis	6 00
El Modena Meeting, California	2 00
Mary E. Ewing	30 00
Fairfield Meeting, Indiana	9 00
Fairmount Meeting, Indiana	27 61
Fairview Meeting, Ohio	42 00
W. H. Fellow	4 00
Miss Felter	5 00
N. Blanche Ford	5 05
Fowler Meeting, Kansas	2 85
A Friend	5 00
Friendship Monthly Meeting, Kansas	29 00
Fruitland Meeting, Kansas	1 50
Edward Gardner	1 00
Alfred C. Garrett	10 00
Martha Gassett	5 00
F. M. George	1 00
Georgetown Meeting, Illinois	3 80
Mary A. Gifford	10 00
D. B. Gilbert	50 00
J. A. Goddard	50 00
Joseph and Mary Goddard	50 00
Joseph Graham	1 00
Gray Meeting, Indiana	9 70
L. M. Greene	25 00
Greensboro Meeting, North Carolina	35 00
Edward and E. M. Grubb	2 00
Guilford College Meeting, North Carolina....	5 00
Anna R. Hadley	250 00
Perry Hadley	5 00
Washington Hadley	20 00
W. J. and M. I. Hadley	25 00
Milicent Haisley	5 00
R. S. Hammond	25 00
A. J. Hanson	5 00
J. F. Hanson	1 00
S. L. Hanson	1 00
Jesse Hawkins	5 00
Enos Harvey	10 00
C. E. Haworth	10 00

T. E. Haworth	5 00
Dinah T. Henderson	5 00
John Henderson	25 00
W. L. Henley	2 00
Hesper Meeting, Kansas	9 77
Georgia A. Hiatt	2 00
Thomas Hiatt	5 00
Highland Meeting, Ohio	2 50
High Point Monthly Meeting, North Carolina.	45 35
E. G. Hill	50 00
Diana Hinshaw	1 00
Howard Hockett	6 00
C. A. Hodson	5 00
J. W. Hodson	5 00
O. J. Hodson	5 00
Sara H. Hoge	5 00
A. K. Hollowell	20 00
Dr. Holton	5 00
Hopewell and Linsey Chapel Meetings, Ind....	12 62
Mary D. Hornaday	3 00
D. W. Hoskins	5 00
J. Guy Huff	25 00
Jesse Hunnicutt	25 00
Alice W. Hunt	25 00
Indianapolis Meeting, Indiana	101 00
Irish Delegates	20 00
Lydia J. Jackson	50 00
Allen Jay	25 00
Francine L. Jenkins	2 50
Stella F. Jenkins	30 00
A. C. Johnson	10 00
Benj. Johnson	100 00
J. Howard Johnson	25 00
John H. Johnson	25 00
I. Henry Johnson	25 00
O. L. Jordan	50 00
Kansas City Meeting, Missouri	1 25
William Keener	1 00
Perry Kendall	10 00
W. I. Kent	5 00
C. C. Kesinger	25 10

Edward King	5 00
Kokomo Meeting, Indiana	27 44
Ada E. Lee	25 00
J. C. Long	5 00
Long Beach Meeting, California	9 50
W. S. Luse	2 50
F. W. McCoy	15 00
Manton Meeting, Michigan	1 06
Maryville Meeting, Tennessee	8 00
W. H. Matchett	50 00
William Mather	15 00
J. R. Mendenhall	10 00
H. Michener	125 00
E. B. Miles	5 00
J. J. Mills	5 00
Levi Mills	25 00
Elizabeth Milhous	10 00
Frank Milhous	25 00
Minneapolis Meeting, Minneapolis	22 00
A. F. Mitchell	8 00
Monrovia Meeting, Indiana	14 31
Ellen Moore	5 00
Glen Moore	5 00
George H. Moore	2 00
Mooreville Meeting, Indiana	12 75
J. and E. M. Morland	5 00
Edward and M. E. Morrison	5 00
Nelson Morrison	6 00
Nahenta Monthly Meeting, North Carolina...	1 00
A. W. Naylor	25 00
Samuel R. Neave	25 00
J. and E. Negus	5 00
R. R. Newby	10 00
Newberg Meeting, Oregon	54 50
New Castle Meeting, Indiana	1 85
New Driftwood Sunday School, Indiana	2 20
Thomas Newlin	20 00
Newport Meeting, Rhode Island	4 00
New Providence Meeting, Iowa	3 27
New York Meetings	28 20
S. E. Nicholson	25 00

Timothy Nicholson	25 00
John A. Nixon	4 00
Noblesville Meeting, Indiana	10 25
North Branch Monthly Meeting, Kansas	5 00
North Carolina Meetings	44 95
Harriet Oakley	5 00
Olive Branch Meeting, Ohio	76
D. A. Outland	5 00
Allen H. Overman	5 00
Irvin C. Overman	5 00
Jesse Overman	5 00
Reuben Overman	10 00
B. F. and E. H. Parker	50 00
Patuxent Monthly Meeting, Maryland	9 00
A. Pederson	5 00
J. H. Peele	5 00
Mahlon Perry	5 00
Piney Woods Monthly Meeting, N. Carolina..	16 59
James Pitts	5 00
Pleasant Ridge Meeting, Iowa	1 00
Plainfield Meeting, Indiana	26 20
Poplar Run Meeting, Indiana	11 00
Poughkeepsie Meeting, New York	12 60
Lewis Powell	5 00
Robert E. Pretlow	25 00
Providence Monthly Meeting, Rhode Island...	42 01
Ellison R. Purdy	10 00
Joseph Ratliff	3 20
James Redfern	2 00
Eli Reece	5 00
Schuyler Rees	5 00
George Reynolds	5 00
Verens Reynolds	25 00
Robert Ridgway	1 00
Albert Riggs	1 00
Clarence Riggs	1 00
Rosedale Sunday School, Oregon	2 50
Rose Hill Monthly Meeting, Kansas	14 50
A. Rosenberger	10 00
Nixon Rush	10 00
Elbert Russell	5 10

Salem Meeting, Iowa	5 60
Salem Monthly Meeting, Massachusetts.....	8 52
Salem Meeting, Oregon	9 81
Sand Creek Quarterly Meeting, Indiana	12 37
R. B. Scherer	5 00
A. B. Scott	6 00
Erwin Scott	5 00
Scotts Mills Meeting, Oregon	2 70
Scranton Meeting, Iowa	3 50
Ella Seale	5 00
E. J. Seale	10 00
J. P. Seale	5 00
Perry Seale	15 00
Benjamin Sharpless	50 00
Isaac Sharpless	5 00
O. J. Sherman	25 00
Sidney Monthly Meeting, Missouri	1 20
R. L. Simkin	5 00
Susan B. Sisson	5 00
Skaneateles Meeting, New York	3.75
C. R. Small	1 00
F. L. Smith	1 00
W. P. Smith	2 00
J. G. Southwick	4 00
W. H. Spence	4 00
J. L. Spicer	15 00
Gertrude Spring	2 50
Springdale Meeting, Iowa	2 91
Edmund Stanley	25 00
Sarah T. Stanley	10 00
Phariba W. Stephens	5 00
J. H. and E. Stewart	5 00
E. H. Stranahan	50 00
R. M. Stratton	100 00
J. H. Stuart	5 00
Swansea Preparative Meeting, Massachusetts.	9 65
H. H. Swift and wife	10 00
Eliza H. Taber	5 00
Mrs. Erwin Taber	5 00
O. M. Tamplin	5 00
W. H. Taylor	50 00

Charles A. Tebbetts	25 00
Charles E. Tebbetts	100 00
Allen C. Thomas	15 00
John C. Thomas	50 00
A. Thompson	5 00
Thorntown Quarterly Meeting, Indiana	13 77
Tillson Meeting, New York	3 55
Anna Tomlinson	5 00
Alpheus Trueblood	4 00
William Trueblood	6 00
Twin Mound Meeting, Kansas	50
Union Meeting, Iowa	2 00
Vermillion Quarterly Meeting	23 40
Charlotte E. Vickers	25 00
Walnut Creek Meeting, Kansas	2 80
Walnut Ridge Quarterly Meeting	15 65
Clyde O. Watson	1 80
Alfred T. Ware	2 00
A. J. Weaver	10 10
Robert Weller	5 00
C. S. Wheeler	5 00
Alice N. White	5 00
Charles S. White	25 00
Ellwood White	5 00
Jane E. White	50 00
Miles White, Jr.	250 00
East Whittier Meeting, California	22 00
Wichita Meeting, Kansas	6 11
Annie E. Williams	5 00
Mrs. Benezette Williams	10 10
Clinton Winslow	50 00
Ella Winslow	25 00
Levi Winslow	2 00
Nixon Winslow	50 00
E. M. Wistar	25 00
Carolena M. Wood	5 00
Cora U. Wood	250 00
E. J. Wood	2 00
F. M. Wood	2 00
H. D. Wood	2 00
James Wood	500 00

Thomas Wood and wife	50 00
W. H. S. Wood	250 00
E. H. Woodward	5 00
S. V. Woodward	50
Lizzie Woollen	2 00
Rhoda M. Worth	5 00
Caroline M. Wright	5 00
Francis A. Wright	250 00
Joel B. Wright	20 00
W. H. Wright	50
Received in years	
1907-1908.....	\$2,900 85
1908-1909.....	1,019 27
1909-1910.....	1,120 26
1910-1911.....	943 75
1911-1912.....	1,137 10
	7,121 23

A memorandum of the subscriptions made to the Fund for use of Foreign Missions and Evangelistic Boards which are due, but unpaid, Ninth month 30, 1912:

Plainfield, Ind., Friends	\$ 30 00
Mrs. W. R. Bacley	6 00
Florence Beam	3 00
C. M. Bolin	10 00
Alvin T. Coate	125 00
John Doan	5 00
J. E. Duncan	10 00
A. W. Ellis	5 00
M. D. Ellis	5 00
Edw. Gardner	4 00
*Washington Hadley	5 00
J. F. Hanson	4 00
W. L. Henley	3 00
C. E. Hiatt	5 00
Georgia A. Hiatt	3 00
A. K. Hollowell	80 00
Mary R. Hornaday	2 00
Stella F. Jenkins	20 00

* Deceased.

W. I. Kent	20 00	
George H. Moore	3 00	
Nelson Morrison	4 00	
*John A. Nixon	1 00	
Joseph Ratliff	4 80	
James Redfern	3 00	
Robert Ridgway	4 00	
Albert Riggs	4 00	
Clarence Riggs	4 00	
*Theodore Reynolds	5 00	
A. B. Scott	9 00	
C. R. Small	4 00	
F. L. Smith	4 00	
W. P. Smith	3 00	
J. G. Southwick	1 00	
W. H. Spence	6 00	
*R. M. Stratton	25 00	
A. Trueblood	1 00	
Alfred T. Ware	8 00	
Clyde O. Watson	1 20	
Levi Winslow	3 00	
E. J. Wood	50	
*F. M. Wood	3 00	
H. D. Wood	3 00	
S. V. Woodward	2 00	
Lizzie Woollen	3 00	
		\$454 50

85. The following report of the Committee on Bible School Literature was submitted by Richard Haworth. The report was approved, but the recommendations were referred to a special committee to be created for that purpose.

REPORT OF COMMITTEE ON BIBLE SCHOOL LITERATURE.

To the Five Years Meeting of Friends to be held at Indianapolis, Tenth Month 15th, 1912.

"The Committee on Bible School Literature" have carefully considered the subject entrusted to them, and at

* Deceased.

a meeting held in New York, Fifth Month 9th, with four members present, were united in recommending the adoption of the International Graded System of Bible School Lessons, as now prepared for use in all our Bible Schools, with such adaptation of the courses as may seem most desirable to them.

This graded series was first proposed and finally ordered to be prepared by the International Sunday School Convention of 1908. The International Lesson Committee was asked to prepare a complete series. No sectarian teaching is allowed, aside from the simple teaching from the Bible itself. The lessons have been prepared by those considered to be best qualified to write these in each grade, without regard to their denominational connection. A course has thus been arranged which may well be considered to belong to the Church Universal.

Our expectation is that we shall be able to use a sufficient number of these publications to secure most favorable terms from the Syndicate Publishers, and have our own imprint on each publication; it being understood also, that for the senior and adult grades we can have our own editor, if this is desirable. In order to have this imprint, however, we must order five thousand of each grade that we use, and where less than five thousand are ordered, use the imprint of the publishing house on this smaller number.

The course, as now outlined and prepared, consists of:

The Beginner's Grade, course to be completed in two years.

Primary Grade, course to be completed in three years.

Junior Grade, course to be completed in four years.

Intermediate Grade, course to be completed in four years.

Senior Grade, course to be completed (when ready) in four years. (First year's lessons now ready.)

The purpose of the Graded Lessons is thus set forth by the publishers to meet the spiritual needs of the pupil in each stage of his development, and the spiritual needs are thus defined:

1st. To know God as He has revealed Himself in nature, in the heart of man, and in Christ.

2d. To exercise toward God, the Father, and His Son, Jesus Christ, our Lord and Savior, trust, obedience and worship.

3d. To know and do our duty to others.

4th. To know and do our duty to ourselves.

We also recommend the preparation of a supplementary course of lessons for the opening and closing exercise of our Bible Schools and any other way our Superintendents may approve, adopting the publications by Eaton and Main, of New York, entitled "Ten Minute Series of Supplemental Lessons" in seven pamphlets, with the understanding that we shall have prepared by our own editor Numbers 6 and 7; Number 6 to comprise the history of the rise of our own society and studies in lives of our notable Friends as given in their journals and biographies. Number 7 to give in definite terms a careful outline of our system of Church Government, manner of worship, and the conduct of our business meetings according to our own usages. The first five numbers of these pamphlets include an outline life of Christ, a history of the Bible, and church history.

We recommend to carry out these suggestions, a Bible School Committee, composed of the Yearly Meeting Superintendents of Bible Schools in all the Yearly Meetings composing the Five Years Meeting, and an Executive Committee of five, appointed by the Five Years Meeting.

We request that our Committee be given the opportunity to present, by its representative, in detail, the propositions we now make, in order that the Five Years Meeting may fully understand our propositions. We further request that five hundred copies of our report may be printed for circulation among the delegates.

Signed by the Committee,

THOMAS WOOD, *Chairman.*

86. The Commission on Bible Schools presented the report through the Chairman, Murray S. Kenworthy,

with supplementary remarks. After full discussion the bibliography on Bible School work was omitted.

The recommendations relative to a Field Secretary were referred to the Business Committee and the report adopted as amended. Following these two reports, the Meeting was addressed to its edification by James Wood, President of the American Bible Society, Samuel H. Kirkbride, a secretary of the American Bible Society, Margaret T. Carey, and others.

REPORT OF COMMISSION ON BIBLE SCHOOLS.

Instructions.

"To include the causes of inefficiency, the study of practical methods of teaching, the best helps available, and the ways of bringing the pupils into the life of the church."

Members of the Commission.

Murray S. Kenworthy, Richmond, Ind., 602 National Road, West.

Harry R. Hole, Lynn, Mass., 105 Green St.

Mary M. Petty, Greensboro, N. C., 211 South Ash St.

John R. Cary, Baltimore, Md., Provident Savings Bank.

W. Irving Kelsey, Oskaloosa, Iowa, 121 College Ave.

Abijah J. Weaver, Berkeley, California, 2130 Channing Way.

Emma S. Townsend, Martinsville, Ohio.

After considering the scope and character of our appointment, it was thought best to send a list of questions to as many of the Bible Schools within the limits of the Five Years Meeting as possible and to supplement this data by the private study of certain important phases of the work. The list of questions follows. Of the 680 schools (more or less) in the field assigned us more than 53 per cent. reported in time to be counted, and we offer for your study the results of the more important phases of our inquiry.

1. Name of School.
2. Where located—City, Town, Country.
3. For how many months in the year is it in session?
4. How many Officers have you? Teachers?
5. How many pupils enrolled in each of the following departments—a, Primary; b, Junior; c, Intermediate; d, Senior; e, Cradle Roll; f, Home Department?
6. Average attendance of the school for each of the past five years—1st, 2d, 3d, 4th, 5th?
7. Have you special class rooms?
8. Do you have a separate Primary Department? With its own rooms?
9. Have you a Library? Number of volumes?
10. By whom is your school managed—a, Monthly Meeting; b, Bible School Association; c, Self-governed?
11. How are your Officers selected—Teachers?
12. How often do you change Officers—Teachers?
13. Do you keep permanent records?
14. Is your school financially self-supporting? If not, how supported?
15. How much money, for all purposes, did you collect last year?
16. What amount did you contribute to Missions—Home; Foreign?
17. Do you have paid workers? What positions?
18. Do you have a Mission School under your management—a, Enrollment; b, Officers; c, Teachers?
19. Do you participate in conferences—a, Monthly Meeting; b, Quarterly Meeting; c, Yearly Meeting; d, Township; e, County; f, State?
20. Is your teaching staff limited to—Professed Christians; Membership with Friends?
21. Do your teachers depend much upon “Lesson Helps” and their list of prepared questions; or are they free and apt in using the Bible text alone and in forming original questions?
22. How many of your teachers have taken Teachers’ Training or Normal Work, or had other special training for Bible teaching?
23. Do you have Teachers’ Meetings?

24. What marks the difference between the poorest and best teacher in your School?

25. What per cent. of pupils study their lessons at home?

26. What per cent. of pupils use Bibles only during the hour of recitation?

27. Do you have difficulty in retaining in the school pupils of any special age? What seems to be the cause of this trouble?

28. What "Lesson Helps" do you use—Friends? Are they satisfactory? If not, wherein do they fail? If other than Friends, whose do you use? Please state very frankly why.

29. Do you use any "Graded Series"? Whose? What grades? Do you favor a more extended use of "Graded Lessons"?

30. Do you have any classes studying modern subjects, such as "Social Conditions," "Foreign Missions"? Designate.

31. Have you had any experience with "Organized Classes," "Adult Classes," etc.? Are these methods of permanent advantage to you?

32. Do you make use of music? What instruments do you use?

33. Do you make use of "Class" or "School Contests"? Or give prizes of any kind? Please designate which. Are these methods helpful? In what way?

34. Do you have frequent class or school socials or picnics?

35. Does your Pastor or Minister frequently speak to the school?

36. Do you observe "Decision Day"? With what results?

37. Do you use the school as a means by which to interest "non-christian" families in the Church?

38. What special efforts do you make to win unconverted pupils to Christ and the Church?

39. How many joined the Church last year from the School?

40. What one thing has been the most effective in

attracting scholars to the School and winning them to the Church?

41. Is your School growing—a, in numbers; b, in influence; c, in efficiency?

42. Remarks.

Tabulated Results of Correspondence.

1. Total number of schools reporting, 363. Number in the Five Years Meeting, 680.

2. City schools, 165. Town schools, 132. Country schools, 164.

3. The length of the school year is 12 months for all but 19 schools, whose terms range from 4 to 11½ months.

4. Number of officers, 2,228; of teachers, 2,307. Schools reporting, 358. Average, 6 officers and 6 teachers.

5. Enrollment—	Schools Reporting	Average
Cradle Roll 2,448	154	15+
Primary Dept. . . 5,816	286	20+
Junior Dept. . . . 3,758	232	16+
Intermediate D., 4,915	259	19
Senior Dept. . . .10,353	282	36+
Home Dept. 2,652	127	20+

6. Average Attendance—	Schools Reporting	Average
1911 15,411	265	58+
1910 12,306	213	57+
1909 10,413	195	53+
1908 8,609	161	53+
1907 7,145	149	48

7. One or more special class rooms are reported by 124 schools.

8. Separate Primary Rooms are reported by 141 schools, 108 of which have one or more separate rooms.

9. Libraries are reported by 141 schools, 90 of which report 16,062 books. Average being 177+.

10. School Management—By Monthly Meeting

Committee, 149; Bible School Association, 7; Self-governed, 158.

11. Method of selecting officers and teachers:

	Officers	Teachers
By Monthly Meeting Committee	60 schools	42 schools
By some form of election	157 schools	65 schools
By method peculiar to local school . . .	136 schools	135 schools
By classes other than Primary		87 schools

12. Most schools have an annual revision of the list of officers and teachers. But officers are re-elected every six months in 39 schools and every three months by 4 schools, while 70 schools report that no change is made in the teaching staff until necessary. Teachers, however, are re-elected every six months in 38 schools and every three months in 4 schools.

13. Records are kept at least "partially" by 314 schools.

14. Nine schools report that they are not self-supporting, the deficit usually being made up by special subscription or by the Monthly Meeting.

15. School collections for all purposes last year amounted to \$22,288.57, reported by 286 schools. Average, \$77.93.

16. One hundred and three schools contributed \$1,348.44 to Home Missions. Average, \$13.09. The contribution to Foreign Missions was \$4,524.23, by 219 schools. Average, \$20.65.

17. No paid workers reported, except by one school for "choir work."

18. Mission Schools, 8; enrollment, 263; officers, 18; teachers, 23.

19. Conferences are participated in by schools as follows: Monthly Meeting, 83; Quarterly Meeting, 175; Yearly Meeting, 124; Township, 181; County, 196; State, 144; City, 2.

20. The teaching staff is limited to professed Christians in 304 schools; to membership with Friends in 171 schools. It is not limited to Christians in 40 schools, nor to membership with Friends in 155 schools.

21. Teachers are more or less dependent on Lesson Helps and their prepared questions and answers in 157 schools, and reported as free from this defect in 165 schools.

22. Teachers having had some special preparation for their work, 446.

23. Teachers' meetings are reported by 71 schools.

24. In the matter of difference between competent and poor teachers the following descriptive terms seem to sum up the sentiment expressed in the reports: Previous training, lesson preparation, consecration, experience, spiritual insight, regularity in attendance, home visiting and tactful questioning.

25 and 26. Reports indicate that about 50 per cent. of the pupils study their lessons at home, and that some 27 per cent. use Bibles in class recitation.

27. Those of the "Teen Age" seem to be the most difficult to retain in school. Some complain of the carelessness of parents in this regard.

28. Friends' Lesson Helps are used in 170 schools; 62 of these report them as satisfactory, but 56 say they are not, or only partially satisfactory. Helps published by David C. Cook are used in 184 schools. Sixteen other publishing houses have the support of 50 schools. A number of our schools use helps from more than one publishing house.

29. One hundred and three schools are using graded series of lessons. The International series is favored by practically all the schools. Sentiment favoring the extension of this phase of work leads in the ratio of 63 to 17. Schools not using the series report in favor of them, 43 to 4.

30. Sixteen schools have classes studying related subjects: Missions, 10; Social Conditions, 2; Comparative Religion, 2.

31. Some form of the Organized Class has been

tried in 158 schools. A very few schools find fault with this method of work.

32. Ten schools report that they use no music.

33. Seventy-three schools have used contests in some form, while eighty-five have given prizes to increase attendance or to encourage regularity.

34. Only 154 schools seem to make use of socials and picnics in any form, most of these report nothing but the annual picnic for the school.

35. Pastors or ministers appear in the opening or closing exercises at least "occasionally" in 172 schools.

36. Decision Day is observed by but 37 schools.

37. This question brought no information of practical value.

38. Exemplary living, tactful application of the lesson truths, interest in the home life and personal evangelism are terms which express the substance of the reports on how to win the unconverted pupil to Christ and the Church.

39. Number joining the church last year, 871; schools reporting, 148. Average, 5+.

40. For attracting people to the school much emphasis is placed on *good teachers*; some mention is made of organized classes, music and other methods relating to equipment or entertainment.

41. A growth in numbers is reported by 199 schools: in efficiency, 179; in influence, 197.

Causes of Inefficiency.

It is not our purpose to dwell at length on this topic as a separate point, but rather to associate this phase of the situation with constructive conclusions to be found in the body of the report. However, it might not be amiss to be specific in a few instances. According to the reports the most serious defects in our work result from an untrained teaching staff, poor organization, deficient lesson helps, lack of pedagogical system in the lesson series, failure to conserve the results of our work with the boys and girls, and poor equipment.

General Deductions.

Under existing conditions the Bible School may become one of the best recruiting agencies for the church. A number of conditions have conspired to make this possible. It deals with the young—even those too young to appreciate the regular services of the church. These as a class have no preconceived notions of life and are yet unacquainted with its philosophies, so may be trained according to the conceptions of the church leaders. The Bible School today is more popular with the masses than the church and for this reason can reach some of those who are prejudiced. It influences the children of some who never enter the church and these may indirectly carry the Gospel message to the parents. The officers and teachers touch the personal and private life of the members of the class and thus can be more practical in the application of truth than the minister from the pulpit. It calls into service a large corps of workers and so is more comprehensive in its influence. Religious teaching at present appears to be at a minimum in the average home, this being left to chance and the Bible School. These and other facts greatly emphasize the importance of the Bible School for religious and moral instruction and influence.

We do not profess to have solved all of its problems and may have turned but little light on its most troublesome phases, but we make a particular appeal to those whose talents may be easily devoted to this most potent influence for good in directing the lives of those over whom the church has no other direct influence and in helping to avert the continuation of the present terrible loss of young life to the church.

School Organization and Management.

The reports clearly indicate that Friends do not have a uniform method of school organization. The varieties found are too numerous to tabulate in detail, but the best regulated schools seem to be under the control and direct management of a committee—this committee, by

virtue of our church polity, should be appointed by the Monthly Meeting. The most efficient school does not elect its own officers nor does the class select its own teachers. Such important matters are removed from the caprice of personal fancy to the decision of the more mature minds of the managing committee. The best schools do not make frequent changes. Experience certainly condemns "semi-annual" elections and insists upon the retention of experienced and resourceful workers as long as possible.

In the large schools at least three departments, of the regular school, with their own officers are found helpful. The chief superintendent, while performing the usual duties of that office, gives the primary and intermediate departments over to special superintendents who are held responsible for their welfare. This method develops talent and insures a personal supervision and division of labor not otherwise obtained.

Lax methods in the matter of keeping records do not obtain in good schools. Officers should be able at any time to compare the present work with past accomplishments, as readily as a well-kept commercial house. Card indexes for large schools give ready reference to each pupil and should include those items relating to habits and environment sufficient to make the work with him efficient. This system is quickly and easily adjusted to any necessary changes. Small schools have no great need of this system, but may find it as helpful as any.

Many of our best organized schools recognize the value of such related work as the Home and Mother's Departments and the Cradle Roll. We do not mean to emphasize machinery; complex organizations are cumbersome, unwieldy and a real hindrance, but every school should have a simple and elastic form suited to its own field.

Finances.

Practically all of our schools are self-supporting, and many of them are contributing to related causes such as Home and Foreign Missions. The school can

widen the scope of its influence by teaching children the value of giving—and giving in a systematic way, not only to the Bible School but to other religious and charitable interests.

Great responsibility rests here upon the methods used; first impressions grow into policies and these once fixed are apt to endure. The Duplex Envelope system for weekly offerings, for local expenses and for missions, has now been applied to the Bible School and we commend a consideration of its merits.

Equipment.

Every good workman believes in having at hand efficient tools, and the same may be said of successful Bible School workers. The larger number of our schools are very meagerly equipped, attempting to do work in a single room, with few or no maps, charts or kindred apparatus. Some for lack of better quarters for smaller classes use curtains to shut the little ones off to themselves, where their attention may be more easily centered on the lesson.

If we realized how much the efficiency of school and meeting could be increased by a suitable equipment, and how small the burden where all help a little, we might make great gain in this matter. Congregations planning to build new meeting houses will do well to consider the proper housing of the Bible School.

Uniform Lesson Helps.

In so far as reported it appears that at present our schools are, with small exception, using, for the Uniform International System, either lesson helps published under the name of Friends, by P. W. Raidabaugh, or the undenominational helps put out by David C. Cook, and these appear to divide the field almost equally, with a small margin in favor of the undenominational publication.

Complaints are made of the general inferiority of our own helps, of their lack of information, accuracy, material, thoroughness, Friendly teaching, fulness,

spiritual application of the lesson and of a lack of system and promptness in the office of publication. The fact that others can be had at a lower price is a questionable cause of action in such matters, but it makes a decided appeal probably in many cases.

The question of improving the quality of our own publications does not come within the scope of duty of this commission, but it may be remarked since Friends' helps are not at all adequate to meet the needs of our schools, that some of the publications of other denominational houses are no less Friendly and are of much greater teaching value than the necessarily colorless undenominational helps that are so popular, yet withal generally so cheap in quality as well as in price. The adaptability of these denominational helps is seen in the fact that two among the largest Protestant bodies publish exactly the same material in their primary and junior departments, diverging only when the pupil is old enough to enter upon the study of the respective catechisms as supplementary to the uniform lesson.

Lesson Helps: Graded Series.

There is some misapprehension as to what graded lessons are, and this is in part due to the publishers of uniform lesson helps labeling their output in a misleading manner.

Graded lessons are those whose subject matter is different for different grades, just as in the day school. Several systems have been formulated, but the one that appears most worthy of general consideration at present has been prepared under the auspices of the International Lesson Committee and published by a syndicate representing four leading denominations, from any one of whom the same supplies may be secured.

In this series the lessons have been very carefully adapted to the ages for which they have been prepared, beginning with the simple truths that warm the heart of a little child, and continuing through the period of instruction with historical and biographical studies, emphasizing the claims of Christ at the period of life when

the greatest number of conversions take place, and giving the developing youth a broad Biblical view of the world and life by way of aiding him in fitting into the place for which God intended him. For example, "On the first Sunday of October, when the pupil is nine years old, he takes his seat in the Junior Department, first grade, opens his new Bible, turns to the first chapter of Genesis and learns a lesson about the creation; thus beginning his conscious study of the Bible. Now if his Sunday School is following the uniform lessons (instead), he will not get the same lessons this October that his playmate last October got. What will he get? Well, in 1908 he got 'David bringing the Ark to Jerusalem'; in 1909, 'Paul a Prisoner—the Arrest'; and so the lessons go, ever changing. That is a fair sample of the tragic outcome of lesson uniformity as applied to the needs of a growing child. The graded lessons are fixed (remaining the same for pupils of a given age, year after year)."

The uniform plan attempts to cover the Bible every six years. This means that it must leave most of the Book out of consideration and be very fragmentary in its treatment. This accounts for much of the lack of interest in the Bible School displayed by persons who are old enough to think. The graded series contains courses covering seventeen years, from age four to twenty. It treats the Bible much more fully than the other system is able to do, both inwardly and outwardly setting forth the material in a much greater variety of ways. Every lesson of every course has a definite purpose to serve and is related to every lesson. Even those lessons which take up related topics outside the Bible are so imbued with the spirit of the Book and provided with references to it as to be fully as Biblical as those difficult uniform lessons, the treatment of which is well nigh impossible without the aid of anecdotes and illustrations of an extra-biblical origin. It is probably true that the lessons generally hold the student closer to the Bible than the uniform lessons.

This new system, like every improvement, has en-

countered most bitter criticism in some quarters. Some of these criticisms may be merited, and no doubt revisions will take place, as is the case with publications generally that go through several editions, but denunciations appear to be a result of personal mistrust coupled with hostility to modern educational methods in general.

One thing should be made very clear and emphatic, namely, that the demand for the graded lessons is traceable to the deficiencies of the uniform system and not to the defective handling of the uniform lesson. The new system has been proven very helpful in holding both the children and their teachers steadily at their work. The teachers' instructions are so clear and full that the poorest teacher should be more efficient than under the old plan where it often requires great ingenuity or a resort to social visiting to fill the time allotted for recitation.

With the use of any system of instruction it will be found very helpful to introduce supplementary instruction in brief lessons on matters not covered by the regular course. It would be well for us to have something definite prepared upon denominational lines, to correspond to the sections of catechism, etc., included in the lesson helps and curricula of other churches. Missions, temperance and peace are among the subjects upon which material can be secured suited to this end.

Practical Methods of Teaching.

One of the most encouraging signs of progress in the Bible School work is that a large number of teachers are independent of any set of prepared questions and answers, but too frequently the teacher and pupils in a perfunctory manner read these through and turn to the topics of the day. Such recitations are soon condemned by intelligent pupils and many otherwise impressionable souls have turned and sought more fascinating interests. Successful classes must have teachers who know how to teach. The proper planning and teaching of the lesson is just as essential to a school

as is the proper preparation of food in the home for its various members. Just as we have our individual preferences for methods in food preparation, so must there be a skillful setting of the lesson for every pupil in the class.

Practical teaching begins with the teacher long before he enters the class room. Not only must the facts and moral lessons of the passage be known, but the assimilative powers of every member of the class must be anticipated. This will require time for study, but it is of the utmost importance for the most successful work. "If you want to know why the laboring man drinks," says a charity worker, "look in his dinner pail." Soggy bread, lard-oozing pastry and heat-tanned steak tell the story. We wonder why our young people turn from the Bible School. We should cease to wonder. Confessions of ignorance by the teacher concerning the lesson for the day, office prepared statements relating to its facts, and careless living are certain to drive our boys and girls to the pleasure resorts. This class of teaching is passing, our reports show, but all too tardily. Bibles are too cheap, lesson helps too abundant, and pedagogical works of great merit too numerous for wide-awake officers to permit such careless methods to prevail.

There are three ways of presenting a lesson, but no one of them can be indiscriminately followed under all circumstances: 1. The question and answer method is perhaps the best for small classes. Here the teacher must be wise in the formation of questions, adroit in drawing out discussions on vital points and in arousing the interest of the pupil. Leading questions should as a rule be rejected, the native ability of the one to whom the question is directed must be developed, inquiry stimulated and independent thinking encouraged. Train them to think carefully and accurately, and when out from under the teacher's influence they will have a weapon of ready defense. Do this and our young people will know when to defend the claims of tradition, recognize the value of new ideas or reject the glamors

of cunning designers. 2. For large classes the lecture method must be followed to a great extent, but in a sufficiently free and open way to permit the asking and answering of pertinent questions. Time at the close of the lecture may well be given for the discussion of its salient points or the clearing up of obscure phrases. 3. For medium sized classes the wise teacher may very properly follow a middle course, giving more time for discussion than is usually profitable in the large class.

This is not the place to discuss the detailed methods of procedure either in preparing the lesson or in methods of inciting individual study by the pupil. The resourceful teacher must devise these after coming to know the willingness and ability of the pupils.

Teacher Training.

The most valuable asset possessed by any school is an efficient teaching staff. Such a school may defy almost any combination of other deficiencies. It is the teacher behind the lesson that counts. Good teachers can build up a school in almost any locality. The teacher lives in the memory of the pupil long after the lessons of the class room are forgotten. For these reasons the greatest effort of the school management should be spent in perfecting a corps of well-trained teachers. It cannot be done in a day, it may take years to get what we want, but that is all the more reason for beginning now. Native ability undoubtedly counts for much and there seems to be a spiritual gift of teaching, but present ability may always be increased by study and practice. It seems that our trained workers are too few to meet the present need and many of our correspondents cite this lack as their greatest source of weakness.

We do not mean to insist that our teachers shall be college-trained men and women or meet any other scholastic test, but we do insist that something more than consecration and enthusiasm is essential in a teacher. This department of the church has for one of its fundamental principles the teaching of facts, and this can only be done by those having the necessary informa-

tion and the ability to impart it to others. It may certainly be taken for granted that a teacher must have a sympathetic interest in religious matters—better to have a personal Christian experience, which condition does not obtain in all of the schools reporting.

Regarding special equipment, there are two lines of study that should be pursued. First, the facts of the lesson. Second, how best to impart them. Under the first head we would suggest the following courses of study which may serve as the ground preparation for good teaching. a. History of the English Bible and how it has come down to us. b. Introduction to the Old and New Testaments. c. A working knowledge of the authorship, character and contents of each book of the Bible. d. History of the Hebrew People. e. History of the New Testament Times. f. Life of Christ. g. The Apostolic Age; and Contemporary Biblical History for those who care to do more comprehensive work; History of Syria and Palestine, History of Babylonia and Assyria, and History of Egypt. The second group should include: a. Class management. b. How to teach. c. Psychology of the child from six to twenty.

In general terms, the great essentials are to know God, to know the truth, to know the person whom we wish to teach. Every teacher should improve his opportunities for reading and study, both Biblical and extra-biblical, along these lines, a general view of which may be completed in a much shorter period than at first anticipated.

No doubt many feel that they have but little time and opportunity to meet the requirements now being set for Bible School teachers, and there may be some temptation to step aside and insist on others doing the work; this policy, however, will relieve no one of responsibility. The one who fails to try will certainly receive condemnation, as in Christ's parable of the judgment, rather than the one who honestly makes an attempt, even though it seems to him ever so bungling. We want no shirks—Jonah fleeing to Tarshish or even Peter asking, "What shall this man do?" are unworthy

examples. Modern conditions have set before the Bible School an open door through which thousands of children are annually passing to receive religious instruction and we dare not knowingly cause these little ones to stumble over our lack of preparation. We would put the standard of efficiency high and urge our workers to reach it as soon as possible.

Attractive Features.

Many of our correspondents refer to counter attractions as destructive agents wrecking certain departments and cutting down the average attendance. The modern world offers many inducements intended to please the unsophisticated; present methods of transit make it possible for these agencies to draw from a wider field than ever; the automobile and interurban shorten the distance between the farm and pleasure resort. The end seems as yet in the distance. But is the wisdom of this world still greater than the wisdom of the children of the Kingdom? Present conditions certainly challenge our ability to grapple successfully with the problem.

We have in the school a number of features calculated to please and nourish the normal desire for social and moral improvement. These should be developed to the highest point of efficiency possible and made to serve spiritual ends. We want an attractive school—so attractive that the boys, accustomed to play ball on the corner lot during the school hour, will give it up, preferring the Bible Class.

Nearly all of our schools have music of some kind. Here is a splendid opportunity to develop the natural talent possessed by many of the boys and girls and to teach them the true purpose of song. Many young people early devote this ability to the singing of sentiment false to their moral interests. If we can succeed in fixing in their minds the lofty thoughts of the Christian Church, we will have done much to direct them in the right way. The use of musical instruments may just as well be consecrated to religious purposes as left to lure the young into evil associations. The same God

who placed in taut strings the power to vibrate in sweet tones may also make their religious use teach many to harmonize their souls with His infinite purpose.

Great care should be taken lest the opening and closing exercises shorten the period of recitation—all too short in many schools now. The opening service of the school should in the main prepare the mind for the lesson of the hour. The closing exercises should clinch the truth taught—this can be done even though different lines of study have been pursued. Good chalk talks, short, crisp speeches by the pastor or able worker are invaluable, but no superintendent will knowingly allow any speaker to exhaust the patience of the school or scatter the influence of the study hour; better have no closing service at all than do this.

"Social to save" is the epigrammatic way the Christian Endeavor phrases a very helpful and often used method of holding certain types of mind. Human beings crave companionship and will go far to find it if necessary. It is the binding force of urban populations. Men will live under the most unsanitary conditions a city affords rather than live in "lonesome suburbs." This craving for social life must be reckoned with and may be turned to splendid advantage by the officers and teachers in our schools. Class socials and picnics for the school go hand in hand with the Gospel preached by Him who contributed to the festivities of the wedding at Cana of Galilee. These occasions may serve a double purpose—that of winning impressionable ones to the cause of Christ, and making them seasons for directing the social life of the community along healthful lines. Any form of entertainment or attractive exercises which serve spiritual ends and develop wholesome forms of social life may be used by our schools.

Methods of Winning Pupils to the Work of the Church.

The one best method of winning pupils to the church seems to be as yet undiscovered. The exodus homeward from the school still continues; and many, we may presume, who under normal conditions would remain for

the Meeting for Worship are caught in the stream and carried away. How can we head them off and turn them into the work of the organized church? This condition probably prevails to a greater extent in the city and town schools than in the country, but even here the need of improvement is great.

Possibly we may suggest a few points that in a measure will assist in bettering the situation. The Meeting for Worship should be a living service. Nothing so repulses young life as the perfunctory doing of religious acts. A gospel of hope and happiness for this world as well as the next must be preached, and yet young people will take kindly to the idea of self-sacrifice if they are made to see its reasonableness. The service should consider the interests of the young as well as the old, indeed their feelings and needs should, if anything, take precedence, for upon them we must depend for the future church.

Some pastors find it very profitable to hold regular services for the young, giving to them a large share of the responsibility of the service. One congregation and school for a time this summer undertook to combine their work. The preaching service took the place of the closing exercises, thus there was no "time break" in the service and little opportunity or excuse for leaving.

Teachers should train themselves to be personal workers, as such they may often lead their pupils to Christ and the work of the church. For methods of procedure in this kind of work we must refer to texts bearing on this subject.

It is surprising to note how few of our ministers appear regularly in the public exercises of the school hour; here is certainly a golden opportunity for which the pastor should prepare himself. Many of the children will seldom if ever hear him in the regular services for worship.

But few schools are making any extensive use of Decision Day or using any other definite ways and means of interesting the pupils in things pertaining to the welfare of the soul. It would seem from this that

most of our schools place a very low estimate upon this phase of their mission. There is entirely too little determination to direct our pupils' lives into definitely religious channels. The school ought to be and must become a regular recruiting station for the church.

"Teen Age."

Closely associated with the general problem of winning the young people to the church is another very important one—that of the "Teen Age." Again and again the reports complain of trouble here. Without doubt this is one of the most important periods in any life. This is the time of great physical development, a mysterious feeling of change creeps over the consciousness. With bewildering suddenness the youth faces the dawn of a new day. Childish things are left behind—all things are apt to seem childish now except that which is new. Old faiths and ideas are questioned and the mind launches into new seas of intellectual discovery. This is the danger zone of human experience because it is the most impressionable period of life. These years exceed any other in the development of criminal tendencies and also in the number of conversions to the Christian life. Now is the time for the Christian worker to lead most skillfully. He cannot drive, he must lead.

Strange but true, most adults forget their own wanderings during this period and often deal harshly with the youth climbing "Fools' Hill." No specific directions can be given in this report; there are now on the market a number of books dealing with this age and written by experienced workers. But do not forget—these authors cannot be blindly followed; no two people are alike, and success can only be obtained through intelligent and conscientious effort.

In conclusion it may be stated that if there be a panacea for all the ills of the Bible School it is to be found in multiplying the number of untiring, intelligent, consecrated workers who fear no discouragements and know no defeats.

87. The following resolution was adopted by the Meeting relative to the Bible School pupil and the First-day Morning Service:

Resolved, That the Five Years Meeting regards with serious concern the tendency on the part of attenders of our Bible Schools to absent themselves from the regular First Day morning meetings for worship. Therefore, elders and other members of the pastoral committee are instructed to make every reasonable effort to secure the regular attendance of all members of the Bible School at the Sabbath morning service of the church.

88. The Printing and Publishing Committee of the Five Years Meeting of 1907 reported as below. The report was approved and the Meeting directed the surplus copies of the Proceedings of the Five Years Meeting turned over to the Executive Committee.

REPORT OF THE PRINTING AND PUBLISHING COMMITTEE OF
THE FIVE YEARS MEETING OF 1907.

To the Five Years Meeting of 1912:

The Printing and Publishing Committee report that 10,000 copies of the Minutes of the Five Years Meeting of 1907 were printed and distributed *pro rata* to the Yearly Meetings constituting the Five Years Meeting. The expense thus incurred was paid by the Treasurer of the Five Years Meeting.

The stenographic report of the discussions carefully condensed, the papers read in full, and the Minutes were published in one volume similar to that of 1902. Of this volume (1907) 492 copies were published in cloth and 745 in paper covers, making a total of 1,237. The cost of this edition, including all expenses of packing, forwarding, clerk hire, etc., was \$718.43; and the receipts were \$718.43, balancing the account, and leaving on hand 50 copies in cloth and 155 copies in paper covers. These copies and 25 or 30 copies of the Minutes and Proceedings of 1902 are in the hands of the American Friend Publishing Company. As this company desires to be

relieved of this charge, the Committee requests the Five Years Meeting to give directions regarding the disposal of these volumes.

The Committee wish to record their appreciation of the work of Herman Newman, of the *American Friend*, whose care and efficiency reduced the expenses of publication and distribution to a minimum.

A statement of the distribution of the volumes is given herewith:

Yearly Meeting.	Bound Copies.	Paper Covers.	Totals.
Baltimore	5	5	10
California	45	56	101
Canada	—	10	10
Indiana	125	175	300
Kansas	3	7	10
Iowa	17	10	27
New England	27	21	48
New York	30	—	30
North Carolina	25	25	50
Oregon	32	34	66
Western	50	200	250
Wilmington	20	30	50
Individual orders	63	17	80
	442	590	1,032

Respectfully submitted,

ALLEN C. THOMAS, *Chairman*.

RUFUS M. JONES,

ROBERT E. PRETLOW.

Tenth month 4, 1912.

89. The following report of the Auditing Committee was read and adopted:

REPORT OF AUDITING COMMITTEE.

To the Friends Five Years Meeting:

We have examined the accounts and vouchers of the Treasurer of the Evangelistic and Church Extension Board and find the balance on hand, October 15, 1912, of

three hundred thirty-two and 98-100 dollars (\$332.98), as shown by the report, is correct.

On behalf of the Auditing Committee,
EDWARD D. EVANS, *Chairman*.

Indianapolis, Ind., October 22, 1912.

90. Invitations for the entertainment of the Five Years Meeting of 1917 were tendered by Indianapolis, Richmond, and other places. Richmond was fixed upon for the next Five Years Meeting. There were many expressions of appreciation of the generous hospitality of Indianapolis Friends.

91. A motion prevailed that a special committee be nominated, consisting of one member from each delegation, to consider and harmonize the recommendations of the Committee on Bible School Literature and of the Bible School Commission, and report to a future session.

92. The Committee on Devotional Meetings made the following report, which was approved by the Meeting:

REPORT OF THE DEVOTIONAL COMMITTEE.

Your Committee on Devotional Meetings has given careful attention to the object of its appointment. Meetings located in thirty towns adjacent to Indianapolis were visited by ministers on the Sabbath Day, and reports of their services were very satisfactory. Three churches of other denominations in Indianapolis were also supplied with speakers. Meetings at the Second Friends Church were provided with ministers. The various services in the First Friends Church were marked throughout by a deep sense of God's presence. The Bible School, the meeting for worship, the mass meeting in the interests of young Friends, and the evening service were all addressed by visiting Friends and their messages were most inspiring and helpful. It is with a deep feeling of thanksgiving to God that we, the Friends of Indianapolis

and Indiana, express our appreciation for the presence and helpful ministrations of the Friends, who have taken part either vocally or silently.

Respectfully submitted,
MORTON C. PEARSON,
ROBERT L. KELLY,
GEORGE H. MOORE,
DAISY DOUGLAS BARR,
LYDIA TAYLOR PAINTER.

Then adjourned to 3:00 p.m.

SECOND DAY—AFTERNOON.

The Meeting was opened for business at the appointed time.

93. The report of the special committee for consideration of propositions from the Committee on Bible School Literature and the Commission on Bible Schools was considered, and acted upon as follows:

I.

We would commend the Bible School to the evangelistic agencies of the church as a most promising field for labor, and urge that all necessary steps be taken to develop its possibilities.

Adopted.

II.

Believing that the lesson material should be adapted to the needs of the pupil, we recommend that the management of our respective schools adopt the International Graded Lesson System at the earliest possible date, with such adaptation of courses as seems most desirable.

Adopted.

III.

That our schools may be efficient intellectual and spiritual agencies and conserve for the church the results

of their efforts, we earnestly urge all teachers and officers, both present and prospective, to pursue such teacher training courses as give promise of this desired end.

Adopted.

IV.

In view of the unique relation in which the Bible School stands to the church, and its educational and religious influence over the youth of our communities, we believe this branch merits a Bible School Board, which shall at the earliest possible date employ an active field secretary who shall devote his time to the furthering of its interests and welfare.

Referred to the Business Committee.

V.

We also recommend the preparation of a supplementary course of lessons for use in the opening and closing exercises of our Bible Schools, and in any other way our superintendents may approve, adopting the publications by Eaton & Main, of New York, entitled "Ten-Minute Series of Supplemental Lessons," in seven pamphlets, with the understanding that we shall have prepared by our own editor numbers six and seven: number six to contain the history of the rise of our own Society, and studies in lives of our notable Friends as given in their journals and biographies; number seven to give in definite terms a careful outline of our system of church government, manner of worship, and the conduct of our business meetings according to our own usages. The first five numbers of these pamphlets include an outline life of Christ, a history of the Bible, and church history.

Adopted, subject to the approval of the Bible School Board.

VI.

We recommend to carry out these suggestions, that the Five Years Meeting appoint a committee consisting of two from each yearly meeting, one of whom must be the Yearly Meeting Superintendent or Chairman of

the Bible School Committee, *ex officio*, and that this committee select from its membership an executive committee of five.

Referred to the Business Committee.

94. The amended report of the Business Committee was approved, as follows, exclusive of the recommendation on Bible School Board, which was referred back to the Committee:

RECOMMENDATIONS OF THE BUSINESS COMMITTEE.

I.

We recommend the establishment of central offices of the Five Years Meeting in the city of Richmond, and that all details for the establishment of said offices be left in the care of the Executive Committee.

II.

We recommend, secondly, the appointment of a General Secretary with such assistants as may be necessary for the work devolving upon him. He shall have general supervision under the Executive Committee of all the departments of the Five Years Meeting. We recommend, further, that for the present the General Secretary shall also be assigned to the specific field of church extension work of the Five Years Meeting, under the direction of the Board on Evangelistic and Church Extension Work and the Board on Social Service.

III.

We recommend, thirdly, that the Board on Bible Schools and the Board on Young Friends Activities be given power to employ secretaries of these respective departments, if they can provide funds for the necessary expenses of such secretaryships.

IV.

We recommend that the office expenses of the Central Bureau and of the Executive Committee shall be deemed a part of the expenses of the Five Years Meet-

ing, and that the provision for the salary and expenses of the General Secretary shall be left with the Executive Committee.

V.

We recommend the appointment of a Board of Young Friends Activities, including the department of Christian Endeavor Societies and other Young Friends organizations and movements. This Board shall consist of one member from each Yearly Meeting and one additional member for each 8,000 members or fraction thereof. The members of this Board shall be appointed at this time by the delegations of the several Yearly Meetings and shall serve for five years. In the future such appointment shall be made by the Yearly Meeting preceding the Five Years Meeting, and the names of appointees forwarded by the delegations to the Five Years Meeting.

An Executive Committee of this Board, consisting of President, Recording Secretary, Treasurer, and two other members, shall be appointed.

VI.

We recommend that the name of the "Board on Legislation" hereafter be changed to the "Board on Legislation and Temperance."

VII.

We recommend that the proposed form of the Executive Committee be amended so as to read: This Committee shall consist of the Clerk of the Five Years Meeting, the Chairmen of the following Boards and Committees: Evangelistic and Church Extension, Foreign Missions, Education, Legislation and Temperance, Social Service, Young People's Activities, Bible School, Finance, and an additional member from each Yearly Meeting not already represented, said additional members to be nominated by the delegates from the respective Yearly Meetings.*

* This paragraph was amended at a later session. See minute 110.

VIII.

We recommend that the proposition to secure a fund be to lent, without interest, to struggling churches for building purposes, as suggested in the report of the Commission on Evangelistic and Church Extension work be referred to the new Board on Evangelistic and Church Extension work with power to act.

95. The Ministerial Association of Indianapolis, represented by L. S. Bently of the M. E. Church, extended cordial welcome and a greeting of Christian fellowship to the Friends Five Years Meeting.

James Wood, of New York, responded on behalf of the Meeting in the same fraternal spirit.

96. The Committee to consider the report of the Commission on Friends Publishing House and Denominational Literature made the following report, which was approved by the Meeting and the recommendations were adopted.

REPORT OF COMMITTEE ON FRIENDS PUBLISHING HOUSE
AND DENOMINATIONAL LITERATURE.

The Committee to consider the report of the Commission on Friends Publishing House and Denominational Literature report as follows:

We recommend:

(1) That the Five Years Meeting create a Friends' Publication Board, which shall be authorized to publish a weekly paper and other literature as way may open.

(2) That the Publication Board be authorized to promptly acquire the good will and property of the *American Friend* and other publications at their discretion.

(3) That the Publication Board consist of seven members, to be appointed by the Five Years Meeting, and that they be authorized, if desirable, to incorporate for the purposes of their appointment under the laws of the State of Indiana.

(4) That an Advisory Committee on Publication, consisting of one member from each Yearly Meeting, be appointed by this Meeting on the nomination of the respective delegations or their Yearly Meetings, which committee, by correspondence or otherwise, shall be consulted by the Publication Board with reference to important issues which may arise relative to publication interests.

(5) That the Publication Board shall secure necessary guaranty funds for its undertakings until they become self-supporting.

(6) That the policy of publication for the paper and for other literature shall be positive and constructive in its relation to the welfare and interests of the Society of Friends, and to the faith of Friends as expressed by the Five Years Meeting.

(7) That the establishment of a central publication office and the details of management and publication be left to the discretion of the Publication Board.

(8) That the matter of a publishing house be left with the Publication Board with the understanding that it is authorized to proceed only in case the funds necessary shall be provided, which shall not be less than \$25,000 in amount.

On behalf of the Committee,
HARRY R. HOLE, *Chairman*,
WALTER H. WOOD, *Secretary*.

97. The recommendation relative to a Friends' Publication Board was referred to the Business Committee for nominations. The delegations were instructed to nominate one member from each Yearly Meeting to serve on the Advisory Committee on Publication and report to a future session.

98. The representatives of the Five Years Meeting in the Council of the Federation of Churches made the following report, which was approved and the recommendations were adopted. The Chairman of the Com-

mittee, James Wood, introduced Chas. McFarland, acting Secretary of the Council, who addressed the Meeting.

His message relative to Christian co-operation was received with sympathy and attention.

REPORT OF COMMITTEE ON FEDERATION OF CHURCHES.

The representatives of the Five Years Meeting in the Council of the Federation of Churches report that some of their number have attended the general meetings of the Council held in different parts of the country, and that one of their number appointed to represent us upon the Executive Committee of the Council had attended various meetings of that Committee held from time to time in the City of New York. We have also distributed portions of the literature of the Federation as it has been issued.

The work of the Federation is steadily being enlarged and developed. It now includes active commissions on

The Church and Social Service,
Foreign Missions,
Home Missions,
Sunday Observance,
Temperance,
Family Life,
Literature and Education,
Peace and Arbitration, and
Evangelism.

Your Committee deems it a matter of great importance that thirty-two national church bodies, with a membership of twenty million, are actively coöperating, not alone in a central organization, but also in state, county, and town organizations, in promoting these objects.

The expenditures of the Council of the Federation during the year 1911 were \$24,105.62. The enlargement of the work of the Council has made an increased expenditure necessary, so that the Five Years Meeting is now called upon for an annual payment of \$100. The denominations are assessed in proportion to their membership. We recommend:

1. That the Five Years Meeting appoint five Friends to represent it in the Council of the Federation.

2. That the Treasurer be directed to pay annually the sum of \$100 into the treasury of the Federation as our contribution.

For the Committee,
JAMES WOOD.

99. The following report from the Committee to attend the opening of Nebraska Yearly Meeting was approved:

REPORT OF OPENING OF NEBRASKA YEARLY MEETING.

The Committee appointed to attend the opening of Nebraska Yearly Meeting, viz.: Allen Jay, David Hadley, John F. Hanson, Eliza H. Carey, and Eliza C. Armstrong attended to the purpose of their appointment.

The committee met on the evening preceding the opening of the Yearly Meeting and organized by appointing Allen Jay, Chairman, and Eliza C. Armstrong, Clerk.

The Yearly Meeting convened in the assembly room of Central College, June 4, 1908, at 10:00 a.m. After a season of earnest waiting upon the Lord, during which vocal prayer was offered, Allen Jay proposed that the Clerk of the Committee open the Meeting. After preliminary work on the part of the Committee and the one appointed by Iowa Yearly Meeting, the Meeting was organized by calling names of delegates from the Quarterly Meetings composing Nebraska Yearly Meeting. Cyrus R. Dixon was appointed temporary clerk, and Eliza C. Armstrong assisted until permanent clerks were appointed at the next session.

The Committee attended all the sessions and felt much interest in the new Yearly Meeting, believing a large field of usefulness lies open before it.

On behalf of the Committee,
ELIZA C. ARMSTRONG, *Clerk*.

Then adjourned to 7:30 p.m.

SECOND DAY—EVENING.

The Meeting opened at 7:30, according to adjournment. A season of devotion was observed, bringing a spiritual uplift to the Meeting.

100. The report of the Business Committee was approved, as follows:

Adequate Preparation of Ministers, Etc.

The recommendation from Indiana Yearly Meeting relative to a central school and uniform course of study with a view to an adequate preparation of ministers and special church workers was referred to the Board on Evangelistic and Church Extension work and the Board on Education for joint consideration, and that their recommendation be made to the Executive Committee, which shall have power to act.

101. Following the order prescribed for the evening session, the Meeting was addressed by William Charles Braithwaite on "The Essentials of Quakerism," to which the meeting gave the most profound attention.

102. James Wood moved that in view of the value of the address to Friends in general, the Committee on Printing be instructed to confer with the speaker and with his consent secure the publication of the address. The motion carried and the Committee was so instructed by the Meeting.

Then adjourned to 9:30 a.m., Third day.

THIRD DAY—MORNING,

TENTH MONTH 22, 1912.

The Meeting convened at 9:30, as per adjournment.

103. The last devotional meeting, held under a sense of the near parting of Friends and co-laborers was an impressive season, tender in manifest affection, filled with blessing and profit.

104. The Minutes were read and adopted.

105. The following testimony, expressive of the Meeting's appreciation of the gracious life and faithful service of our dear friend, Allen Jay, was read by James Wood and affectionately endorsed by the Meeting:

ALLEN JAY.

The Five Years Meeting desires to place upon its records an expression of its appreciation of and thankfulness for the life and the services of Allen Jay, which ended upon earth since the last Five Years Meeting. In Allen Jay, God gave a beautiful illustration of what His grace can accomplish in one whose whole being is consecrated to His love and service, even though there may be no peculiar advantages of natural gifts, nor of education, and in the face of physical embarrassments. Rich blessings rested upon his ministry and he was efficient in the promotion of truth and righteousness in an unusual variety of ways. The simplicity of his character and the winsomeness of his disposition gave him ready access to the hearts of those with whom he came in contact, while his devotion to duty, his readiness to embrace opportunity, and his glad acceptance of privilege have left us an example of priceless value.

106. A motion by James Wood prevailed that the original draft of the uniform Discipline officially entrusted

to his keeping be placed in the hands of the General Secretary of the Five Years Meeting, together with a certified typewritten copy of the same, the Secretary to make due provision for their security.

107. Motion prevailed that Friends take legal action to suppress the use of the name Quaker in advertising schemes. The matter was referred to the Board on Legislation.

108. Motion carried, that the Clerk of the Five Years Meeting send a letter of sympathy and affection to Timothy Nicholson, who had been compelled to return to his home on account of accidental injury sustained while at this Meeting.

109. A motion carried, as amended, to instruct the Five Years Meeting to issue an official invitation to Ohio and Philadelphia Yearly Meetings to unite with us in the Five Years Meeting.

110. The Business Committee made the following report. Attention was called to the fact that women Friends were not represented on the Committee on Church Federation, and the suggestion was offered that in harmony with Friends' principles they be so represented. The matter was referred back to the Committee. With this exception the report was adopted.

REPORT OF BUSINESS COMMITTEE.

I.

In regard to the matter in the request from Iowa Yearly Meeting, relative to recording ministers, we recommend that Yearly Meetings may, by supplementary regulation, make disciplinary provision, so that the final act in the recording a minister shall rest with the Yearly Meeting.

II.

In reference to propositions from the Commission on Evangelistic and Church Extension work, proposing that the following amendments to the Uniform Discipline, relative to associate membership, be approved by this meeting and the matter forwarded to the Clerks of the Yearly Meetings constituting the Five Years Meeting for their action, to be reported five years hence, we make recommendations as stated below.

PROPOSED AMENDMENTS.

1. Any minor child, one or both of whose parents have become members subsequent to the birth of the child, shall be considered eligible to record as an associate member upon request of one or both of the parents.

2. Any person having made a creditable profession of faith in Christ and being desirous of Christian association with us, but being not yet ready to fully accept the views of Friends, shall be, upon recommendation of the Pastoral Committee, considered eligible to associate membership. Such membership does not include the right to participate in the business of the Meeting, and is not transferable to other Monthly Meetings.

RECOMMENDATIONS.

We suggest that the first proposed amendment is unnecessary, as the process suggested is in harmony with the present Discipline.

In reference to the second proposal, we recommend that no action be taken.

III.

We recommend that the Board on Bible Schools consist of two members from each Yearly Meeting, one of whom shall be the Superintendent, or Chairman, of the Bible School Committee *ex-officio*, and that this Board select from its membership an Executive Committee of five members.

IV.

We recommend as a Committee on Federation of Churches: James Wood, Charles E. Tebbetts, Morton C. Pearson, Edgar H. Stranahan, and David M. Edwards.

V.

We recommend for Friends' Publication Board: Alvin T. Coate, Chairman, Indianapolis, Ind.; John H. Johnson, Richmond, Ind.; Stephen M. Hadley, Oskaloosa, Iowa; Charles E. Cosand, Wichita, Kansas; Ellison R. Purdy, Wilmington, Ohio; J. Elwood Cox, High Point, N. C.; Isaac T. Johnson, Urbana, Ohio.

VI.

We recommend that a subscription be taken toward a fund to be used by the Executive Committee, for the support and expenses of a General Secretary, the amount payable to be paid each year for five years; that a guarantee subscription, to be taken to the amount of \$2,000 per year for three years, to protect the Publication Board against loss in the publication of a periodical; that a subscription be taken for the use of the Board on Young People's Activities toward the support of a General Secretary of that work.

VII.

We recommend that three copies of the stenographic report of the proceedings of the Five Years Meeting be typewritten, one copy to be kept in the general office and the other two copies to be disposed of by the Executive Committee.

VIII.

We recommend that native members of Foreign Mission churches shall not be counted in making assessments or in apportioning delegates to the Five Years Meeting.

IX.

We recommend that in Boards and Committees where no provision is made to fill vacancies, such Boards and Committees be authorized to fill their own vacancies.

X.

We recommend that the Chairman of the Board on Peace and the Chairman of the Board on Welfare of the Negroes be added to the Executive Committee.

XI.

We recommend that the interpretation of what shall be considered "administrative expenses" be referred to the Executive Committee.

XII.

We recommend that the expense of the printing of the annual reports of Boards shall be taken out of the funds of such Boards.

111. The Meeting entered upon a subscription for the support and expense of the General Secretary of the Five Years Meeting; a second subscription to form a guarantee fund for the protection of the Publication Board; and a third for the assistance of the Board of Young People's Activities with the following results:

General Secretary's Fund

\$1,000 per annum for five years.....	\$5,000 00
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Guarantee Fund

\$571.33 per annum for three years.....	1,714 00
\$250 cash when paper started.....	250 00

Other Funds

Young People's Fund.....	519 00
Evangelistic and Church Extension:.....	15 00

Total.....	<u>\$7,498 00</u>
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112. The following resolution was endorsed and the Clerk of the Meeting instructed to forward a copy of the same to the President of the United States:

RESOLUTION.

Resolved, That the Five Years Meeting most heartily approves of the course of the President of the United States in negotiating treaties of arbitration with Great Britain and France, and we deplore the fact that those treaties were not confirmed by the Senate. We call upon Friends everywhere to exert themselves in the formation

of a public opinion in favor of the arbitration of all disputes between nations and for the establishment of treaties for universal arbitration.

113. The Meeting again entered upon the consideration of the report on the Meeting and its pastoral care. In the final discussion of this vital problem, Friends were urged to enter upon a campaign to increase the membership and efficiency of the Church to utilize our "wealth of dormant energy."

The recommendations were adopted and the report approved as amended.

Then adjourned to 3:00 p.m.

THIRD DAY—AFTERNOON.

The Meeting convened at the appointed time with a devotional pause.

114. The Business Committee reported as below. The report was adopted.

I.

We recommend that the Treasurer of the Five Years Meeting be authorized to pay the necessary traveling expenses of persons who are appointed by this meeting for any special service, this to include Friends' Publication Board and Church Federation Committee.

II.

For Church Federation Committee we propose: James Wood, Mount Kisco, N. Y.; Charles E. Tebbetts, Richmond, Ind.; Morton C. Pearson, Indianapolis, Ind.; Charlotte E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.; Mary Miars Harold, Indianapolis, Ind.

115. A motion prevailed that the Printing Committee be instructed to mail a copy of the Minutes as soon as printed to each of the delegates.

116. The following resolution was endorsed and the Treasurer so instructed:

Resolved, That the Treasurer is authorized to advance the amount payable to any Yearly Meeting on account of its *pro rata* for railroad fares, if necessary, out of any funds in his hands, without waiting until he has collected their *pro rata* from all the other Yearly Meetings.

117. The report of the Peace Association of Friends in America was presented by Anna B. Thomas, who also introduced the discussion on this important subject. The meeting was also addressed by Henry T. Hodgkin, of London Yearly Meeting, and by Edith Webb, Benjamin Haughton, and Anna Hogg, of Dublin Yearly Meeting.

The report was cordially approved, as follows:

REPORT OF THE PEACE ASSOCIATION OF FRIENDS IN
AMERICA.

To the Five Years Meeting:

The work of the Peace Association has, as heretofore, consisted mainly in the publication and distribution of pamphlet literature and of the *Messenger of Peace*, of which from 2,000 to 2,400 copies have been issued monthly each year. The literature sent out in tract form has been, we believe, well written and issued in neat, attractive style. Several, though not nearly all, of our pamphlets have been selections from the prize essays which have from time to time been won by High School and College students, and have been very suitable for circulation among teachers and advanced pupils, as well as among general readers.

Besides those printed by the Association, it has been our privilege to send out with our own a number of pamphlets, bulletins, etc., supplied to us by other organizations; the Association for International Conciliation, the Lake Mohonk Conference, World Peace Foundation, and others. Responses and comments received, as well as our personal judgment, incline us to believe that with

some effort, and increase of funds for the work, the circulation of the *Messenger of Peace* might be greatly increased. There is, apparently, real need of such a peace organ as ours might be made, and with this proposed improvement—enlargement, and the introduction of some popularizing features, possibly illustrations—there would be wide welcome for the paper; not only in the homes of Friends, but in even greater proportion than now, among those not in membership with us. Some of our most encouraging greetings have come to us from readers of this class.

The Peace movement, if it is to advance, has need of all the arguments and facts that can be set in array against its enemy, the War system; but it must find its stronghold in the principle of rightwise-ness given by the Prince of Peace, and it must expect its victory through the prevailing triumph, in the hearts of men, of that mind which was also in Christ Jesus; and never, it would seem, was there a clearer call to our branch of the Christian Church to educate for peace along this line.

For our better equipment for office work a few additional books would help, a few simple furnishings, and especially a first-class typewriter is much needed.

Respectfully submitted,

JAMES B. UNTHANK, *President*.

H. LAVINIA BAILY, *Secretary*.

118. The following resolution of gratitude to Indianapolis Friends was unanimously approved:

Resolved, That the members of the Five Years Meeting desire to express to the local committee on arrangements, to the members of the meeting in whose house we are met, and to the members of Indianapolis Monthly Meeting, our warm appreciation of their thoughtful care in providing for our entertainment. Every attention has been given to our convenience and comfort, while the heartiness of their hospitality has made our visit here most enjoyable.

119. A vote of thanks was extended for the courtesies of the Indianapolis press.

120. A vote of thanks was extended to the Clerks.

121. The following expression of appreciation was conveyed to the Meeting by a representative of the *Indianapolis Star*:

On behalf of the *Indianapolis Star*, the thanks of that paper are extended to the assembly for its patronage and to certain members thereof for favors performed.

JOHN KENDALL, *Reporter*.

122. The Minutes were read and approved.

123. In response to a question raised by a delegate, a motion was passed recognizing the authority of each Board of the Meeting to carry on the work assigned to it in such manner as it may decide to be best.

124. At this, the close of our Third Five Years Meeting, our hearts are turned in gratitude to our Heavenly Father for the unity of the spirit and the fellowship of service that has marked the various sessions of the Meeting. We go forward not knowing the things that may befall us, but with an abiding trust in Him who has loved us and given Himself for us, praying that with ever-widening vision, Christlike compassion, and steadfast faith, the Church may always be the living message of a loving Christ to an unsaved world. Under a solemn covering of the Divine Presence, gratefully acknowledging the good hand of our God upon us, we do now adjourn to meet under the will of God in Richmond, Indiana, in 1917.

JOSEPH JOHN MILLS, *Clerk*,

EMMA SPENCER TOWNSEND, *First Asst. Clerk*,

CHARLES M. WOODMAN, *Second Asst. Clerk*.

OFFICERS, BOARDS AND STANDING COMMITTEES

OF THE

FIVE YEARS MEETING, 1912.

Officers

Clerk—Joseph John Mills, Post Office Box 338, Whittier, California.

First Assistant Clerk—Emma Spencer Townsend, Martinsville, Ohio.

Second Assistant Clerk—Charles M. Woodman, Portland, Maine.

Treasurer—Francis A. Wright, Jr., 520 American Bank Building, Kansas City, Missouri.

Trustees

D. William Edwards, 1001 Hume - Mansur Building, Indianapolis, Indiana.

John H. Johnson, Second National Bank Building, Richmond, Indiana.

John B. Peelle, Sabina, Ohio.

Edwin S. Jay, 222 College Avenue, Richmond, Indiana.

Robert W. Furnas, 3435 North Pennsylvania Street, Indianapolis, Indiana.

Finance Board

Chairman—Miles White, Jr., 607 Keyser Building, Baltimore, Maryland.

Secretary—John H. Johnson, Second National Bank Building, Richmond, Indiana.

Treasurer—Francis A. Wright, Jr., 520 American Bank Building, Kansas City, Missouri.

Albert F. N. Hambleton, 1030 Stratford Avenue, South Pasadena, California.

John M. Newlin, Lawrence, Kansas.

L. Hollingsworth Wood, 2 Wall Street, New York City.

Auditing Committee

Edward D. Evans, Evans Milling Company, Indianapolis, Indiana.

D. William Edwards, 1001 Hume - Mansur Building, Indianapolis, Indiana.

John H. Furnas, 585 Woodruff Place, Middle Drive, Indianapolis, Indiana.

Executive Committee

OFFICERS.

Chairman—Allen D. Hole, Earlham College, Richmond, Indiana.

Secretary—Willard O. Trueblood, 313 East Thirteenth Street, Indianapolis, Indiana.

Central Committee—The officers, and
Rufus M. Jones, Haverford College, Haverford, Pa.
Miles White, Jr., 607 Keyser Building, Baltimore, Md.
Ellison R. Purdy, Wilmington, Ohio.

CLERK OF MEETING AND CHAIRMEN OF BOARDS.

Clerk of Five Years Meeting—Joseph John Mills, Post Office Box 338, Whittier, California.

Evangelistic and Church Extension—Harry R. Keates, 1345 Capitol Avenue, Des Moines, Iowa.

American Friends Board of Foreign Missions—George H. Moore, Westfield, Indiana.

Board on Education—Robert L. Kelly, Earlham College, Richmond, Indiana.

Legislation and Temperance—S. Edgar Nicholson, Richmond, Indiana.

Welfare of the Negroes—Carolena M. Wood, Mt. Kisco, New York.

Peace Association of Friends in America—Allen D. Hole, Earlham College, Richmond, Indiana.

Bible School Board—Richard Haworth, Fairmount, Indiana.

Young People's Activities—Willard O. Trueblood, 313 East Thirteenth Street, Indianapolis, Indiana.

Social Service Board—Rufus M. Jones, Haverford College, Haverford, Pennsylvania.

Finance Board—Miles White, Jr., 607 Keyser Building, Baltimore, Maryland.

FRIENDS FROM YEARLY MEETINGS NOT REPRESENTED BY CHAIRMAN
OF BOARD.

Canada—Albert S. Rogers, 49 Nanton Crescent, Toronto, Ontario, Canada.

North Carolina—Mary Mendenhall Hobbs, Guilford College, North Carolina.

Kansas—John M. Newlin, Lawrence, Kansas.

Wilmington—Ellison R. Purdy, Wilmington, Ohio.

Oregon—Charles O. Whitely, Newberg, Oregon.

California—Addison W. Naylor, Berkeley, California.

Nebraska—George D. Weeks, 4015 Umatilla Street, Denver, Colorado.

Evangelistic and Church Extension Board

OFFICERS.

Chairman—Harry R. Keates, 1345 Capitol Avenue, Des Moines, Iowa.

Vice Chairman—Ellison R. Purdy, Wilmington, Ohio.

Secretary—Esther Cook, Knightstown, Indiana.

Treasurer—Charlotte E. Vickers, 312 North Elmwood Avenue, Oak Park, Illinois.

Executive Committee—The officers, and
Robert E. Pretlow, 108½ Madison Street, Brooklyn,
New York.

Frank W. Dell, Central City, Nebraska.

Truman C. Kenworthy, Richmond, Indiana.

Canada—Joseph P. Rogers, 63 Bay Street, Toronto, Ontario, Canada.

Joseph A. Cody, Newmarket, Ontario, Canada.

New England—Charles M. Woodman, Portland, Maine.

Mary A. Paige, 50 Chatham Street, Lynn, Mass.

New York—Robert E. Pretlow, 108½ Madison Street,
Brooklyn, New York.

Walter H. Wood, Union Springs, New York.

Baltimore—Samuel R. Neave, Hughesville, Maryland.

A. Morris Carey, 1004 Cathedral Street, Baltimore, Maryland.

North Carolina—Herbert W. Reynolds, Kenly, North Carolina.

Alice N. White, High Point, North Carolina.

Thomas F. Andrew, Staley, North Carolina.

Indiana—Murray S. Kenworthy, Earlham College, Richmond, Indiana.

William O. Mendenhall, Earlham College, Richmond, Indiana.

Truman C. Kenworthy, Richmond, Indiana.

Fannie Elliott, West Elkton, Ohio.

Esther Cook, Knightstown, Indiana.

Western—Edward M. Woodard, Montezuma, Indiana.

Charlotte E. Vickers, 312 North Elmwood Avenue, Oak Park, Illinois.

Gertrude Moon Reinier, 54 East Mulberry Street, Noblesville, Indiana.

Thomas C. Brown, Plainfield, Indiana.

Iowa—Harry R. Keates, 1345 Capitol Avenue, Des Moines, Iowa.

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* Correction. In the report of the Commission on the Efficiency of the Five Years Meeting the statement is made that the Peace Association of Friends in America is not a Board of the Five Years Meeting. This statement apparently needs modification; see Minutes of 1902, page 33, minute 74; Minutes of 1907, page 97; and Minutes of 1912, minute 66, where the official relation of the Peace Association to the Five Years Meeting is stated or indicated.

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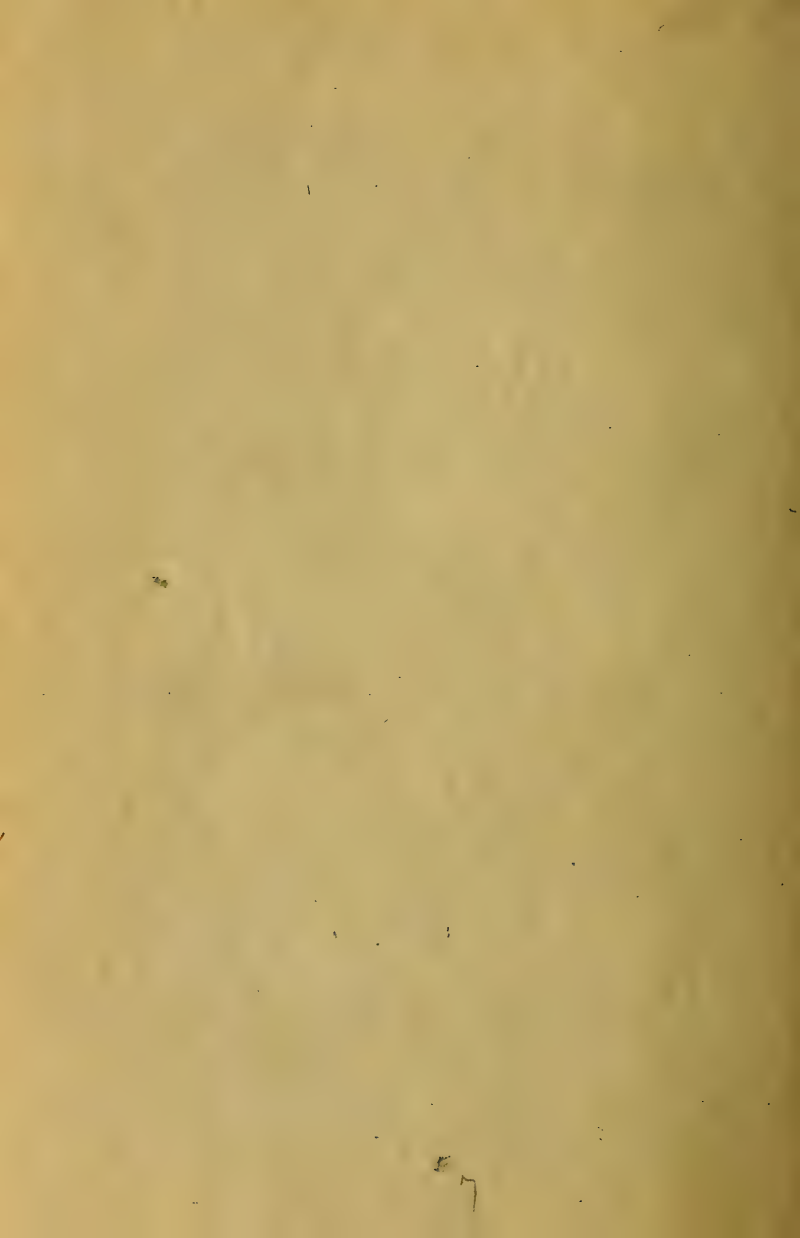
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